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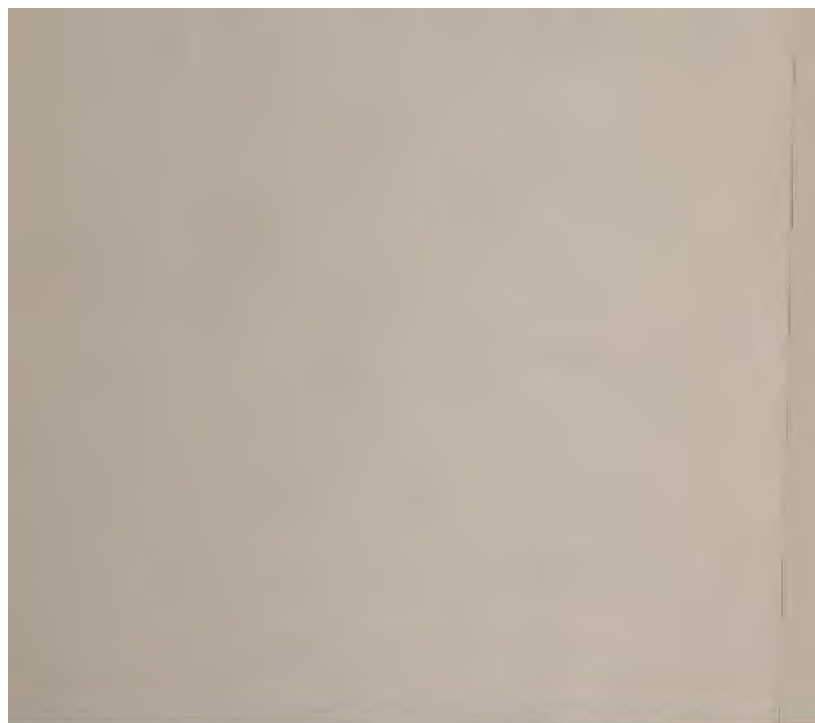
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KAINA KAI ΠΑΛΑΙΑ.

THINGS
NEW AND **O**LD:

OR,

A STOREHOUSE OF SIMILES,
SENTENCES, ALLEGORIES, APOPHTHEGMS,
ADAGES, APOLOGUES,
DIVINE, MORAL, POLITICAL, &c.,
WITH THEIR SEVERAL APPLICATIONS.

*Collected and observed from the Writings and Sayings of the Learned
in all ages to this present.*

BY
JOHN SPENCER,
A LOVER OF LEARNING AND LEARNED MEN.

WITH A PREFACE BY THE REV. THOMAS FULLER, D.D.

Deus nobis hæc otia fecit.—VIRGIL, Eclog. I.

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KAINA KAI ΠΑΛΑΙΑ.

Mat. xiii. 52.

Things New and Old:

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A LARGE STOREHOUSE OF
SIMILES, SENTENCES, APOLOGUES, ALLEGORIES,
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WITH THEIR SEVERAL APPLICATIONS.

1250. *To Appear before God in all Humility,
how High soever our Condition be.*



T is observable of Rebecca, that all the way of her journey, she was mounted on a camel, and rode amongst the servants; but when she had once set her eye upon Isaac, then she lighted down from the camel, and put herself into a posture of all humble and low obeisance. So must the men of this world do, however it be, that many of them bear up their heads on high, stand upon the upper ground of riches and preferment, and are therefore bold and careless, not so much as once minding those that are below them; yet, when they come into the Lord's presence, and are to deal with the great God of Heaven and earth, then they are to come down from their camels, fall down and kneel before the Lord their Maker, and be as humble, lowly, and vile in their own eyes, as possibly may be.

Rudinius in Gen. xxiv.
VOL. II.

Templa petas supplex.

J. Smith on Lord's Prayer.

1251. *How it is that Faith is the First Act of Repentance.*

As a prisoner, that lies in hold for debt, if a man should come unto him, and promise him, that he would take order to pay his debt, and thereby discharge him of his imprisonment; he first believes that he is both able and willing so to do it; then he hopes for it; and lastly, he is as it were dissolved into love, ravished with the thoughts of such an unexpected relief; and therefore seeketh to do all things that may please him: so it is with a repenting convert, he first believes that God will do what He hath promised, that is, pardon his sins, and take away his iniquities; then he resteth, that what is so promised shall be performed; and from that, and for it, he leaves sin, forsaketh his old course of life, which was displeasing, and for the time to come maketh it his work to do that which is pleasing and acceptable in His sight.

A. Stock, Doctrine of Repent. Nemo recte possit pœnitentiam agere nisi qui speraverit, &c. Ambros. de Pœnit. Lib. i. cap. 1.

1252. *The Comfortable Art of Spiritualising the several Occurrences of the World, and Observing God's Providences therein.*

It is storied of Mr. Dod, (a painful preacher in his time,) that intending to marry, but being troubled with fears and cares, how he should be able to live in that condition, in regard that his incomes were but small, enough only to maintain him as a single man; looking out of the window, and seeing a hen scraping for food, to cherish her numerous brood about her, thought thus with himself, This hen did but live before it had the chickens, and now she lives with all her little ones. Upon which, he added this thought also: I see the fowls of the air neither sow, nor reap, nor gather into barns; and yet my heavenly Father feeds them, Matth. vi. 26. Thus did he, and thus many of God's servants¹ have done before him; and thus did our Blessed Lord and Saviour Himself, who took occasion of the water fetched up solemnly to the altar, from the well of Shiloh, on the day of the great Hosanna, to meditate and discourse of the water of life. And so must all of us

¹ S. Augustin., Estie, Dering, Bolton, &c.

do, get this sweet and comfortable art of spiritualising the several occurrences in the world, and observing the Providences of God therein, drawing, like the bee, sweetness from every flower, and turning everything that we hear or see into holy meditation; the omission whereof cannot be, without the neglect of God, His creatures, ourselves. The creatures are half lost, if we only employ them, not learn something of them; God is wronged, if His creatures be unregarded: we most of all, if we read this great volume of the creatures, and take out no lesson for our own instruction.

T. White's Treatment of the Power of Godliness. Jos. Hall's Art of Divine Meditation.

1253. *Men hardly Drawn out of Old Customs and Forms in Religious Worship.*

It is reported of the King of Morocco, that he told the English ambassador, in King John's time, that he had lately read St. Paul's Epistles, which he liked so well, that were he to choose his religion, he would embrace Christianity: but, saith he, every one ought to die in the faith wherein he was born. So it is with many amongst us, they are persuaded they ought, and are resolved they will live and die in those customs and ways, wherein they were born: and so they may do, nay, so they must do; provided that such customs and forms, whereunto they seem to be so fast glued, be according to the pattern in the Mount, the revealed will of God: but it is to be feared, that such are more addicted to customs than Scriptures, choosing rather to follow what hath been, though never so absurd and irregular, than consider what should be, though never so orthodox and uniform.

Pet. Heylin, Cosmography. Adco a teneris assuescere multum est. Virg. Georg. Lib. ii.

1254. *The Great Love of Christ to be at an High Esteem, and why so.*

THERE is a story of an elephant, which being fallen down, and unable to help himself, or get up again, by reason of the inflexibility of his legs; a forester coming by, helped him up, wherewith the elephant (a creature otherwise docile enough, by the very

instinct of nature) was so affected, that he tamely followed the man up and down, would do any thing for him, and never left him till his dying day. Now so it is, that if there be such love expressed by brute beasts, to those which have done them any good, should not we much more love and prize Christ, that hath done so much for us? For we were fallen, and could not recover or help ourselves; and Christ hath lifted us up, and redeemed us with His own most precious blood, when we were even lost and undone: let us then think nothing too much to do, too great to suffer, too dear to part withal, for such a Christ, such a Saviour, that thought nothing too much to do, or too grievous to suffer, that so He might accomplish the work of our redemption; He left Heaven for us, let not us think much to lose earth for Him; He came out of His Father's bosom for us, let not us be unwilling to leave father, or mother, or friends, or anything else, for Him; He underwent sufferings, reproaches, afflictions, persecutions, yea, death itself, for us; let not us repine at, or be impatient under any trouble or misery we shall meet with here in this world, for His sake, but still be praising, blessing, and magnifying the love of God in Christ Jesus, who hath done so much for us.

Æliani Varia Hist. Magnus amoris amor. Christian Love, Wrath, and Mercy; a Sermon on 1 Thess. v. 9.

1255. *Faith to be Preserved as the Head of all Graces, and why so.*

It is observed that the serpent is of all things most careful of his head, because he well knows, though he be cut and mangled never so much in the body, or any part of it, yet if his head be but whole, it will cure all the wounds of the other members. And such wisdom ought all of us to have, to labour above all things to keep our head, our faith, whole and sound, to make sure of that. whatsoever we do; because if anything else receive a wound, if any other of our graces have, as it were, even lost their spiritual strength and vigour, faith will renew them again; but if this once suffer shipwreck, it will cost many a sigh, many a tear, many a groan in the spirit, before it be recovered again: for, without it, all other graces decay and perish, are as in a winter condition of barrenness without it; yet, if it do but appear, there will be a spring tide of all spiritual blessings whatsoever.

Ulysses Aldrovand, de Serp. Serpens minimum curat si corpus incidatur, &c. Chrysost. Homil. 24, in Matth.

1256. *Trouble and Vexation of Spirit not to be allayed by Wrong Means and Ways.*

It is said of Cain, that being in trouble of mind and terror of conscience, for his bloody sin of fratricide, he went to allay it by building a city, Gen. iv. And there was no way to drive away Saul's melancholy, but by David's tuning of his harp. Thus it is with most of people, when they are under trouble of mind, or vexation of spirit, they use sinful and wrong means to quiet themselves; they run to merry meetings, to music, to building, to bargaining, to buying and selling; but they run not to God on the bended knees of their hearts, who is the only speedy help in such a time of need. It cannot be denied but that a merry meeting, music, or the like, may allay the trouble of mind for a while, but it will recoil with more terror than before. A sad remedy, not much unlike to a man in a fever, that lets down cold drink, which cools for the present, but afterwards increaseth the more heat; or like a man rubbing himself with nettles to allay the sting of a bee; or not much unlike to one that hath his house a falling, and takes a firebrand to uphold it, whereby the building is more in danger.

Ede, bibe, lude, post mortem nulla voluptas.

1257. *Prosperity will Discover what a Man is.*

It is said of Pius Quintus, so called because that when he was a mean man, he was looked on as a good man; but when he came to be a cardinal, he doubted of his salvation; and when a pope, he despaired of it. So hard a thing is it for a good man to use a prosperous estate well. Prosperity is that which will tell you what a man is, it will soon find him out; give him power, and he will soon show what grace is in him; put him into an office, and he will presently be seen in it. Hence it is observable, that the same word that signifies prosperity, שְׁלוֹם, *shalvat*, in the Hebrew, is rendered by the Arabic, *investigatio*, and by the *Septuagint*, ἐρετασμός, inquisition or examination, to make a strict search, or to examine thoroughly. So that whereas adversity tries but one grace, that is patience, prosperity will try all graces; it will try a man's love, whether he love God or the world; it will try his zeal, whether at a dead lift he will venture Christ or his estate; it will try his hope, whether it be on Heaven or earth; it will try his

charity, whether it be at home or abroad ; it will try the whole man, and suddenly discover to the world what metal he is made of.

Vix Pius intus. Magistratus indicat virum. Non facile est æqua commodamente pati. Ovid, Art. ii.

1258. *God's Ends and Man's Ends, as to the Persecution of His Church, the Vast Difference betwixt them.*

A PHYSICIAN letteth a man bleed by the application of leeches, and they suck much blood from him ; but the physician's ends are one thing, and the leeches' ends are another thing : the leech draweth blood from the man only to satisfy itself ; but the physician letteth the man bleed to cure his distemper. Such is the difference between God's ends and wicked men's ends in the persecution of His own people ; God, by suffering His own church and people to be persecuted, it is for to purge away their evil distempers of sin and security, or whatsoever it is that may offend, that thereby He may make His people better by their afflictions ; but wicked and ungodly men, by troubling the church, it is for to destroy them and root them out, that they may be no more a people, to accomplish their own wicked designs, and to satisfy their rage and malice upon them, in their utter ruin and overthrow. These are their ends, but God hath other ends ; as Joseph said to his brethren (Gen. xlv.), You did intend me hurt, but God did intend me good ; so it may be said concerning all ungodly wicked men, they do intend evil against the church and people of God, but God intends His people's good ; they intend to persecute and destroy, but He intends (maugre all their contrivements whatsoever) to preserve, keep, and continue His church, to the end of the world. Let the church's enemies plough never so deeply, and make furrows on the backs of God's people never so long ; yet God's ends are grace, and mercy, and peace, to do them good in the latter end.

Jer. Whitaker's Serm. at Westminster, 1647. Sæpe tulit lassius uccus amarus opem. Ovid, Amor. Magna est veritas et prævalebit.

1259. *The Serious Confession of one Sinner to another, may be the Conversion one of the other.*

It is related of St. John the Evangelist, that being upon his return from Patmos to Ephesus, after the death of Domitian, he was set upon by a company of thieves, amongst whom was a young man their captain; to him St. John applied himself, by way of wholesome counsel and advice, which took so good effect, that he became a new man, and was converted, and went thereupon to all his fellow thieves, and besought them in the name of Jesus Christ, that they would not walk any longer in their former wicked ways. He told them withal, that he was troubled in conscience for his former wicked life, and earnestly entreated them, that as they tendered the eternal welfare of their own poor souls, they would now leave off their old courses, and live more conscionably for the time to come. The counsel was good, and well taken, so that many of those great robbers became great converts. Thus it is that one sinner's confession of his faults to another, may happily prove the conversion one of the other. Hence it is that the meaning of that apostolical precept, Confess your faults one to another, Jam. v. 16, is made out by some interpreters to be, that those that have been partners together in sin, they should go one to another, and seriously confess their sins each to other. He that hath been a drunkard, let him go to his companion and tell him that he is troubled in mind, because of his former excess; and let the unclean person go to his partner in sin, and tell her, God hath troubled his conscience for his lust, and, it may be, this may awaken her conscience too, so that she may bethink herself of her wicked courses and be converted.

Eusebius in Historia, Lib. iii. cap. 22. Olim meminisse dolebit. Numen confessis aliquod patet. Ovid.

1260. *The not Laying of the Church's Troubles to Heart reprovabale.*

It is worth the taking notice of, how that when the Holy Ghost doth reckon up the tribes of Israel for their renown, as, Of the tribe of Judah were sealed twelve thousand, of the tribe of Reuben were sealed twelve thousand, &c., Rev. vii. But if you mark the enu-

meration, you shall find one tribe left out, and that is the tribe of Dan. And why is it so? Much ado there is to find out the reason of God's omission of that tribe; one reason is, and that a true one too, because this tribe made a defection from the true worship of God, and fell to idolatry, Judges xviii. 30. Another reason there is, and that probable enough, because they did not lay to heart the calamities of God's church; for when the other tribes were jeoparding their lives in the highest places of the field, they remained in ships, let the rest of the tribes shift for themselves, they would not lose their trading so, they would follow their merchandising. And for this it was that God sets a brand of obloquy upon them, in not allowing them so much as a name among their brethren and companions. And thus reprobable, are all they too, that lay nothing of the church's calamities to heart, let religion sink or swim, the Gospel stand or fall, the church of God prosper or prosper not; they are but as so many Gallios, they care for none of all these things; like the tribe of Dan, they remain in their ships, at their trades, at their bargaining, buying and selling; though the church's sorrows come on never so fast, they look on as altogether unconcerned, not in any way contributing to the support thereof.

E terra spectantes naufragium et de mari judicantes Achivos. Erasmi. in Adag.

1261. *Heaven, the Poor Saint's Comfortable Inheritance.*

VALENS the emperor threatened St. Basil, that let him go whither he would, yet he should neither by sea nor land, be safe from his power; Well, said the good man, be it so: for all the emperor's rage I shall be either in Heaven or under Heaven. And in the like manner there was a cardinal threatened Luther, that there should not be a place left for him in all the empire of Germany, wherein he should be free from danger: O (saith Luther smilingly) if earth cannot keep me safe, Heaven shall. Thus it is that many of the dear servants of God, such as perhaps have no place in the world wherein to put their heads, or such as heretofore had better accommodations, but are now glad to live in poor cottages, smoky houses, &c., or such (as it may be) are driven to and fro by sea and land, as having no abiding place of rest or safety, where to repose themselves; yet here is their hope, here their comfortable assurance, that maugre the malice of men and devils, they shall be either in Heaven or under Heaven; though they have no abiding

place on earth below, yet they have one prepared for them eternally in the heavens above.

Niceph. in Hist. Eccles.

Joh. Sleidan in Com.

*Locum virtus habet inter
astra. Sen. Hercules.*

1262. *The not Growing in Grace reprov'd.*

LOOK but upon a company of ants or pismires, how busy they are about a molehill, how they run to and fro, and weary themselves in their several movings, yet never grow great, but as to the slender proportion of their bodies are still the same. And such are many Christians in these days, many professors in our times, who go from one ordinance to another, and yet make little progress or increase in religion; such as run from one church to another, from one preacher to another, and it may be from one opinion to another, but never grow up to the true grace, and in the true knowledge of the Lord Jesus.

Chr. Love, Growth in Grace.

1263. *Whilst we are here in this World, to Provide for Heaven hereafter.*

THERE is mention made of a nation, that use to choose their kings every year, and whilst they are in their annual government, they live in all abundance of state, have all the fullness their hearts can wish; but when the year is once over, all their pomp and glory is over too, and they banished into some obscure remote place for ever: one king hearing this, being called to rule over that nation, made such use of his time, that in the year wherein he reigned as king, he was not lavish in spending his revenues, but heaped up all the treasure he could get together, and sent it before him to that place, whither he should be banished; and so in that year of his government, made a comfortable provision for all his lifetime afterwards. Thus it is, that God hath given to every one of us a time to live here in this world, and but a little time at the most, it may be not a week, not a day, not an hour; it will be then the greatest part of our wisdom, that whilst we are here in the way to salvation, and suck at the breasts of those ordinances that may feed us to eternal life, and draw at those wells, called in Scripture. the wells of salvation; now to lay up for the time of our

banishment, before we go hence and be no more seen ; and be sure whilst we are in this world, to provide for Heaven hereafter.

Sparta. Implentur veteris Bacchi, &c. Se casus componit ad omnes. Quum viderimus aliquem servum Dei providere &c. Aug. in Lib. de Serm. Dom. in Mon.

1264. *As we are called Christians, to Bear up Ourselves like Christians.*

ALEXANDER THE GREAT, when he was invited to run a race among the common multitude, he gave them this answer : Were I not the son of a king, I did not care what company I kept ; but being the son of a prince, I must employ myself in such company as is suitable to my birth and breeding. Thus stood he then upon the honour of his family, and would not disgrace his princely nature so far as to be familiar amongst the vulgar rabble. And thus must every one of us do. We have each of us a race to run, for so the ways of Christianity are called ; we are as Alexander was, kings and princes in all lands. Now so it is that sin, as a vagabond and loose companion, would seek to converse with us ; the devil's aim is that we should mix ourselves with such lusts and such sins as he presents unto us ; lust would have our hearts, and sin would have our affections, both of them strive to be familiar with us ; but let us answer them from a noble and generous mind as Alexander did : That we will not so abase and dishonour ourselves, as to mix or join ourselves with the base and common things of this world, but stand upon the honour of our spiritual birth, and do nothing that may any way be dishonourable to the excellency of our high calling in Christ Jesus.

Plutarch in Vita. Non nati sed facti sumus Christiani. Delinquendi materia debet præscindi. Cyprian, Lib. i. Epist. 2.

1265. *To take Especial Care for the Soul's Safety.*

It is observable that if merchants venture a great, or most part of their estates at sea, where there may be hazard in the voyage, they will run speedily to insure a great part of their commodities ; and thus should all of us do. This body of ours is the ship, the merchandise and freight in this ship is no less than our most precious soul ; glory celestial is the port whereat she would arrive, but many dangers there are in the way, storms and tempests of

temptations are on every side, she may chance to run upon the rocks of presumption, or sink into the quicksands of despair, what is then to be done? By all means go to the insuring office, let us run to the testimony of Christ's Spirit in our own spirits, by the Word to evidence, and make it out clear unto us, that the ship shall be safe, the commodity brought secure to the haven, that ship, body and soul and all, shall anchor safely in Heaven, there to rest with Christ in glory for evermore.

Bernardin. Senensis, de More Glorioso. ψυχῆς ἐπιμέλου καθ' ὃ δύνῃ. Menander.

1266. *Idleness the very Inlet to all Temptations.*

It was the speech of Mr. Greenham (some time a painful preacher of this nation) that when the devil tempted a poor soul, she came to him for advice, how she might resist the temptation, and he gave her this answer: Never be idle, but be always well employed; for in my own experience I have found it, when the devil came to tempt me, I told him that I was not at leisure to hearken to his temptation, and by this means I resisted all his assaults. Thus must all of us do, when the devil comes to tempt any of us, say: I am not at leisure to lend an ear to thy temptations, I am otherwise employed, I am in the work of my God, busied in the work of my lawful calling, and taken up with the thoughts of God's blessings thereupon, then he will never be able to fasten upon thee; for so it is, that he never gets advantage of any man or woman, but either when they are out of God's way, or idle, or have their hands in some sinful action, then it is that they do even tempt the tempter to tempt them, and lay themselves open to a world of sin and wickedness.

*R. Greenham in his Works. Non vacat exiguis rebus adesse, &c.
In promptu causa est desidiosus erat. Ovid.*

1267. *Action the very Life of the Soul.*

WHILST the stream keeps running, it keeps clear; but if it comes once to a standing water, then it breeds frogs and toads, and all manner of filth. The keys that men keep in their pockets, and use every day, wax brighter and brighter; but if they be laid aside and hang by the walls, they soon grow rusty. Thus it is that action is the very life of the soul; whilst we keep going and running in the ways of God's commandments, we keep clear and free from the world's pollutions; but if we once flag in our dili-

gence and stand still, oh, what a puddle of sin will the heart be ! How rusty and useless will our graces grow ! How unserviceable for God's worship, how unfit for man, by reason of the many spiritual diseases that will invade the soul ! Just like scholars that are for the most part given to a sedentary life, whose bodies are more exposed to ill humours, than any others ; whereas they whose livelihoods lie in a handicraft trade, are always in motion and stirring, so that the motion expels the ill humours that they cannot seize upon the body : so in the soul, the less any man acts in the matter of its concernment, the more spiritual diseases and infirmities will grow in it ; whereas the more active and industrious men are, the less power will ill distempers have upon them.

Hier. Drexelii Zodiacus Christianus. Emollit otium vires, sicut rubigo ferrum. Omnis virtus in actione consistit. Cic. Offic. i.

1268. *The True Repentant Sinner's Encouragement, notwithstanding all his former Wickedness.*

It is very observable in the genealogy of Christ, that there are but four women mentioned (it being not usual to mention any) and the blessed Spirit of God sets a mark of infamy upon them all ; The first is Tamar, Mat. i. 3 : she was an incestuous woman, for she lay with her father-in-law, Gen. xxxviii. 38. The second is Rahab, verse 5 : she was a harlot, Heb. xi. 31. The third is Ruth, verse 5 : she came of Moab, the son of Lot by incest, begotten of his own daughter, Gen. xix. 37. The fourth is Bathsheba, verse 6 : she was guilty of adultery : and why was this so done, but for the comfort of the most infamous sinners to come in to Christ, and to take notice for their better encouragement, that though they have been above measure sinful, yet by their conversion to God, and aversion from sin by a serious and hearty repentance, all infamy of their former ways is quite taken away, and their names entered in the book of life and eternal salvation.

Chr. Love, Zealous Christian, Mat. xi. 12. Suprema pericula semper Dant veniam culpæ. Claudian, Eutrop. ii.

1269. *Not to be Troubled at the Prosperity of the Wicked, and why so.*

WOULD it not be accounted folly in a man, that is heir to many thousands per annum, that he should envy a stage-player clothed

in the habit of a king, and yet not heir to one foot of land ? Who, though he have the form, respect and apparel of a king or nobleman, yet he is at the same time a very beggar, and worth nothing ; thus wicked men, though they are arrayed gorgeously, and fare deliciously, wanting nothing, and having more than heart can wish, yet they are but only possessors ; the godly Christian is the heir. What good doth all their prosperity do them ? It doth but hasten their ruin, not their reward ; the ox, that is, the labouring ox, is longer lived then the ox that is put into the pasture, the very putting of him there doth but hasten his slaughter ; and when God puts wicked men into fat pastures, into places of honour and power, it is but to hasten their ruin ; let no man therefore fret him because of evil doers, nor be envious at the prosperity of the wicked ; for the candle of the wicked shall be put out into everlasting darkness, they shall soon be cut off, and wither as a green herb, Psalm xxxvii. 1, 2.

Lud. de Carbone, Interior Homo. Prospera hujus mundi asperitatem habent veram. S. Aug. in Matth. Serm. 29.

1270. *Godly and Wicked Men, their Difference in the Hatred of Sin.*

As it is with two children, the one forbears to touch a coal because it will black and smut his hand ; the other will not by any means be brought to handle it, because he perceives it to be a fire-coal, and will burn his fingers : thus all wicked and ungodly men, they will not touch sin because it will burn ; they may be and often are troubled for sin, but their disquietness for sin ariseth more from the evil of punishment, the effect of sin, than from the evil that is in the nature of sin ; they are troubled for sin, but it is because sin doth destroy the soul, and not because sin doth defile the soul ; because God pursueth sin, not because He hates sin ; more because it is against God's justice that is provoked, than because it is against the holiness of God, which is dishonoured ; because God threatens sin, not because God doth forbid sin ; because of the hell for sin, not because of the hell in sin : but now on the other side, all good and godly men, they hate and loathe sin, because it is of a smutting and defiling nature, because it is against the nature of God, because God loathes and hates it, more because it is against God's command, than because God doth punish

it ; not because of the damning power of sin, but because of the defiling power of sin, &c.

Gab. Inchini Scala Cæli. Oderunt peccare mali formidine pœnæ. Oderunt peccare boni virtutis amore.

1271. *Custom in Sin causeth Hardness in Sin.*

Look but upon a youth when he comes first to be an apprentice to some artificer, or handicraft trade, his hand is tender, and no sooner is he set to work but it blisters, so that he is much pained thereby ; but when he hath continued some time at work, then his hand hardens, and he goes on without any grievance at all : it is just thus with a sinner, before he be accustomed to an evil way, conscience is tender and full of remorse, like a queasy stomach, ready to keck at the least thing that is offensive : O, but a continued custom, and making a trade of sin, that's it that makes the conscience to be hard and brawny, able to feel nothing. As it is in a smith's forge, a dog that comes newly in, cannot endure the fiery sparks to fly about his ears ; but being once used to it, he sleeps securely : so let wicked men be long used to the devil's work-house, to be slaves and vassals to sin, the sparks of hell-fire may fly about them, and the fire of hell flash upon their souls, yet never trouble them, never disturb them at all ; and all this ariseth from a continued custom in a course of evil.

Obad. Sedgw. Sermon at Westminster, 1644. Consuetudo peccandi tollit sensum peccati.

1272. *The more a Man is now Troubled for Sin, the less shall he be Troubled hereafter, and why so.*

It is well known, that if a landlord take a great fine at the first coming into the house, he doth take the less rent for the future : thus as landlords deal with their tenants, so God with His people, He puts them to a great fine at the first, he makes sin cost them many a tear, many a night's trouble, many a day's disquiet, many a sigh, many a groan in the spirit ; but here is the comfort, the greater the fine, the less the yearly rent ; the more a man is troubled for sin at the present, the less fear and perplexity shall be his portion hereafter ; for he shall have the joy and comfort of believing, he shall have the more perfect peace at his death, so

that when he comes to die, he shall have little else to do, but to lie down and die, committing his soul into the hands of a faithful Creator and Redeemer.

Hier. Drexelii Gymnasium Pœnitent. Dolor hic tibi proderit olim.

1273. *How it is that the Singling out of one Beloved Sin makes way to a Full Sight of all Sin.*

WHEN Christ went about to bring the woman of Samaria to remorse and sorrow for sin, He singled out one sin amongst all the rest, and told her, Thou art an harlot; and the Scripture gives us this hint, that the singling out of that one sin, so far opened her eyes, that she saw all other sins, whereupon she said, Lo! behold the Man that hath told me all that ever I did, John iv. 29, and yet Christ told her only of her adultery. So let every one of us take notice that the singling out of one beloved sin makes way to the full sight of all sin. Let us examine then what is that Delilah, that darling sin, that we play withal, and hug so much in our bosoms; single but out that, and the coast will be so clear, the mists and fogs of darkness so much expelled, that we shall have a distinct view of all the sins that ever we committed; not a general and confused apprehension of sin, which only brings in a general humiliation of sin, and hath, without the great mercy of God, been the undoing of many a precious soul for ever.

1274. *Assured Christians must be Patient Christians.*

It is mentioned that, in the time of that Marian persecution, there was a woman, who, being convened before Bonner (then Bishop of London), upon the trial of religion, he threatened her that he would take away her husband from her; saith she, Christ is my husband: I will take away thy child; Christ, saith she, is better to me than ten sons: I will strip thee, saith he, of all thy outward comforts; Yea, but Christ is mine, saith she, and you cannot strip me of Him. The thoughts of this bore up the woman's heart: spoil her of all, and take away all, yet Christ was hers, and Him they could not take away. Thus when the soul lives in the

assurance of God's love, and of its calling to grace and glory, it cannot but make a man very patient, to endure with cheerfulness whatsoever of opposition he shall meet with here below. There is a remarkable phrase in that of the prophet, Isa. xxxiii. 24, The inhabitants of Sion shall not say, I am sick, the people that dwell therein shall be forgiven their iniquity. A strange passage ! he doth not say, they were not sick, but the text saith, they should not say so. And what is the reason ? Why should the people forget their sorrows, and not remember their pains ? This was it that did it, The Lord hath forgiven them their iniquities. The sense of pardon took away the sense of pain ; and thus should all of us walk, to show that trouble cannot daunt us, nor any way startle us, but as assured Christians to be patient under all sufferings whatsoever.

*Joh. Fox's Acts and Monuments.
Instit., Lib. iii.*

*In tormentis beatus est sapiens. Lactant.
Sæpe levat pœnas, &c.*

1275. *Worldly-mindedness a Great Hindrance to the Comfortable Enjoyment of Spi- ritual Graces.*

WHAT the philosophers say of the eclipse of the sun, that it is occasioned by the intervening of the moon between the sun and our sight, is true in this case : if the world get between Christ, the Sun of Righteousness, and our sight, it will darken our sight of Jesus Christ, and bring eclipses upon our comforts and graces. Again, those men that dig deep into the bowels of the earth, they are oftentimes choked and stifled by damps that come from the earth. So it is with Christians, those that will be ever poring and digging about the things of this world, it is a thousand to one, if from worldly things a damp doth not arise to smother their comforts, and quench their graces. Lastly, a candle, though it may shine to the view of all, yet put it under ground, and, though there be not the least puff of wind, the very damp will stifle the light of the flame ; and so it is, that men may shine like candles in their comforts, yet bring them but under the earth, and a clod of that will stifle their candle, will damp their spiritual comforts, and bereave them of those joys that are in themselves unspeakable.

*Aristoteles. Cypr. Lect. Joh. Magirus. Mundi amor et Dei pariter in
uno corde habitare non possunt. Cyprian, de xii. Abus.*

1276. *God so Ordered it that few or none of His People Live and Die without Assurance of their Salvation.*

It is reported of one Mrs. Honeywood, a famous professor of God's truth, and one that for many years together, lay under the burden of a wounded spirit, and was much troubled in mind for the want of her assurance as to the matter of salvation; at length there came a minister to her, who endeavoured to settle her hopes and comforts in Jesus Christ, and urging promises of the Gospel unto her, she took it with a kind of indignation and anger, that he should offer to present any promises to her, to whom, as she thought, they did not belong; and having a Venice glass in her hand, she held it up and said, Speak no more to me of salvation, for I shall as surely be damned, as this poor brittle glass shall be broken against the wall, throwing it with all her force to break it. But it so pleased God, that, by a miraculous providence, the glass was preserved whole. The minister seeing this, made a happy use of the accident, took up the glass, and said unto her, Behold, God must work a miracle for you before you will believe; and from that day, saith the story, she was a woman very strong in the assurance of God's love and favour. Thus did God indulge the infirmity of His poor despairing servant at that time; and rather than that any of His people, now or hereafter, shall live or die without assurance of their salvation, He will work it even by a miracle, or some unusual extraordinary way to them altogether unknown.

R. Bolton's Instruction for Comforting Afflicted Consciences. Qui nihil potest sperare, despera nihil. Sen. Medea. Dabit Deus his quoque finem. Virgil.

1277. *Grace in the Heart is Certain, though the Feeling thereof be Uncertain, and how so.*

As the air is sometimes clear, and sometimes cloudy, the sea sometimes ebbing, sometimes flowing, ebbing in our comforts, as well as flowing in our graces; or as the trees of the field, sometimes flowering, green, and growing; another time naked, withered, and as it were even dead: so are all Christians in the feeling of

their graces, their apprehension of graces is subject to much change, though their graces be not so, for grace in itself is certain and unchangeable; all the devils of hell cannot pluck one believer out of God's hand; Those whom thou hast given me, I will keep (saith Christ) and none shall take them from me, John xvii. 12; the foundation of God stands sure, 2 Tim. ii. 19, though our knowledge, that we build upon that foundation be not sure to us; the Lord knoweth who are His, though we do not; and hence is it, that though grace itself be an unshaken foundation, yet our feeling of grace is not so, but subject to many alterations and changes.

Christ. Love, Withdrawing of the Spirit, on Gen. vi. 3. Rob. Abbot, contra Pet. Bertium de Amissione Gratiae.

1278. *The Great Danger of taking up a False Persuasion of our Effectual Calling.*

As a man that is in a pleasant sleep, dreams that he is a king, hath loyal and obedient subjects about him, a large revenue, with a treasury full of gold and silver; yet when he awakes, behold the man is a very beggar, and hath nothing: just such is a man that takes up a false persuasion of his effectual calling, Jer. vii., when (God knows) he is not called at all. Or like a man that is asleep upon the mast of a ship, he is in a golden dream, and his thoughts are all upon kingdoms and thousands which he seemeth to have already in possession; but happily, or rather unhappily, in that very moment wherein he solaceth himself in his imaginary happiness, a storm ariseth, the ship is in danger to be overwhelmed, and the man is tumbled into the sea, and so drowned: thus it is with many men and women, they nourish golden dreams, and have very strong hopes, that Heaven is theirs, and Christ theirs, when as (alas) they do extremely befool themselves, being all this while upon the very brink of hell, and so are tumbled in before they be aware.

Lud. de Carbo. de Sui Ipsius Cognitione, Lib. ii. cap. 3. Aureos sibi met ipsis pollicentur montes.

1279. *Sins committed with Deliberation, Pre-meditation, &c., greatly Provoke the Spirit of God.*

As it is with a friend, if you give him a blow at peradventure, or strike him by chance, though he may be very angry, and take it

ill at the first, yet when he shall understand that it was done against your will, he is soon pacified; but if he perceive that you plot and contrive his death, that makes him look about him, and resolve that he will never come into your company any more: thus it is with the Blessed Spirit of God, when He sees thee fall into sin unadvisedly and inconsiderately, He will not withdraw from thee for this; but if He perceive that thou dost waylay Him, dost deliberate and contrive sin, this highly provokes Him, if not for ever, yet for a long departure from thee. Hence it is, that a deliberate will to sin without the act, is more sinful than the act of sin without a deliberate will: as in the case of St. Peter, that man does worse who purposeth to deny Christ, though he never do it, than St. Peter that did actually deny Christ, and never intended it. Let every man therefore look to his purposes and deliberations, for if he sin deliberately and advisedly, the Holy Ghost is highly provoked, and he is upon the very next step to the sin of those against whom the prophet prays, Lord, be not merciful to those that sin maliciously.

Rich. de Mediavilla in Progressu Cœlesti. Peccati velut arcem factitiam. Jos. Langius, in Polyanthea. Tale erit opus tuum, qualis fuerit intentio tua. Isidor. in Soliloquiis, Lib. ii.

1280. *A Reprobate and a Regenerate Man, their Different Enjoyment of the Motions of the Holy Spirit.*

WICKED men (says one) partake of the Spirit, as cooks do of the meat they dress, they taste as much only as will relish their palates, but do not eat so much as will fill their bellies, whereby nature may be strengthened and refreshed; but the regenerate are as the invited guests, and they not only taste, Heb. vi. 4, the meat prepared, but also make a full meal thereof. Wicked men, they have but a taste only; they are just like men going by an apothecary's shop, they may smell the sweet scents of his pots, but it is the sick patient that gets benefit by his cordials. Thus it is with the wicked, God may and doth give them tastes of His Spirit, but they have not so much as will do their souls good thereby; it is only the godly that have the saving participations of grace here, Phil. i. 11, and shall be sure of the fullness of glory hereafter.

Rob. Bolton on Psalm i. Summis tantum labris piissare.

1281. *The Motions of God's Spirit in Wicked Men tend to Outward Formality.*

It is reported of one that could fast seven days in a monastery, but not half a day in the wilderness, and being asked the reason, he gave this answer ; When I fast in the monastery, I feed upon vain-glory and the applause of men, but not so in the wilderness. It is just so with many professors, the motions of God's Spirit in them, are such as tend to formality, such as put them upon outward and visible good, but never upon inward and secret duties, as to examine their hearts, to watch over their ways, and to keep close communion with God in secret. As it is said of the nightingale, that if it see a man listen to her, it will sing the more sweetly : so they are better to men than they are to God, and devouter in the church than they are in the closet ; they are for good things done in public, not in private ; so as men applaud them, they care not what or who it is that disallows them.

In Speculo Exemplorum. Herodes devotionem promittit sed gladium acuit, &c.
Chrys. in Matth. ii. Ulyssis Aldrovandi Ornithologia.

1282. *How it is to be Understood that the Holy Spirit Dwelleth in us.*

THE sun that is in the firmament, we used to say is in such a part of the house, or in such a window ; but when we say so, we do not mean that the body of the sun is there, but only that the light, heat, or influence of the sun is there. So, though the Scripture telleth us, that the Holy Ghost or Spirit dwelleth in us ; the meaning is not that the essence or person of the Holy Ghost is in us, (as the Familists would have it) but only the motions and graces of the Spirit are there, guiding, governing, and sanctifying our words and works, which otherwise of themselves would be but vain and foolish. The meaning, therefore, of those two places in the Apostle, Ye are the temple of the Holy Ghost, 1 Cor. vi. 19, and The Holy Ghost dwelleth in you, 2 Tim. i. 14, are not literally but metaphorically to be understood, as many other expressions of the like kind in the Book of God are to be.

P. Charron, Trois Verités. Spiritus Dei habitat in nobis, quia regit gubernat et sanctificat. *D. Pareus in locum.*

1283. *To take heed of Smaller Sins, as bringing on Greater.*

THERE is a story of a young man, that was tempted by the devil, and his own wicked heart, to commit three sins—as to kill his father, lie with his mother, and to be drunk. The two former he would by no means do, as being things abhorrent to nature ; but (thought he) I will yield to the last, because it was the least, which was enough ; for being drunk, he killed his father, and ravished his own mother. Here now were two horrid ugly sins, murder and incest, ushered in by one that was not of so deep a dye. It concerns us then to take heed of falling into lesser sins, they being as inlets to greater : a little thief put in at the window, may open the doors for stronger and greater to come in ; a wedge small and thin in one part, makes way for a greater, and little sins will draw us on to greater ; our own hearts will prompt us to all sin at first, but will labour to draw us on by degrees from lesser sins to greater ; from sins less obnoxious to sins more scandalous, until we become abominable therein, and so without God's mercy perish everlastingly.

Christ. Love, Withdrawing of the Spirit. *Noli contemnere venialia quia minima sunt, &c.* *Aug. de Decem Chordis.*

1284. *Corruption of Nature left even in the most Regenerate Men to Humble them.*

God hath so ordered it in nature, that creatures of the greatest excellency should have some manifest deformity, whether it be in birds or beasts : among birds the peacock, a bird of the gayest feathers, yet it hath the foulest feet ; the swan, a bird of the whitest feathers, yet of the blackest skin ; the eagle, a bird of the quickest sight and of the highest flight, yet the most ravenous among birds : and among beasts, the lion, the goodliest of all the woods, yet the most fierce and cruel ; the fox, most subtle, yet a creature of the foulest smell. Thus God hath ordered it even amongst the creatures irrational ; and thus it is with his own people in respect of grace, though they have many excellent endowments and gifts, yet He suffers some corruptions of nature in them to humble them. So that humility, the best of graces, comes from the worst root, our sin ; and pride, the worst of sins, comes from the best root, our grace, which caused that saying of Mr. Fox the martyr-

ologist, That his graces hurt him more than his sins, meaning, that many times he was proud of his gifts, but humbled by reason of his sins and natural infirmities.

Ulys. Aldrov. Ornithologia. Conr. Gesnerus de Quadruped. Superbia etiam in recte factis est cavenda. Aug. de Natura et Gratia.

1285. *Not to Consult with God's Secrets, but His Revealed Word.*

It was a good saying of Mr. Bradford, that famous martyr of Christ Jesus, that a man should not go to the university of predestination, until he were well grounded in the grammar-school of obedience and repentance. And most true it is, that we are not to consult with God's secret decrees, but with His revealed Word. Secret things belong to the Lord our God, but revealed things to us and our children for ever, Deut. xxix. 29. We are not to look to the decrees of God, and upon them, either do, or not do our duty; but we are to look to His revealed will, which bids us to be conversant in holy duties of religion and godliness. We are not to search the secret records of Heaven, but the revealed will of God, which is able to make us wise to salvation.

The Martyr's Letters. Quæ Deus occulta esse voluit non sunt scrutanda. Prosper. de Vocat. Gent.

1286. *The Consideration of Mercies formerly enjoyed an Excellent Means to Bear up our Spirits under Present Afflictions.*

THERE is a story of a man, aged fifty years, or thereabouts, who lived forty-eight of that time, and never knew what sickness was; but so it was, that all the two last years of his life, he was sickly, and impatient under it; yet at last he reasoned the case thus with himself: The Lord might have given me forty-eight years of sickness, and but two years of health, yet He hath done the contrary, I will therefore rather admire the mercy of God in giving me so long a time of health, than repine and murmur at Him for giving me so short a time of sickness. And thus must all of us consider that we have had more mercies in our life to cheer us up, than we have had crosses to discomfort us. What though the Lord doth now visit us with sickness, we have had more years of health than we have had of sickness: what though this or that comfort be

taken from us, yet we have a great many more left us still. Hence is that advice of the wise man, In the day of adversity, consider, Eccles. vii. 14. What must we consider? That God hath set the one against the other, (that is) though we are in affliction now, yet He hath given us mercies heretofore; and, it may be, will give us prosperity again: He hath balanced our present affliction with former mercies; so that if we should set the mercies we have enjoyed against the present affliction we suffer, we should soon find the tale of our mercies to exceed the number of sufferings, be they of what nature or quality soever imaginable.

Christ. Love, Withdrawing of the Spirit. Neque enim ignari sumus ante malorum, O passi graviora, &c. Virg. Æneid. i. Mennisse juvabit.

1287. *Not to Mourn excessively for the Loss of any Worldly Enjoyment whatsoever, and why so.*

It is related of a minister of God's Word, that visiting a neighbour (whose child lay a dying) he endeavoured to comfort her, but she being much grieved and dejected with sorrow, would by no means be comforted. The minister said unto her, Woman, why do you sorrow so much, pacify yourself; if your child should live, it may be so that God might make it a scourge and vexation to you, by taking wicked and sinful courses. She answered, that she did not care if her child did recover, though he were hanged afterward. This son of hers did recover, and was afterward executed for some villany committed. Now let any one judge, whether it had not been a greater mercy, and a thousand times better for her, to have seen him buried before her, than that he should have come to such an unhappy end. Thus it is, that that comfort, which any of us all shall so excessively mourn for the want of, it may be would have proved a greater cross and trouble, should but God have continued it still unto us; whether it be the loss of life or estate, of a loving wife, or an only son, as it was in Rachel's case, Gen. xxx. 5, and in David's, 2 Sam. xii. 16, that if God had given him the life of his child, it would have been but a living monument of his shame; and all that knew the child might have said, Yonder goes David's bastard. The consideration whereof should allay and take off the edge of all excess of sorrow, for the loss of any temporal comfort, any worldly enjoyment whatsoever.

Christ. Love, Christian's Directory. Mitigat vim doloris considerata æquitas ferientis, Greg. in Mor.

1288. *Not to be Troubled at Afflictions, because God intends Good by them.*

SUPPOSE a man very much in debt, and in such need of money that he knew not well how to subsist, without throwing himself upon the sad charity of others, that might (if they had but hearts) possibly relieve him, should go to some especial intimate friend, and make known unto him the lowness of his condition, and crave relief accordingly. Now if this friend of his (which is somewhat strange) should go presently to his chest, and take out a considerable bag of money, and throw it at him, and in the throwing of it break his head, or give him some slight scar: can it be imagined that he would take it unkindly? No, certainly. Thus it is that every affliction that God is pleased to lay upon us, shall work for our good. We may say, as Joseph did to his brethren, Gen. xlv., Though you intended all this for my hurt, yet God intended and turned it for my good, and will work benefit and advantage to me by it, and promote my spiritual good; that as afflictions do abound, my consolation in Christ shall abound much more: every affliction, like Jonathan's rod, having honey on the top, and therefore let us bear them patiently.

P. Moulin, De l'Amour de Dieu. Post afflictiones vita tranquillior. Nazianzen in Orat. de Cypriano.

1289. *How to know whether we are more Grieved for Sin than for Worldly Sorrow and Trouble.*

WHEN a man is brought to a low condition, and a great decay in the world, so that his trade is quite fallen, and his stock spent: now if such a man be more troubled for his sin that brought him to so low an ebb in the world, than for the affliction and trouble itself, then he will not commit a sin to repair and make up his losses, though he did know assuredly that the committing of such a sin would make up all again. As in the story of a nobleman, whose son and heir was supposed to be bewitched, and being advised to go to some wizard or cunning man, (as they are called,) to have some help for his son, that he might be unwitched again, he answered, O, by no means, I had rather the witch should have my son than the devil. But if a man make no conscience to avoid, or remove an affliction, if he will break the hedge of a fair command, to avoid the foul way of some heavy affliction, it is a sign

that he mourns more for the cross that lies upon him, than for his sins and trespasses, and that he never grieved so much for his corruptions, as for his corrections.

Rich. de Mediavilla, Clavis, David,

1290. *Worldly Crosses turned into Spiritual Advantages.*

As little children, when they see a heap of beautiful and sweet roses lying upon a table before them, and their mother goes and puts them in a mortar, and therein beats them all to pieces, the children cry out, and think the mother spoils them, though she does it merely to make a conserve of them, that they may be more useful and durable: thus it is, that we think we have comforts like beds of roses; yet when God takes them from us, and breaks them all to pieces, we are apt to conceive that they are all spoiled and destroyed, and that we are utterly undone by it: whereas God intends it to work for our greater benefit and advantage, Rom. viii. 28.

Christ. Love, Christian's Directory,

1291. *How to become True Possessors of Riches.*

POSSESSIONS and riches of this world, are like a rose in a man's hand; if he use it gently, it will preserve its savour, and its scent, and colour, a great while; but if he crush it, and handle it roughly, it loseth both its colour and its sweetness. Thus, if a rich man use and employ his wealth well, he will possess it the longer; but if he set his heart too much upon it, he will quickly lose it; he may possess it, but by no means must he let his wealth possess him. If riches increase, he must not set his heart upon them; his eye, or hand, or tongue may be upon them, but not his heart. His money must come no nearer his heart than his hands; hence was that saying of the heathen, *Rebus non me trado sed commodo*, I may lend myself, but I will not give myself to my wealth; and so must all of us do, if ever we intend to become true possessors of worldly riches and endowments.

Aurum erogare bonum est, reponere malum, &c. Pet. Raven. in Serm. on Psalm lxii. 10. Seneca in Lib. de Beneficiis.

1292. *All Worldly Comforts transitory.*

It was a custom in Rome that when the emperor went by upon some grand day in all his imperial pomp, there was an officer appointed to burn flax before him, crying out, *Sic transit gloria mundi*, which was purposely done to put him in mind, that all his honour and grandeur should soon vanish and pass away, like the nimble smoke, raised from that burning flax. And it was a good meditation that one had, standing by a river side; says he, The water which I see now, runs away and I see it no more; and the comforts of this world are like this running water, still gliding and running away from us. So, most true it is, that all men, and such as do most indulge themselves with those bitter sweets that the world doth, or can present; they are but like smoke that soon vanisheth away, transitory, either ebbing or flowing, never at any certain, but fleeting and fading, coming to us with sparrow's wings, slowly and with much difficulty, but flying away with eagle's wings, hardly discoverable which way, or how they took their flight on such a sudden. It must therefore be our care so to use this world as if we used it not, for the fashion of it passeth away, 1 Cor. vii. 31; and seeing we cannot enjoy the comforts thereof any long time, let us use them well to God's glory that gave them, and not abuse them to our own prejudice.

Wolffg. Lazius, Com. Reip. Rom. Fallax est hic mundus, finis dubius, exitus horribilis. Pet. Blesensis.

1293. *How it is that a Man may be said to Abuse the Lawful Comforts of this Life.*

It is a good observation that is made upon that place of Job xxxviii. 22, where God thus challengeth Job, Hast thou entered into the treasures of snow, or hast thou seen the treasures of the hail? Where the observator noteth out, that all the comforts of this world are but like the treasures of snow; do but take a handful of snow, and crush it in your hands, it will melt away presently; but if you let it lie upon the ground it will continue for some time. And so it is with the things of this world. If you take the comforts of this life in your hands, and lay them too near your hearts in affection and love to them, they will quickly melt and vanish away from you; but if you leave them in their proper place, and do not set an inordinate affection

upon ~~them~~, they will continue the longer with you; as if you should line a garment with linen, it would do very well; but if you line it with pitch or glue, that will stick fast to the body, and in all likelihood, spoil both the garment and the man that wears it; so when the world is glued to your hearts, it spoils the comforts of all the mercies that you enjoy; and so it may be said, that the otherwise lawful use of them is abused, when they are either used too affectionately, in making gods of them, or being too eagerly bent in the gaining of them, James iv. 13.

Joh. Calvinus in locum. Ante oculos tibi pone Deum, sedesque beatas; Sic mundi subito fracta cupido ruet. Jac. Billius in Antholog. Sacra.

1294. *The Things of this World Vain and Uncertain.*

It is an observable note, that a learned man hath upon the names of the two first men that ever were born into the world, Cain and Abel; whence, saith he, we may learn a very good lesson, and that from the very interpretation of their names. Cain signifies, Possession; and Abel, Vanity: to show that Adam and Eve, who had all the world before them, did see nothing but vanity in all their possessions. And it were well, if the sons and daughters of Adam, that have a great deal less of the world than Adam had, would not set their hearts so much upon the vanities and uncertainties thereof, being such as perish with the using, such as are gone before we have almost any hold of them; like a flock of birds, that no man can say they are his own, though they sit in his yard; so vain, uncertain, flitting, fading, are all the things, all the comforts of this world, be they whatsoever they are, whatsoever they can be.

Aloys. Lippomannus in Catena Pat. Col. ii. 22. Ecce! mundus, qui diligitur, fugit. Greg. in Homil.

1295. *Present Occasion of Time to be made use of.*

THE sun, by its annual revolution, makes the day and the year: the moon by her lunar course draws up the months and quarters: the Pleiades and Hyades make the seasons of the years, and the Dog-star brings in the heat of the summer: and all of these do labour by their ordinary passages, to shew us that orient oval, that precious pantaur, Τὸ Νῦν, the present occasion of time, this very moment which is yet ours, and ought to be made use of

accordingly. Extreme sottishness were it therefore to defer the practice of wisdom till the next opportunity, and to procrastinate repentance upon the groundless hope of a few uncertain days ; yet for our comfort there is this privilege in the nature of time, that though that which is past cannot be recalled again, yet it may be redeemed by the double diligence of the wise, Ephes. vi. 16. Hence it is that the penitent redeemer of time, may be lively set out in Medea, with two contrary affections appearing in his face ; on the one side sorrow for the lamentable loss of that occasion which is past, and on the other side, joy for the redemption of opportunity present.

Arch. Symmer, Spirit. Posie for Sion. Pliny's Nat. Hist., Lib. xxxvii. cap. 9.
Tolle moras, semper nocuit differre. Lucanus.

1296. *The Sick Man's Sorrow.*

As a traveller that rides a tired horse is utterly disappointed, and cannot reach (but with much difficulty) the end of his journey. So by sickness, this body of ours is deprived of all cheerfulness and activity, and our souls so far frustrated, that they can neither receive that good, nor do that good which otherwise they would perform. Such is the sick man's sorrow, that no man knows it, but he that feels it ; what a disadvantage it is to the soul, to be so ill lodged in a ruinous body, being even stifled within itself for want of motion, and move it cannot for want of organs (but very lamely,) because the understanding is clouded, memory weakened, judgment dazzled, fantasy distracted, affections distempered ; and in brief, the whole frame of nature disjointed, that like broken bones, it can neither rest nor move ; nor is the stroke only upon natural actions, but upon moral also. In diseases chronical, the body becomes lazy, listless, neutral, that it hath no mind to pray, no stomach to food, no heart to do any thing for itself ; and in diseases more acute, is so taken up and transported with pain and anguish, that it minds nothing but what cannot be had, as sleep, ease, &c. Hence may be put that difference betwixt sick and sound, as the heathen put between poor and rich ; the healthful man may walk when he will, eat when he will, sleep when he will, work, play, fast, feast, ride, run when he will ; but the sick man must travel, eat, drink, sleep, when he can, he is not his own to command, he is deprived of himself ; he hath wit, but not the use of it ; memory, but not the benefit of it, so that he is almost turned into an image ; he hath eyes, and scarcely sees ; ears, and

bears not; mouth, and speaks not; feet, but walks not. Nay, which is more, those senses and parts which let in comfort to the sound, occasion the sick man's trouble, the sight of his cups, glasses, boxes, make him sick; the smell of his meat, sick, the taste of his drink, sick; the least noise offends him, the least air pierces him, his bed tires him, his chair troubles him, his friends disquiet him, their absence offends him, so does their presence, their silence troubles him, so doth their talk; somewhat he would have, but he cannot tell what; to be short, he is not well, and therefore nothing is well about him.

R. Harris, Hezekiah's Recovery. Quam male conveniunt. Malum contristitum, affectus vitiant actionem. Galenus. Diogenes. Atque hi sunt Manes quos patitur. Mille mali species, &c. Ovid.

1297. *True Saving Faith, though never so Weak, is all in all.*

As a dim dazzling eye that looked on the brazen serpent in the wilderness, was of more avail to a poor Israelite (then stung with a fiery serpent) than any use that could possibly be made of all his other members; little could the swiftness of his feet, strength of body, nimbleness of hands, volubility of tongue, quickness of the ear, or anything else have prevailed, had there not been an eye to have looked on it: so without faith, we lie dead in sins and trespasses, and cannot but perish of the mortal stings which Satan hath blistered us with; so that had we perfect repentance, sound knowledge, and sincere love, not one of them, nor all of them together, could possibly cure us, if there were not faith to apprehend Christ for our satisfaction, and a propitiation for all our sins. It is only faith in Christ, a true faith (though a weak, dim-sighted faith) that, looking up to the typified serpent Christ Jesus, can cure our wounded sin-sick souls, and make us here to live unto God, and hereafter in all happiness with Him.

Paul Bayne's Mirror of Mercy. Fides est radix virtutum omnium. Ambros. in Lib. de Cain et Abel.

1298. *God only to be sought unto for Safety in the time of Eminent Distress.*

THE poet, describing the manifold miseries of Æneas, that Trojan prince, in his long and weary voyage, sheweth the great peril that he and his company were in, and the great speed they made to

escape the danger of the cruel Cyclops, who, together with his gigantic army mustered on the shore, as strong as so many sturdy oaks, and tall as lofty cedars, whose very countenances threatened death and destruction to all that came near them. It was then no time for them to stay there, but high time to hoist up the sails, nimbly to betake themselves to their oars, and rather than the giants should offer violence to them, to lay violent hands on their tackle, and so quit a dangerous coast that could promise nothing but mischief. So the only way that we have to prevent any eminent danger, which by our sins we draw upon our heads daily, and such as are even at the shore ready to assault us; nay, such as have already even boarded these our poor brittle barks of mortality, is swiftly to sail away in the waters of unfeigned repentance, and every man of us to betake himself speedily to the oars of true contrition and invocation to Almighty God, and to row painfully in the sea of our sinful hearts, seeking and never giving over, till we are upon the rock of our defence, and have found the God of our salvation.

*Virgil. Præcipites metus acer agit, &c. Validis incumbere remis. Abdera
Tetorum pulchra colonia. Strabo, in Lib. Geograph.*

1299. *The Abundant Love of Christ in Dying for our Sins.*

It is said of the pelican, beholding her young ones to be slain by the serpent, much thirsting after their blood, she is so much grieved, that she beats her sides with her own wings in such a manner, that the blood issues abundantly, which being as yet warm, falleth upon the young ones so slain, and restoreth them to life again. Thus the soul of man, being the true bird of Paradise, (for there was her nest first built by God,) having, as it were, her lively blood sucked out by that old serpent the devil; Christ became that heavenly pelican, that with the wings of His love and mercy, shed out of His most precious side, His dearest heart-blood, to revive us that we might live for ever.

Ulys. Aldrov. in Ornitholog.

1300. *How it is that the Hypocrite Deceives himself in Seeking after God.*

It is said of Zeuxis and Parrasius, that the one deceived his fellow painter with the picture of a sheet, and the other deceived birds

with his counterfeit grapes. Thus the hypocrite, whose devotion is like a shadow, something in show, but nothing at all in substance, deceives himself with a sheet or shadow of holiness, thinking that to be current which is but counterfeit, and those to be true grapes, which are but mere pictures of grapes. And thus going about to seek the Lord with outward holiness, and external behaviour, not with internal purity and sanctity of the heart, he may well be said to offer sacrifice with Cain, and yet have no good zeal; fast with Jezebel, and yet not leave his sins; humble himself with Ahab, yet have no true repentance; lament with the tears of Esau, yet not be sorry for his sins; kiss Christ with Judas, yet have no love in his heart; pray with the Pharisee, yet have no devotion; present an oblation with Ananias, yet keep the best part from God, which is his heart; and thus after all his seeking, find God in justice to condemn him, not in mercy to save him.

Fulgosus, Lib. viii. cap. 11, ex Plin. Quid magis est vanum quam justi nomen habere, &c. ? Antholog. Jac. Billii.

1301. *Men Covering their Sins with Specious Pretences reproved.*

As when Adam had tasted of the forbidden fruit, Gen. iii., he espied his own nakedness, poverty, and how that he was miserably fallen; for remedy whereof, he went about to hide it with fig leaves, and to shroud himself amongst the trees of the garden: so it is that too, too many of Adam's sons now living go about to cloak their sins with the fig leaves of their foolish inventions, and to hide their treacherous designs in the thicket of their wicked imaginations, covering their vices with the cloak of virtue; and hence it comes to pass that murder is accounted manhood, pride looked on as decency, covetousness as frugality, drunkenness as good fellowship, &c.

Prodigus vult se credi liberalem, avarus diligentem, temerarius fortem, &c. Prosper. de Vita Contem., Lib. iv.

1302. *Miseries attendant on the Haters of God's People.*

As in princes' courts, they are looked on but as silly, shallow-brained men, that profess open and mortal hatred to the greatest

favourites of the king ; nay, in so doing, they take the right way to ruin themselves and families : whereas such as are politically wise, and intend to raise themselves a fortune, will be sure to observe the favourites, love them, and insinuate into their acquaintance : so it is a most sottish folly in men of the world to hate God's people, in whom His graces are most apparent, for the Lord will look upon them as enemies to Himself, so that they shall want many a blessing from the King of Heaven, which the prayers of the godly would otherwise obtain for them ; yea, many plagues, much sorrow will light upon them in this respect : but if they ever intend to be wise for their souls and bodies too, it is their best way, to love and embrace with all kindness such as are the Lord's people ; which if they do, God will take it as a token of love to Himself, and they shall be sure to have their reward in the kingdom of Heaven.

P. Bayne's Mirror of Mercy.

1303. *All out of Order.*

It is observed of the Romans that, in the time of their civil wars, some followed Cæsar, and they were the weakest ; some Pompey, and they were thought the wisest ; some Crassus, and they were accounted the worst of all. So now it is that some follow the flesh, and are led by the corrupting allurements thereof ; some are favourites and minions of the world, carried away with its glittering preferments ; some are mere factors for the devil, fulfilling his crafty and cruel designments : all of them set on work under the command of this cursed triumvirate, and that so intently, that everywhere there is a consumption of grace, through the corruption of sin. Piety complains that she is sick, charity very near dead ; good works buried, prayer and preaching neglected ; honesty and sobriety derided, justice and equity abandoned ; truth and plain dealing imprisoned ; faith and a good conscience banished. As for religion, men delight rather to argue and discourse of it, than seriously to reduce the principles thereof into practice and action ; much form of godliness there is, but little power thereof amongst us. *Totus mundus in maligno positus*, All is out of order.

Wolfgang. Lazius de Rebus Gestis Romanorum. Terras Astræa reliquit.
Ovid, Met. Lib. i. B. Carpenter's Conscionable Christian. Maluit
disputare homines quam vivere.

1304. *The Excellency of Godly Sorrow for Sin.*

As water that runs through mines hath a tincture and touch of them ; or as a vessel that is seasoned with some exquisite liquor, will a long time after retain the scent and smell of that which was poured into it : so sorrow that is for sin, meets with much in us, by which accidentally it becomes hurtful ; but as it is in itself, is, as all other graces, for the perfection of nature ; and so far from being an oppression of it, that, in the judgment of some wise men, it is not altogether improbable, but that it shall be in Heaven ; for if our memories abide there to recollect the ways of this life, and our understanding and will, be fully taken up in the sight and fruition of God, then it is considerable, that since a little sight and taste of God in the world do work sorrow for sin, whether an abundant sight and full taste will not also do it in Heaven, when a man shall remember his sins against so good a God, which he hath offended.

Jos. Simmond's Case and Cure of a Deserted Soul. Dolor hic tibi proderit.

1305. *Evil Company a Great Hindrance in the Ways of God.*

As one that is a suitor to a woman, and being very earnest in the prosecution of his love, another should come and tell him, that he knows something of the woman by way of ill report, some impediment or other ; the man hearing this, is presently taken off, and the suit ceaseth : so it is with many a man who begins to be a suitor to religion, fain he would have the match made up, and he grows very hot and violent in the suit, and falls a working his salvation ; but then there comes some of his old comforts, and they tell him that they know something of religion that is of ill report ; as that there must be much of strictness and mortification, that he must never see good day more, and hereupon he is discouraged, and the match broken off. So that evil company, like the water in a smith's forge, quencheth the iron, be it never so hot, and cooleth the affections to Godward, be they never so ardent.

T. Watson, Unum Necessarium. Melius est habere malorum odium quam consortium. Bern.

1306. *The Difference betwixt a Spiritual and Wordly Man, in the Ways of God and Goodness.*

It is observable, that in the courts of kings and princes, children and ruder people are much taken with pictures and rich shows, and feed their fancies with the sight of rich hangings and fine things ; but the wise and grave statesman passeth by such things as not worthy taking notice of, his business is with the king. Thus it is, that in this world, most men stay in the out-rooms and admire the low things of the world, and look upon them as pieces of much excellence ; but the spiritually-minded man, whose eye, desire, and ways are unto God, looketh over all these things that are here below, his business is with God. Let them doat upon the world that are in love with it, whom hath he in Heaven but God ? and there is none upon earth that he desireth besides Him, Psalm lxxiii. 25.

Discite in hoc mundo supra mundum esse et si corpus geritis, volitet in vobis ala interior. Ambros. de Virginibus.

1307. *Parents to be careful in the Education of their Children.*

JULIAN the Apostate had two great scholars, Mardonius and Maximus, to his tutors, but being profane heathens, and scoffers at Christian religion, they laid the foundations of that desperate apostacy, whereby he fell from Christ to the devil. Thus, he that begets a fool, or by careless breeding maketh one, hath been the author of his own sorrow, and his child's also, Prov. xvii. 21, who may have just occasion to cry out at the last day, *Parentes sensimus parricidas*, Our parents have been our parricides. It must therefore be the care of all parents so to provide for the breeding up of their children unto wisdom, as that they forgot not the chief thing, to have them seasoned with the knowledge and fear of God, which is the only true wisdom, Job xxviii. 28.

Ennappius in Maxim. Sozomen. Lib. v. cap. 6. Probum parentem esse oportet qui gnatum suum probiorem &c. Plaut.

1308. *Excellency of the Knowledge of Jesus Christ above all Human Learning whatsoever.*

THEMISTOCLES, though he was ignorant of music, yet knew he how to govern a state. And a believer, though he be ignorant of all other learning, yet by the knowledge of Christ only will be a blessed man; whereas all the learning in the world without will leave a man miserable. To know the whole creation, and to be ignorant of the Creator; to know all histories and antiquities, and to be unacquainted with our own hearts; to be good logicians to other purposes, and in the meantime to be cheated by Satan with paralogisms in the business of our own salvation; to be powerful orators with men, and never to prevail with God; to know the constellations, motions, and influences of heavenly bodies, and have still unheavenly souls; to know exactly the laws of men, and be ignorant and rebellious against the laws of God; to abound with worldly wisdom, and be destitute of the fear of God, which makes wise to salvation, is all but a better kind of refined misery: the devils have much more than all this comes to, and yet are damned. We must study therefore to improve our learning unto the use and furtherance of holiness, to better our minds, to order our affections, to civilise our manners, to reform our lives, to adorn and render our profession the more amiable, to consecrate all our other endowments as spoils unto Christ, to lay our crowns at His feet, and make all other abilities and acquirements handmaids unto His glory. When learning is thus a servant unto godliness, godliness will be an honour unto learning.

Augustin. in Epist. 36. Quid mihi proderit ingenium per ulla doctrinas agile, &c. ? Aug. Confess. Lib. iv. cap. 16. ; Lib. i. cap. 8. Ed. Reynolds's Sermon, of Human Learning, &c., 1657.

1309. *How it is that we must Follow the Things that make for Peace.*

As Christ is set forth in the Scripture to be a Leader, a Man of War, Exod. xv. 3; a Captain, Heb. ii. 10; a Lion of the tribe of Judah, Rev. v. 5, the victorious tribe, so is He as a Prince of Peace too; honoured at His birth with the style of Immanuel, a name of peace, Isa. ix. 6; crowned in His baptism with a dove, Matth. iii.

16, the emblem of peace; being in the building *Caput Anguli*, a Corner-stone, the place of peace; coming into the world with a song of peace, Rom. x. 15; going out of the world with a legacy of peace, Luke ii. 14: in one word, a perfect Moses; the meekest Man, and yet the mightiest Warrior; a true David, a Man much versed in battle, and yet made up all of love, sending a sword in one place, and sheathing up a sword in another: careless of offending in case of piety, and tender of offending in case of liberty. Thus He, and thus His church too: Salem, a place of peace; Jerusalem, a vision of peace, and yet therein a fort, and an armoury for shields and bucklers, Cant. iv. 4. And such must all of us be, like Nehemiah's builders, with a trowel in one hand, but a spear in the other hand; to be at enmity with the vices, but at peace with the persons of all men; to be sure to distinguish concerning persons, and concerning things; as to compassionate the weak, but withstand the obstinate.* And for things, though the heathen man spake truly—*Nihil minimum in religione*,—yet we know our blessed Saviour distinguished between mint or cummin, and the great things of the law;†and the apostolical synod, between things necessary and unnecessary;‡and St. Paul between meats and drinks, and the kingdom of God, and at another time between the foundation and superstructures of religion.§ And this is the only right way to follow the things that make for peace.

Pax cum personis, bellum cum vitiis

xxiii. 23.

* Gal. v. 1.

Val. Max.

† Matt.

‡ Acts xv. 28.

§ 1 Cor. iii. 10, 11.

1310. *How it is that War there may and must be in the Church of God, but not Contention.*

It is recorded of Meletius, and of Peter, Bishop of Alexandria, both confessors of the Christian faith, both *martyres designati*, and condemned *ad metalla* for their profession, who upon a very small difference, touching the receiving of the *lapsi* into communion, fell unto so great a schism, that they drew a partition between each other in prison, and would not hold communion in the same worship of Christ, for which notwithstanding they jointly suffered; which dissension of theirs did the church of God more hurt by causing a great rent and sect among the members thereof, than any persecution the enemy could have raised. Now so it is, that war there may and must be in the church; war in a spiritual sense, war with principalities and powers, and spiritual

wickednesses. For the church is militant, and hath weapons of spiritual warfare, given of purpose to resist enemies, and a sword that Christ came to send against all dangerous errors of mind or manners. But for all this, contention and inward jars there must not be, and that for this very reason, because there is war, open war with foreign and potent adversaries, such as Satan and all other enemies of the church are, who by the advantage of intestine commotion, would save himself the labour of drawing the sword, and become rather a spectator than a party in the conquest. Greatly therefore doth it concern every man in his place, all men in their several orders, to put to all their power, prayers, interests, for preserving the unity of the Spirit in the bond of peace, that in nothing they give offence to the church of God; but rather be willing to silence and smother their private judgments, to relinquish their particular liberties and interests, to question and distrust those *domestica justitia*, (as Tertullian calls them,) their singular conceits and fancies, than to be in any such thing stiff and peremptory against the quiet of the church of God; the weak to be humble and tractable; the strong to be meek and merciful; the pastors to instruct the ignorant, to reclaim the wandering, to convince the froward with the spirit of meekness and compassion; the people to obey, honour, and encourage their ministers by their docile and flexible disposition, to suspect their own judgment, to allow their teachers to know more than they; not to hamper themselves, nor to censure their brethren, nor to trouble their superiors by ungrounded scruples, or uncharitable prejudices, or unquiet, and in the end, uncomfortable singularities; to take heed of strife, vain-glory, and pride in their own conceits, to have such humble judgments, as that they can be willing to learn any, (though unwelcome) truth, to unlearn any, (though darling) error; have such humble lives and purposes, as that they can resolve to obey with duty, whatsoever they are not able with reason to gain-say. And thus it is, that war may be in the church, but not contention and jarring.

Epiphan. Hæres. 68. *Cour. Zuingerus in Theat. Hum. Vita.* *Greg. Naz. Orat. i. pages 3-5.* *Apud veros Dei cultores, etiam bella parata sunt.*
August, in Lib. de Verbo Dei. *Οἰκτιροὶ λογισμοί, Chrysost. Hom. in Gen. iv.*

1311. *Difference of Judgment hath been, and ever will be in the Minds of Men, and why so.*

THERE was never any instrument so perfectly in tune, in which the next hand that touched it, did not amend something; nor is

there any judgment so strong and perspicacious, from which another will not in some things find ground of variance. See we not in the ancient churches, those great lights in their several ages, at variance amongst themselves ; Irenæus with Victor, Cyprian with Stephen, Jerome with Austin, Basil with Damascus, Chrysostom with Epiphanius, Cyril with Theodoret ? Desired it may be, but hoped it cannot, that in the church of God there would be no noise of axes and hammers, no difference in judgments and conceits ; for while there is corruption in our nature, narrowness in our faculties, sleepiness in our eyes, difficulty in our profession, cunning in our enemies, *δυσανόητα*, hard things in the Scripture, and an envious man to superseminate, there will still be *τι ἑτέρως φρονούντες*, men that will be differently minded. In this hard necessity therefore, when the first evil cannot be easily avoided, our wisdom must be to prevent the second, that where there is not perfection, yet there may be peace ; that dissensions of judgments break not forth into disunion of hearts, but that amidst the variety of our several conceits, we preserve still the unity of faith and love, by which only we are known to be Christ's disciples.

Euseb. Sozomen. Nicephor. Isid. Pelus. Lib. ii. ep. 90. Aug. Epist. 105. Fuel against Harding, art. viii.

1312. *Men not to be Censurers of one another.*

It was an old trick of the Gentiles, (as Gregory, Nazianzen, Arnobius, and Minutius tell us) to object illiterateness unto the Christians ; but a very unfit way certainly it is, for Christian men amongst themselves to refute adverse opinions, or to insinuate their own, by their mutual undervaluing of each others' parts and persons, to censure every one for dull and brutish, who in judgment varieth from their own conceits. If then they must needs be censuring, let them look to what is wanting in themselves, and to what is useful in their brethren ; the one will make them humble, the other charitable, and both peaceable.

Studiorum rudes, literarum profani, &c. Hoc est fastidium vestrum, &c. Arnob.

1313. *The Joyful Coming of Christ Jesus in the Flesh.*

WHEN Solomon was made king, they did eat and drink with great gladness before the Lord, 1 Chron. xxix. 42. And at the solemn

inaugurations of such kings and princes, the trumpets sound, the people shout, the conduits run wine, honours are dispensed, gifts distributed, prisons opened, offenders pardoned, acts of grace published, nothing suffered to eclipse the beauty of such a festivity. Thus it was at the coming of Christ Jesus in the flesh; wise men in the east brought presents unto Him, rejoicing with exceeding great joy, Mat. ii. 10, 11; the glory of God shines on that day, and an heavenly host proclaim that joy, Luke ii. 9, 14. John the Baptist leapeth in the womb, Mary rejoiceth in God her Saviour, Luke i. 41, 47; Zacharias glorifieth God for the horn of salvation in the house of David, Simeon and Anna bless the Lord for the glory of Israel, and after, when He came to Jerusalem, the whole multitude spread garments, strewed branches, cried before Him and behind Him, Hosanna to the Son of David, Hosanna in the highest, Matth. xxi. 9. And the Psalmist prophesying long before of it, said, This is the day which the Lord hath made, we will rejoice and be glad in it, Psalm cxviii. 24.

Ed. Reynold's Joy in the Lord, a Sermon at St. Paul's. Josephi Antiquit. Lib. vii. Turnebi Adversar. Lib. xxiv.

1314. *Hard to be Drawn from Custom in Sin.*

WATER may be easily dammed up, but no art or industry can make it run backward in its own channel. It was by a miracle, that the river Jordan was driven back; and it is very near, if not altogether a miracle, that a man accustomed to do evil, should learn to do well; that the tide of sin, which before did run so strong, should be so easily turned; that the sinner which before was sailing hell-ward, and wanted neither wind nor tide to carry him, should now alter his course, and tack about for Heaven, *hic labor, hoc opus est*, this is a work indeed, and a hard one too; to see the earthly man become heavenly; to see a sinner move contrary to himself in the ways of Christ and holiness, is as strange as to see the earth fly upward, or the bowl run contrary to its own bias.

Naturam expellas furca licet, &c. Difficile est, longum subito deponere amorem. Cat. Tibul.

1315. *The Commodity and Discommodity of Learning.*

As the juice of the same earth is sweet in the grape, but bitter in the wormwood, or as the same odour is a refreshment to the dove,

but a poison to the scarabæus, so the same learning, qualified with charity, piety and meekness, may be admirably useful to edify the church, which with pride, contempt, and corrupt judgment, may be used unto harmful purposes. As the philosopher speaks, Nothing is more dangerous than wickedness in armour. Hence is it that Satan hath usually set on work the greatest wits in sowing errors in the church; as Agrippina gave Claudius poison in his most delicate meat, or as thieves use to pursue their prey with the swiftest horses, so the devil made choice of Licentius, a man of rare parts, but a corrupt mind: wherein Satan would fail of his end, if men would make no other use of their gifts and learning, than to make them as engines and instruments, for the more happy promoting of piety and pure religion.

Basil. Hexam. Homil. v. Gr. Nyssen in Cant. Arist. Rhet. Aug. ad Licentium, Ep. 49. Ep. 119.

1316. *Holiness an Excellent Thing.*

ALEXANDER coming with his army against Jerusalem, Jaddus the high priest went out of the city to meet him, adorned with his priestly robes, an upper garment of purple embroidered with gold and a golden plate on the foreside, wherein in the name of God was written. The sight was so grave and solemn, that the emperor fell to the ground, as reverencing the name that was thereon inscribed. Thus it is, that in holiness there is such a sparkling lustre, that whosoever beholds it, must needs be astonished at it; nay, even those that oppose it cannot but admire it. Holiness is an excellent thing, a beautiful thing, it carries a graceful majesty along with it, wheresoever, or in whomsoever it is truly and sincerely possessed.

A. Gellius. Quintus Curtius. Pietati summa tribuenda laus est. Solinus.

1317. *The Least Man in the Ministry not to be contemned.*

As in a building, some bring stones, some timber, others mortar, and some perhaps bring only nails; yet these are useful, these serve to fasten the work in the building; thus the church of God is a spiritual building, some ministers bring stones, are more eminent and useful; others timber; others less, they have but a nail in the work, yet all serve for the good of the building, 1 Cor. iii. 9. The least star gives light, the least drops moisten, the least minis-

ter is no less than an angel, the least nail in the ministry serves for the fastening of souls unto Christ; there is some use to be made even of the lowest parts of men, the weakest minister may help to strengthen one's faith. Though all are not apostles, 1 Cor. xii. 29; all are not evangelists, all have not the same dexterous abilities in the work, yet all edify; and oftentimes so it cometh to pass, that God crowns his labours, and sends most fish into his net, who, though he may be less skilful, is more faithful; and though he have less of the brain, yet he may have more of the heart, and is therefore not to be contemned.

T. Watson's Christian's Charter.

1318. *The Minister and Magistrate to go hand in hand together.*

IT is reported of Queen Elizabeth, that coming her progress into the county of Suffolk, when she observed that the gentlemen of the county who came out to meet her had every one his minister by his side, said: Now I have learned why my county of Suffolk is so well governed, it is because the magistrates and ministers go together. And most true it is, that they are the two legs on which a church and state do stand; and whosoever he be that would saw off the one, cannot mean well to the other; an anti-ministerial spirit is an anti-magistratical spirit. The pulpit guards the throne; be but once persuaded to take that away, and you give the magistrates' enemies room to fetch a full blow at them, as the Duke of Somerset in King Edward the Sixth's days, by consenting to his brother's death, made way for his own by the same axe and hand.

W. Gurnall, The Magistrate's Power.

Quam bene conveniunt.

J. Speed's Chronicle.

1319. *The Great Danger in Commission of Little Sins.*

WHAT is less than a grain of sand, yet when it comes to be multiplied, what is heavier than the sands of the sea? A little sum multiplied riseth high. So a little sin unrepented of will damn us, as one leak in the ship, if it be not well looked to, will drown us; little sins, as the world calls them, but great sins against the majesty of God Almighty, who doth accent and enhance them, if not repented of. One would think it no great matter to forget God,

yet it hath a heavy doom attending on it, Psalm l. 22. The non-improvement of talents, the non-exercising of graces, the world looks upon as a small thing; yet we read of him that hid his talent in the earth, Matt. xxv. 25, he had not spent it, only not trading it, is sentenced; such and so great is the danger of the least sin whatsoever.

T. Watson, Christian's Charter.

Navis si unam habuerit tabulam perforatam, &c. Aug. de Sal. Doct.

1320. *The Worldling's Inordinate Desires, and why so.*

THE countryman in the fable would needs stay till the river was run all away, and then go over dry-shod; but the river did run on still, and he was deceived in his expectation. Such are the worldling's inordinate desires, the deceitful heart promiseth to see them run over and gone, when they are attained to such a measure; and then they are stronger and wider, more impetuous and unruly than before: for a covetous heart grasps at no less than the whole world, would fain be master of all, and dwell alone, like a wen in the body, which draws all to itself; let it have never so much it will reach after more, add house to house, and field to field, till there be no more place to compass, Isa. v. 8; like a bladder, it swells wider and wider, the more of this empty world is put into it, so boundless, so endless, so inordinate are the corrupt desires of worldly-minded men.

Rusticus expectat dum defluat amnis, at ille Labitur, &c. sine termino sunt. Aristot.

Ex libidine orta

1321. *To Beware of Masked Specious Sins.*

It is said of Alcibiades, that he embroidered a curtain with lions and eagles, the most stately of beasts and birds, that he might the more closely hide the picture that was under, full of owls and satyrs, the most sadly remarkable of other creatures. Thus Satan embroiders the curtain with the image of virtue, that he may easily hide the foul picture of sin that is under it—sin, that in the eye of the world is looked on as grace, coloured and masqued over with zeal for God, good intentions, &c., such as hath a fine gloss put upon it, that it may be the more vendible; wherein the devil, like the spider, first she weaves her web, and then hangs the fly

in it, so he helps men to weave the web of sin with specious shows and religious pretences, and then he hangs them in the snare and sets all their sins in order before them.

Plutarch in Vita. Peccata splendida, August.

1322. *No True Happiness to be found in the Best of Creatures here below.*

SOLOMON having made a critical enquiry after the excellency of all creature-comforts, gives this in, as the ultimate extraction from them all, Vanity of vanities, all is vanity. And have not all of us great experience, how loose the world hangs about us? If you go to the creature to make you happy, the earth will tell you, that happiness grows not in the furrows of the field; the sea, that it is not in the treasures of the deep; cattle will say, It is not on our backs; crowns will say, It is too precious a gem to be found in us; we can adorn the head, but we cannot satisfy the heart. It is true, that these worldly earthly things can benefit the outward and the natural man; but to look for peace of conscience, joy in the Holy Ghost, inward and durable comfort in anything, which the world affords, is to seek for treasure in a coal-pit, a thing altogether improbable to be found there.

In Libro Ecclesiast. Fallax est hic mundus, finis dubius, &c. Pet. Blesensis.

1323. *How it is that Faith Challengeth the Superiority above other Graces.*

TAKE a piece of wax and a piece of gold of the same magnitude, the wax is not valuable with the gold; but as this wax hangs at the label of some will, by virtue of which some great estate is confirmed and conveyed, so it may be worth many hundred pounds. So faith considered purely in itself, doth challenge nothing more than other graces, nay, in some sense it is inferior, it being an empty hand; but as this hand receives the precious alms of Christ's merits, and is an instrument or channel, through which the blessed streams of life flow to us from Him; so it doth challenge a superiority over, and is more excellent than, all other graces whatsoever.

T. Watson, Christian's Charter. O thesaurus omnibus opulentior fides, &c. Aug. Lib. de Virgin.

1324. *Men not Living as if they had Souls to Save, reprov'd.*

SOCRATES in his time wondered when he observed statuary, how careful they were, and how industrious to make stones like men, and men in the meantime turning themselves into very blocks and stones. The case is ours ; men walk not as men that have souls to be saved, many walk as if they had nothing but bellies to fill and backs to clothe, fancies to be tickled with vanity, eyes and ears to look after pleasure, brains to entertain empty notions, and tongues to utter them ; as for their souls, they serve them to little other purpose than as salt to keep their bodies from stinking.

Diog. Laert. in Socrate. Tanquam mors nulla sequatur.

1325. *Honour and Greatness, the Vanity of them.*

It was foretold to Agrippina, Nero's mother, that her son should be emperor, and that he should afterward kill his own mother ; to which Agrippina replied, *Occidat modo imperet*, Let my son be so, and then let him kill me and spare not ; so thirsty was she of honour. Alas, what are swelling titles but as so many rattles to still men's ambitions ? And what is honour and greatness in the world ? Honour is like the meteor which lives in the air ; so doth this in the breath of other men. It is like a gale of wind which carries the ship ; sometimes this wind is down, a man hath lost his honour, and lives to see himself entombed : sometimes this wind is too high. How many have been blown to hell, while they have been sailing with the wind of popular applause ! So that honour is but *magnum nihil*, a glorious fancy. It doth not make a man really the better, but often the worse ; for a man swelled with honour (wanting grace) is like a man in a dropsy, whose bigness is his disease.

Suetonius in Vita. Honor est in honorante non in honorato. Μετὰ πολλῆς φαντασίας.

1326. *Present Time to be Well Husbanded.*

As it is observed of the philosopher, that foreseeing a plentiful year of olives, he rented many olive yards, and by that demon-

strated that a learned man, if he would aim at worldly gain, could easily be a rich man too : it is noted as an excellent part of wisdom to know and manage time, to husband time and opportunity ; for as the rabbi said, *Nemo est cui non sit hora sua*, Every man hath his hour, and he who overslips that season, may never meet with the like again, Luke xix. 42. The Scripture insists much upon a day of grace, 2 Cor. vi. 2. The Lord reckons the times which pass over us, and puts them upon our account, Luke xiii. 7, Rev. ii. 21, 22. Let us therefore improve them, and with the impotent persons at the pool of Bethesda, let us step in when the angel stirs the water. Now the church is afflicted, it is a season of prayer and learning, Mic. vi. 9, Isaiah xxvi. 8, 9 : now the church is enlarged, it is a season of praise, Psalm cxviii. 24. I am now at a sermon, I will hear what God will say : now in the company of a learned and wise man, I will draw some knowledge and counsel from him ; I am under a temptation, now is a fit time to lean on the name of the Lord, Isaiah l. 10. I am in place of dignity and power, let me consider what it is that God requireth of me in such a time as this is, Esther iv. 14. And thus, as the tree of life bringeth fruit every month, Rev. xxii. 2, so a wise Christian, as a wise husbandman, hath his distinct employments for every month, bringeth forth his fruit in its season, Psalm i. 3.

Diog. Laert. in Thalete. Pirke Aboth. Nemo vestrum parvi aestimet tempus, &c. Bern.

1327. *Frequent Meditation of Death, the Great Benefit thereof.*

It is said of Telephus, that he had his imposthume opened by the dart of an enemy which intended his hurt. Roses, they say, are sweetest, which grow near unto garlic, so the nearness of an enemy makes a good man the better ; and therefore the wise Roman, when Carthage the emulous city of Rome was destroyed, said, Now our affairs are in more danger and hazard than ever before. When Saul, David's enemy, eyed and persecuted him, this made him walk more circumspectly, pray more, trust in God more. He kept his mouth with a bridle while the wicked were before him, Psalm xxxix. 1. A hard knot in the wood drives a man to the use of his wedges. A malicious enemy that watcheth for our halting, will make us look the better to our ways. And so it is, that death by the nearness thereof, and by the frequent meditation thereupon, makes us more careful of our great account, more

it ; not because of its
defiling power of sin.

Cab. Inchini Scala Om.

1271. Custom.

Look but upon a young
to some artificer, or a
sooner is he set to work
thereby ; but when his
hand hardens, and he
just thus with a sinning
conscience is tender
ready to kick at the
continued custom, and his
conscience to be hard
a smith's forge, a log
sparks to fly about him
securely ; so let wisdom
house, to be slaves
fly about them, and
trouble them, never
a continued custom.

Obad. Selgro. Serm. at M.

1272. The new Sin, the new after, and

It is well known, the
coming into the house
thus as landlords do
He puts them to
many a tear, many a
a sigh, many a groan
greater the fine, the
troubled for sin at the
be his portion here
believing, he shall

composed frame of heart, like that of the apostles, Phil. i. 21, wherein either to stay and work, or to go and rest, is the best temper of all.

Ed. Reynold's Sermon at the Fun. of Pet. Whaley at Northampton.

1330. *Assurance of God's Love, the only Comforter.*

It is commonly known that those who lived on London Bridge slept as soundly as they who lived at Whitehall or Cheapside, well knowing that the waves which roared under them could not hurt them. This was David's case, when he sang so merrily in the Cave of Adullam, My heart is fixed, my heart is fixed, I will sing and give praise, Psalm lvii. 7. And what was it that made him so merry in so sad a place? He will tell you, verse 1, where you have him nestling himself under the shadow of God's loving wings of protection, and now well may he sing care and fear away. Thus it is that a man persuaded and assured of God's love unto him, sings as merrily as the nightingale with the sharpest thorn at his breast, lies at ease on a hard bed, sleeps quietly over the floods of trouble and sorrow, nay, of death itself, and fears no ill, Psal. xxiii. 4.

Will. Gurnall, Christian in Complete Armour.
Nil conscire sibi, &c.

Hic murus aheneus esto,

1331. *A Faithful Modest Friend very hard to be found.*

THERE are some drugs very wholesome, but very bitter; good in the operation, but unkind in the palate; as the common saying is, wholesome, but not toothsome. Such are some friends in the world, real in their love, but morose in their expressions of it, that a man is almost afraid of their very kindnesses; but to meet with a man that shall be as full of sweetness as fidelity, whose love is not like a pill that must be wrapped in something else before a man can swallow it, but whose candour and serenity make his love as amiable as useful to his friend: so that he may very well be said to deserve the character given to one of the Roman emperors, *Neminem unquam dimisit tristem*: of such a disposition made up of love and sweetness, of such a balsam nature that is all for healing and helpfulness.

1332. The Good Names of God's People, though now obscured, yet hereafter will be cleared.

EVEN as it was with Christ, the Jews rolled a great stone upon Him, and, as they thought, it was impossible He should rise again; but an angel came and rolled away the stone, and He rose in a glorious triumphant manner: so it shall be with the people of God, their good name oft lies buried, a stone of obloquy and reproach is rolled upon them, but at the Day of Judgment, not an angel, but God Himself, will roll away the stone, and they shall come forth from among the pots, where they have been blacked and sullied, as the wings of a dove covered with silver, and her feathers with yellow gold, Psalm lxxviii. 13. Now it is that many of them are called the troublers of Israel, seditious, factious, malignants, rebellious, and what not. But a day is shortly coming when God Himself will proclaim their innocency: for the name of a saint is precious in God's esteem, it is like a statue of gold, which the polluted breath of men cannot stain; and though the wicked may throw dust upon it, yet as God will wipe away tears from the eyes of His people, so He will wipe off the dust that lies upon their good names, and a happy day must that needs be, when God Himself shall be the saint's compurgator.

T. Watson, Christian's Charter.

1333. Men to be Thankful for the little Strength of Grace that God affordeth.

As soon as ever Moses with his army was through the sea, they strike up before they stir from the bank side, and acknowledge the wonderful appearance of God's power and mercy for them, Exod. xv., though this was but one step in their way; a howling wilderness presented itself unto them, and they not able to subsist a few days with all their provision, for all their great victory, yet Moses, he will praise God for this handful of mercy. Now this holy man knew how to keep credit with God, so as to have more, was to keep touch, and pay down His praise for what was received. Thus it is with thee, O thou poor, weak, trembling Christian; if thou wouldst have fuller communications of divine strength, own God in what He hath already done for thee; art thou weak? bless God thou hast life; dost thou, through feebleness, often fail in duty, and fall into temptation? mourn in the sense of these: yet bless God that thou dost not lie in a total

neglect of duty, out of a profane contempt thereof, and that instead of falling through weakness, thou dost not lie in the mire of sin, through the wickedness of thy heart. Art thou not of that strength of grace, to run with the foremost, and hold pace with the tallest of thy brethren, yet art thou thankful that thou hast any strength at all? although it be but to cry after them, whom thou seest to outstrip thee in grace. This is worth thy thanks, though it be but a little strength of grace, that God is pleased to afford thee.

W. Gurnall's Christian in Complete Armour.

1334. *True, Real Friendship very hard to be found.*

THE friendship of most men in these days is like some plants in the water, which have broad leaves on the surface of the water, but scarce any root at all; like lemons, cold within, hot without; full expressions, empty intentions; speak loud, and do little; like drums and trumpets and ensigns in a battle, which make a noise and a show, but act nothing; mere friendships in pretence and compliment, that can bow handsomely, and promise emphatically, and speak plausibly, and forget all. But a true, real, active friend, whose words are the windows of his heart, σύμβολα παθήματα, the notifiers of his affections—such a friend is rare and hardly to be found.

Amicus certus in re incerta. Aristotle.

1335. *How it is that the Preaching of the Gospel is of a Double and Contrary Operation upon Different Persons.*

EVEN as it is with the proclamation of a prince, which he sendeth out to his rebellious subjects, wherein he maketh offer not only of pardon, but of grace and favour to those that will lay down their arms, and come in, showing themselves loyal and obedient; but on the other hand threateneth extremity of punishment to those that shall yet stand out. Now this proclamation, with the same breath, breatheth out both life and death; life to those which will hearken to it, (which is the main end and intent of proclaiming it,) but death to those that oppose themselves against it. Even so it is with the evangelical proclamation, the preaching of the gos-

pel, it reacheth out life and death after the same manner ; life to penitent believers, who readily accept the offers of grace and mercy there tendered ; but death to obstinate and rebellious sinners, who reject them. To the one it is *εὐωδία*, to the other *κακωδία*, to the one a savour of life unto life, to the other a savour of death unto death, 2 Cor. ii. 16 ; to believers the morning star, Rev. xxii. 16, bringing light of grace here, and of glory hereafter ; to others the evening star, leading to everlasting darkness ; not that it is so in itself, being in its own nature, the word of life ; but accidentally it becometh so to them through their unbelief and rejection of it, John iii. 18.

Joh. Brinsley, Emblems of Jesus Christ.

1336. *Tongue, the Heart's Interpreter.*

WHEN the pump goes, we shall soon know what water is in the fountain, whether clear or muddy ; when the clapper strikes, we may guess what metal is in the bell. Thus the tongue of man becomes the interpreter of the heart : the inward motions of the mind have vent at the mouth as sparks from a furnace, and the soul's conceptions are brought out by its busy midwifery. The tongue is the key that unlocks the heart's treasury, out of whose abundance it speaks, Matth. xii. 34 ; so that the corruption of men's minds (not much unlike the inflammation of a fever) ordinarily breaks forth and blisters upon the tongue. He that is rotten in his heart, is commonly rotten in his talk ; and as evil words corrupt good manners, so they also discover corrupt manners ; the foul stomach betrays itself in a stinking breath, and a wicked heart in wicked communication ; but where grace is in the heart, it will manifest itself in holy, heavenly, and savoury speeches.

Quotidiana fornax lingua, &c. August. Confes. Lib. x. J. Meriton's Ep. to Edw. Reyners, Government of the Tongue.

1337. *The Sin of Bribery condemned.*

It is reported of Sir Thomas More, (then Lord Chancellor of England,) that, when two great silver flagons were sent him by a knight, that had a suit depending in Chancery, (though gilded with the specious pretence of gratuity,) he sent them back again filled with his best wine, saying ; If your master likes it, let him send for more ; and when his lady at another time offered him a great

bribe in the behalf of a suppliant, he turned away with these words, Gentle Eve, I will none of your apple. An upright man he was in the place of judicature; and it were to be wished, that all those who succeed him on the bench, were not almost, but altogether like him in the matter of justice distributive; but so it is (and which is to be lamented) the rulers love to say with shame, Bring ye, Hos. iv. 18; their right hands are full of bribes, they are ready to transgress for a piece of bread, Prov. xxviii. 21, they love gifts, and follow after rewards, Isaiah i. 23, and like the horse-leech's daughter they cry, Give, give, Prov. xxx. 15, so that by woful experience the balance of equity is tilted too, too often on the one side, and the cause of the poor outvied with power and greatness.

R. Young, Philargurix Mastix. Terras Astræa reliquit. Ovid.

1338. *No Man Free from Temptations.*

A COUNTRYMAN riding with an unknown traveller (whom he conceived honest) over a dangerous plain; This place (said he) is infamous for robbery, but for my own part, though often riding over it early and late, I never saw anything worse than myself. In good time, replied the other, and presently demanded his purse, and robbed him. Thus it is, that no place, no company, no age, no person is temptation-free; let no man brag that he was never tempted, let him not be high-minded, but fear, for he may be surprised in that very instant wherein he boasteth that he was never tempted at all.

T. Fuller on Christ's Temptat. Sub dulci melle venena latent. Ovid, Amor. 1.

1339. *The Holy Scriptures to be made the Rule of all our Actions.*

It is written of Boleslaus, one of the kings of Poland, that he still carried about him the picture of his father, and when he was to do any great work, or set upon any design extraordinary, he would look on the picture and pray, that he might do nothing unworthy of such a father's name. Thus it is, that the Scriptures are the picture of God's will, and therein drawn out to the very life; before a man enter upon, or engage himself in any business whatsoever, let him look there, and read there what is to be done, what to be undone; and what God commands, let that be done; what

He forbids, let that be undone : let the balance of the sanctuary weigh all, the oracles of God decide all, the rule of God's Word be the square of all, and His glory the ultimate of all intendments whatsoever.

Cromerus, Lib. vi. Joh. Gerson in Orat. ad R. Gallie. Ob. Sadgwick's Serm. at Election of Lord Mayor, Lond., 1648.

1340. *Charity Rewarded to the Full.*

THERE is a story of a certain godly and charitable Bishop of Milan, who journeying with his servant, was met by some poor people, that begged an alms of him. The bishop commanded his man to give them all the little money that he had, which was three crowns ; but his servant thinking to be a better husband for his master, gave them but two crowns, reserving the third for their expenses at night. Soon after, certain noblemen meeting the bishop, and knowing him to be a good man, and one that was liberal to the poor, commanded two hundred crowns to be delivered to the bishop's servant for his master's use. The man having received the money, ran with great joy, and told his master of it : *Ah*, said the bishop, *si enim tres dedisses, trecentas accepisses*, What wrong hast thou done to me, and thyself ! for if thou hadst given those three crowns as I appointed thee, thou shouldst have received three hundred. And most true it is, that such open-handed, and such open-hearted Christians have more than once God's word of promise for such ample retribution : bounty is said to be the most compendious way to plenty ; neither is getting, but giving, the best way to thrift ; for in works of charity, our scattering is our increasing, Prov. xi. 24 ; no spending, but a lending ; no laying out, but a laying up.

Conr. Zuingerus in Theat. Hum. Vitæ. Sam. Clark's Serm. to the Natives of Warwickshire, 1655. Benefacere homini, est beneficium magnum apud Deum deponere. Chrys. Homil. in Gen.

1341. *Why it is that they which have the Strongest Graces are subject to the Strongest Corruptions.*

IT is observable in nature, that those creatures which have the most excellency in them, have something also of defect and deformity in them, as if the God of nature did it to keep them humble, in a posture, as it were, of condescension. The peacock

hath glittering feathers, and yet black feet ; the swan hath white feathers, but under that a black skin ; the eagle hath many excellencies, quick sight, and high flight, but yet is very ravenous ; the camel and elephant are great and stately creatures, but of a deformed shape. So it is in the state of grace, God doth suffer some strong and unsubdued lusts and corruptions to remain in the dearest of His children (and that even in such as have not only truth, but strength of grace in them), the messenger of Satan to buffet them, and a thorn in the flesh, 2 Cor. xii. 7, to let the imposthumated matter of pride out of their hearts, whereby they become more condescending to the weak, less depending upon their own righteousness, and so are brought to think better of others than themselves, yea to judge themselves the least of saints and greatest of sinners that may be.

Chr. Love, Lect. on 2 Tim. ii. 1. Plinius. Ulyss. Aldrovandus. Quantum quis crescit in gratia, &c. Bern. in Cant., Sermon. iii.

1342. *Grace and Goodness to be Highly Esteemed, even in Men of the Lowest Condition.*

THERE is mention made of an ancient king, who made a great feast, and invited a company of poor people who were Christians, and he bade his nobles also. Now when the poor Christians were come, he had them up into the presence-chamber ; but when the nobles came, he set them in the hall. Being thereupon demanded the reason, he answered, I do not this as I am their king here, for I respect you more than them ; but as I am king of another world I must needs honour these as God's dear children, and such (as though dejected now,) shall be kings and princes with me hereafter, and I would have you esteem of them according to their worth, and show it. And so without all doubt, great is the worth of true Christians. A pearl upon a dunghill is worth stooping for, and a gracious man or woman (though outwardly clothed with rags,) worth looking after. Sure it is, that God looks on them as His jewels, as a chosen generation, a royal priesthood, an holy nation, a peculiar people, His delight, His chosen ones, His dear children, and what not ? It much concerns us then, to set a true value upon them, make a true estimate of them, and (as much as in us lieth) to be mindful of them, comfortable to them, and willing on all occasions to do them good.

Aloys. Novarini Tractat. Evangel. Greg. Naz. in Orat. xvi., de Pauperum Amore.

1343. *Love, Unity, and Peace, the Best Supporters of Kingdoms, Commonwealths, &c.*

THERE is mention made of a dispute betwixt Poseidon and Pallas, which of them should have the honour to give the name to the city of Athens ; at length it was resolved, that he should give the name who could find out that which might most conduce to the benefit of the city. Hereupon Poseidon presents them with a stately horse, which signified wars, divisions, tumults, &c. ; but Pallas came in with an olive branch, the emblem of peace, love, and unity ; the city chose Pallas to be their guardian, rightly apprehending that love, unity, and peace, would make most to their prosperity and safety. And questionless, great must needs be the happiness of that nation, kingdom, or commonwealth, where they are made supporters ; love and unity to cement all affections, and peace to compose all differences that can be found amongst them.

Joh. Bodin., Methodus Hist. cap vi. Nihil perniciosius reipublicæ quam divisio, nihil melius quam unio. Plato de Leg.

1344. *Self-seekers Reproved.*

It is reported of one Cnidius, a skilful architect, who building a sumptuous house, or watch-tower for the King of Egypt, (to discover the dangerous rocks by night to the mariners) caused his own name to be engraven upon a stone in the wall in great letters and afterwards covered it with lime and mortar, and upon the outside of that wrote the name of the King of Egypt in golden letters, as pretending that all was done for his honour and glory. But herein was his cunning ; he very well knew that the dashing of the water would in a little time consume the plastering, as it did, and then his name and memory should abide and continue to after generations. Just thus, there are many in this nation of ours, who in their outward discourse and carriage pretend to seek only the glory of God, the good of His church, and the happiness of the state ; but if there were a window to look into their hearts, we should find nothing there written but self-love, self-interest, and self-seeking. Many such would be found out, who instead of loving God to the contempt of themselves, love themselves to the contempt of God ; many who seek their own, and not the things of Jesus Christ, or which is as bad, if not worse, who seek their

own under the hypocritical pretence of seeking the things of Jesus Christ, Phil. ii. 21.

Ptolemaeus Philad. Plinius. Aelian. Ed. Calamy's Ep. Ded. in Sermon. at St. Paul's, London, 1655.

1345. *How it is that Men are so much Mistaken in the Thoughts of Long Life.*

It fareth with most men's lives, as with the sand in a hypocritical hour-glass; look but upon it in outward appearance, and it seemeth far more than it is, because rising up upon the sides, whilst the sand is empty and hollow in the midst thereof; so that when it sinks down in an instant, a quarter of an hour is gone in a moment. Thus it is, that many men are mistaken in their own account, reckoning upon threescore and ten years, the age of a man, because their bodies appear strong and lusty. Alas, their health may be hollow, there may be some inward infirmity and imperfection unknown to them, so that death may surprise them on a sudden.

T. Fuller's Fun. Sermon, at Chelsea, 1652. Nihil ita decipit, quam cum ignorant homines spatia vivendi. Hieron., Ep. 79.

1346. *The Generality of Men nothing Mindful of Death.*

THERE is a bird peculiar to Ireland, called the cock of the wood, remarkable for the fine flesh and folly thereof. All the difficulty to kill them, is to find them out, otherwise a mean marksman may easily dispatch them. They fly in woods in flocks, and if one of them be shot, the rest remove not but to the next bough, or tree at the farthest, and there stand staring at the shooter, till the whole covey be destroyed; yet as foolish as this bird is, it is wise enough to be the emblem of the wisest man in the point of mortality. Death sweeps away one, and one, and one, here one, and there another, and all the rest remain no whit moved, or minding of it, till at last a whole generation is consumed and brought to nothing.

Fynes Morison's Travels. Quotidie morimur, quotidie commutamus, et tamen aternos nos esse credimus. Hieron., ad Heliodor.

1347. *Beloved Sins hardly Parted with.*

LOOK but upon a rabbit's skin, how well it comes off, till it come to the head, and then there is hauling and pulling, and much ado before it stirs. So it is, that a man may crucify a great many lusts, subdue abundance of imperfections, and may perform many good duties, and all this while come smoothly off; but when it comes once to the head, to the Delilah, the darling, the bosom-beloved sin, then there is tugging and pulling, great regret, loath to depart; but if God have any interest in such a soul, He will pull the skin over his ears, either break his neck, or his heart, before that any such sin shall reign in his mortal body, or have any dominion over him, Rom. vi. 12.

R. Vine's Serm. at Westm., 1650. Hic labor, hoc opus est. Virg.

1348. *The Wicked Rich Man's Sad Condition at the Time of Death.*

It is observable, that a sumpter horse, or a pack horse, which all the day long hath gone nodling with abundance of treasure, hath at night all taken from him, and been turned a grazing, or put into a stable, so that all the benefit he hath gained by it is, that he hath only felt the weight of it, and probably got a galled back for his labour. Thus many rapacious, wretched, rich men, such as are little better than pack horses, that all their life long carry the things of this world, lade themselves with thick clay, rise early and late, and eat the bread of carefulness to get a little pelf, and a galled conscience to boot, are on a sudden either for ill using, or ill getting their wealth, turned (unless God be more merciful) into a filthy stable, into hell, where their pay is everlasting torment.

Hieron. Drexelius de Damnatorum Rogo, Lib. v. Extremos currit mercator ad Indos.

1349. *Conscience spoils the Wicked Man's Mirth.*

THERE is a story of one who undertook in few days to make a fat sheep lean, and yet was to allow him a daily and large provision of meat, soft and easy lodging, with security from all danger, that nothing should hurt him. This he effected, by putting him into

an iron grate, and placing a ravenous wolf hard by in another, always howling, fighting, scenting, scratching, to come at the poor sheep; which, affrighted with this sad sound and worse sight, had little joy to eat, less to sleep, whereby his flesh was suddenly abated. And thus it is that all wicked men have the terrors of an affrighted conscience constantly, not only barking at them, but biting them, which spoils all their mirth, dis-sweetens their most delicious pleasures with the sad consideration of the sins they have committed, and punishment they must undergo when, in another world, they shall be called to an account for what they have done here in the flesh.

T. Fuller on Christ's Temptation. Multa miser timeo, quia feci multa proterve.

1350. *Satan's Subtilty in Laying his Temptations.*

AN enemy, before he besiegeth a city, surroundeth it at a distance, to see where the wall is the weakest, best to be battered, lowest, easiest to be scaled; ditch narrowest to be bridged, shallowest to be waded over; what place is not regularly fortified; where he may approach with least danger, and assault with most advantage. So Satan walketh about, surveying all the powers of our souls, where he may most probably lay his temptations, as whether our understandings are easier corrupted with error, or our fancies with levity, or our wills with frowardness, or our affections with excess, &c.

T. Fuller ut antea. Diabolus quando decipere quenquam tentat, prius naturam &c. Hug. Lib. ii.

1351. *How it is that Soul and Body come to be both Punished together.*

IT is mentioned of two travellers, that walked together to the same city, whereof the one was wise, the other foolish, that, when they came where two ways met, the one broad and fair, the other strait and foul, the fool would needs go the broader way; but the wise man told him, though the narrow way seemed foul, yet was it safe, and would bring them to a good lodging, and the other seeming fair was very dangerous, and brought them to a desperate inn; yet because the fool would not yield to any reason, but believed what he saw with his eyes rather than what he heard with his ears,

the wise man, for company's sake, was contented to go the worst way; and being both robbed by thieves, detained in their company, and at last apprehended with the robbers, and carried before the magistrate, these two began to accuse one another, and each to excuse himself. The wise man said he told his fellow the dangers of that broad way, and therefore he only was to be blamed, because he would not yield unto his counsel; but the fool had so much wit to reply that he was a very silly creature, and knew neither the way nor the dangers of the way, and therefore he was to be excused, and the wise man to be condemned, because he would follow such a fool's counsel. Whereupon the judge, having heard them both, condemned them both; the fool because he refused to follow the counsel of the wise; and the wise man, because he would not forsake the fool's company. So it is that when the soul, which is the wise man, and doth know the dangerous issues of the ways of death and sin, and the pleasant fruits of virtue and goodness, will notwithstanding follow the vain delights of foolish flesh, and walk in the paths of unrighteousness, no marvel if the Righteous Judge condemn both body and soul together.

Prosper. de Bono Timoris, Lib. ii. Pares culpæ, pares pænæ. Gr. Williams, St. Peter's Charge, a Sermon at Westminster.

1352. *A Blessed Thing to have Riches and a Heart to Use them aright.*

It is credibly reported of Mr. Thomas Sutton (the sole founder of that eminent hospital commonly known by his name) that he used often to repair into a private garden, where he poured forth his prayers unto God, and amongst other passages, was frequently overheard to use this expression:—Lord, Thou hast given me a liberal and large estate, give me also a heart to make good use thereof: which at last was granted to him accordingly. And thus (without all doubt) a great blessing it is for any man to have riches and a heart to use them aright, to be rich as well in grace as in gold, rich in good works as great in riches, not so much a treasurer as a steward, whose praise is more to lay out well than to have received much; otherwise he may have riches, not goods, not blessings; his burden would be greater than his estate, and he richer in sorrows than in metals.

T. Fuller's Church Hist. of Britain, anno 1611. Jos. Hall, D.D., Dec. 3, Ep. vii., to Mr. Tho. Sutton.

1353. *The Great Danger of Use in Jestings at Religion and Piety.*

WHEN Julian the Apostate had received his death wound, he could not but confess that the fatal arrow which shot him came from Heaven, yet he confessed it in a phrase of scorn, *Vicisti Galilæe*, The day is thine, O Galilean, and no more; not as he should have said, Thou hast accomplished Thy purpose, O my God, O my Maker, O my Redeemer, but in a style of contempt, *Vicisti Galilæe*, and no more. And thus it is that many who have used and accustomed their mouths to oaths and blasphemies all their lives, have made it their last syllable and their last gasp, to swear they shall die. And others there are too, that enlarge and ungird their wits in jesting at religion and goodness, but what becomes of it? they pass away at last in negligence of all spiritual assistances, and scarcely find half a minute betwixt their last jest here in this life, and their everlasting earnest in that which is to come.

In Hist. Tripartit. Naucerus Marcellin. J. Donne, D.D., Serm. at Fun. of Lord Danvers, 1627.

1354. *Service of God Perfect Freedom.*

As a man that buyeth freehold land, though he pay dear for it, yet it is accounted cheaper and a far better purchase than if he had laid out his money upon that which is held by copy of court-roll; and why so? because it freeth him from many services and duties which copy-hold land is obliged unto, all which the lord of the manor may justly challenge according to custom: so it is that the service of God is perfect freedom, and will free a man from all other services whatsoever, so that, be but a true servant of God, whosoever thou art, thou art free indeed, free from the service of sin and Satan, and free from all those domineering lusts, that would fain be ruling in thy mortal body; but on the contrary, if thou be not a true servant of Jesus Christ, thou shalt be a slave to everything besides Him; either thy belly will be thy god, or thy gold will be thy god; pleasures, profits, preferments, all that is besides God, will put in to make up a god; and then, *o quam multos habet ille dominos qui Unum non habet*: how many lords

must that man needs have that hath not God for his Lord and Master.

*E. Calamy's Serm. at Westminster, 1644.
&c. Aug. de Civitat. Dei. Lib. iv.
cianum.*

*Bonus etiamsi serviat liber est,
Hieron. in Epist. ad Simpli-*

1355. *The Excellency of Resolution in the Cause of God.*

EXCELLENT is the story of St. Basil, who, when the emperor sent to him to subscribe to the Arian heresy, the messenger at first gave him good language, and promised him great preferment if he would turn Arian: to which Basil replied, Alas, these speeches are fit to catch little children withal, that look after such things, but we that are nourished and taught by the Holy Scriptures, are readier to suffer a thousand deaths than to suffer one syllable or tittle of the Scripture to be altered. The messenger, offended with his boldness, told him he was mad; he answered, *Opto me in æternum sic delirare*, I wish I were for ever thus mad. Here was a stout resolved Christian, that Luther-like opposed all the world of contradiction. And such another was Nehemiah, who met with so much opposition, that had he not been steeled by a strong and obstinate resolution, he could never have rebuilt the temple, but would have sunk in the midst of it. Such an one was David, that would not be hindered from fighting with Goliath, though he met with many discouragements; and it is heartily to be wished that God would make us all such, *i.e.*, resolved Christians, to put on divine fortitude and Christian resolution, which if we do, it will make us like a wall of brass to beat back all the arrows of strong persuasion, that can be shot against us, like an armour of proof against all the Anakims and Zanzummims, Scyllas and Syrens, temptations on the right hand and on the left; like the angel that rolled away the stone from before the door of the sepulchre, it will enable us to remove the great mountains of opposition that lie in our way, or else to stride over them; yea, like the ballast of a ship, will keep us steady in the cause of God, and His church, who would otherwise be but *δύψυχοι*, like those mentioned by the apostle, men of double minds, James i. 8, unsettled, and unstable in all our ways.

*Theodoret. Hist. Tripart. Lib. vii. cap. 36.
tinuit. Sleidan.*

Qui totius orbis inipetum sus-

1356. *God's Omniscience necessarily Demonstrated from His Omnipresence.*

SUPPOSE we, in our thoughts, a sphere of infinite greatness and efficacy, whose centre were everywhere, and circumference nowhere, it must necessarily follow that whatever thing or things be, besides this sphere, must needs be within it, encompassed by it, and contained in it; and all things existing within this sphere, it will follow, that there can be no action nor motion but this sphere will perceive it. Such is God, a Sphere of Infinite Being, who filleth all things that He hath made, as spirits, bodies, things above and below, things in Heaven and earth, all; that encompasseth all things, is above all things, and sustaineth all things; neither doth He fill them on the one side and encompass them on the other side; but by encompassing doth fill them, and by filling doth encompass them, and by sustaining them He is above them, and being above them, He doth sustain them; then must it needs be that God that thus filleth, encompasseth, and sustaineth all things, doth also know all things.

Nihil agi posse quod ab illo non sentiatur. Ar. Mont. in Hist. Nat. Augustin. de Fide Lib. ad Petron.

1357. *To be Zealous for the Honour of Jesus Christ, as He is the Eternal Son of God.*

IN the days of Theodosius, the Arians through his connivance were grown very bold, and not only had their meetings in Constantinople, the chief city of the empire, but would dispute their opinions *etiam in foro*, and no man could prevail with the emperor to lay restraints upon them, because (saith the historian) he thought it *nimis severum et inclemens esse*. At length comes to Constantinople one Amphilocheus, Bishop of Iconium, a poor town; an honest man, but no great politician for the world: he petitions the emperor to restrain the Arians, but in vain; next time he comes to the court, finding the emperor and his son Arcadius (whom he had lately created joint-emperor) standing together, he doth very low obeisance to the father, but none to the son, yet coming up close to him in a familiar manner stroketh him on the head, and saith, *Salve mi fili*, God save you, my child. The emperor taking this for a great affront, being full of rage, bids turn the man out of doors. As the officers were dragging him forth, he turning to the

emperor, saith, *Ad hunc modum existima, o imperator, &c.*, Make an account, O emperor, that thus, even thus is the Heavenly Father displeased with those that do not honour the Son equally with the Father ; which the emperor hearing, calls the bishop back again, asks him forgiveness, presently makes a law against Arianism, forbids their meetings and disputations, *constituta pœna*. Here was a blessed artifice by which the zeal of this emperor was suddenly turned into the right channel ; and he was taught by his tenderness over his own honour, and the honour of his son, to be tender over the honour of God, and His Son Christ Jesus. Now, so it is that much of Arius is at this day in England, and more than ever was since the name of Christ was known in England ; yet it is much hoped and heartily wished for, that as there hath been some actings for God, that men may no longer impugn wickedly, and pertinaciously blaspheme His glorious essence and attributes, so to show the like zeal for the glory of His Eternal Son and Spirit ; this being the will of God, that all men should honour the Son, as they honour the Father : he that honoureth not the Son honoureth not the Father, John v. 23.

*Theodoret, Lib. v. cap. 18. Cedreni Hist. in Vita Theodosii Imp.
Matth. Newcomen, Sermon at Westminster, 1647.*

1358. *Politicians Spoiled in the Height of Wicked Designs.*

As the potter's clay, when the potter hath spent some time and pains in tempering and forming it upon the wheel, and now the vessel is even almost brought to its shape, a man that stands by may, with the least push, put it clean out of shape, and mar all on a sudden that he hath been so long a making : so it is that all the plots and contrivances of lewd and wicked men, all their turnings of things upside down, shall be but as the potter's clay, Isa. xxix. 16 ; for when they think they have brought all to maturity, ripeness, and perfection, when they look upon their business as good as done, on a sudden all their labour is lost, the designs they travail so much withal, shall be but as an abortive birth, for God that stands by all the while and looks on, will with one small touch, with the least breath of His mouth, blast and break all in pieces.

Ph. Edlin's Sermon on Temptation, 1656. Parturiunt montes, &c.

1359. *Consideration of God's Omnipresence,
a Strong Motive to Christian Confidence.*

THERE is a story of that holy martyr of Jesus Christ, Bishop Latimer, that having in a sermon at court in Henry the Eighth's days much displeased the king, he was commanded next Sunday after to preach again and make his recantation: according to appointment he comes to preach, and prefaceth to his sermon with a kind of dialogism in this manner:—Hugh Latimer, dost thou know to whom thou art this day to speak? to the high and mighty monarch, the king's most excellent majesty, &c., that can take away thy life if thou offend, therefore take heed how thou speak a word that may displease; but as it were recalling himself, Hugh, Hugh, saith he, dost know from whence thou comest, upon whose message thou art sent? and who it is that is present with thee and beholdeth all thy ways? Even the great and mighty God, that is able to cast both body and soul into hell for ever, therefore look about thee, and be sure that thou deliver thy message faithfully, &c.; and so comes on to his sermon, and what he had delivered the day before, he confirms and urgeth with more vehemency than ever. Sermon being done, the court was full of expectation what would be the issue of the matter; after dinner, the king calls for Latimer, and with a stern countenance asked him, how he durst be so bold as to preach after that manner. He answered, that duty to God and his prince had enforced him thereunto, and, now he had discharged his conscience and duty both in what he had spoken, his life was in his majesty's hands. Upon this the king rose from his seat, and taking the good man from off his knees, embraced him in his arms, saying, he blessed God that he had a man in his kingdom that durst deal so plainly and faithfully with him. Thus, did but all men, especially ministers, preachers of the Word, such as are immediately employed by God, seriously take notice of His omnipresence, and continually remember how His eye is always upon them, O how diligent! how confident! how abundant would it make them in the work of the Lord! how faithful! how courageous! how unbiassed! how above the frowns and smiles of the greatest of the sons of men! &c.

M. Newcomen's Serm. at Westminster, 1647. Quid dignum tanto feret hic promissor? Cave, Deus videt. Bern.

1360. *The Consideration of God's Omnipresence to be a Dissuasive from Sin.*

It is well known what Ahasuerus, that great monarch, said concerning Haman, when coming in, he found him cast upon the queen's bed, on which she sat: What, saith he, will he force the queen before me in the house? *Esth.* vii. 8. There was the killing emphasis in the words "before me," Will he force the queen before me? What, will he dare to commit such a villainy and I stand and look on? Thus it is that to do wickedly in the sight of God, is a thing that He looks upon as the greatest affront and indignity that can possibly be done unto Him; What, saith He, wilt thou be drunk before me? swear, blaspheme before me? be unclean before me? break my laws before me? This then is the killing aggravation of all sin, that it is done before the face of God, in the presence of God, whereas the very consideration of God's omnipresence, that He stands and looks on, should be as a bar, a *remora* to stop the proceeding of all wicked intendments, a dissuasive rather from sin, than the least encouragement thereunto.

1361. *Courts of Judicature to be free from all Manner of Injustice.*

It is said of that famous Athenian judicature, where once Dionysius sat as a judge, and thereupon called the Areopagite, that they did excel so much in authority, that kings laid down their crowns, when they came to sit with them; that they were of such integrity, that they kept their court and gave judgment in the night, and in the dark, that they might not behold the persons who did speak, lest they should be moved thereby, they only did hear what was said. Here it was, that the pleader must not use any proem, nor make any rhetorical expression to move the affections, so that the people did bear as much reverence to the sentences and decrees promulged there, as they did to their sacred oracles. Such was the strictness, such the justice of that, though then heathen, council, that it may very well serve as a mirror to look in, as a pattern for the imitation, and as a copy for the most Christian courts of judicature to write by; for, were but causes evenly weighed in the balance of justice, there would not be so much complaining of the often tilting on the one side or the other, as now there is. Were men but Christian lawyers, they would not

be so often looked on as heathen orators. Were laws but justly put in execution, the sword would not so often be borne in vain; neither would great ones bear down those that are less, nor mighty ones confound the mean, but all would be subservient to the Supreme, serviceable and respectful one to the other.

Aulus Gellius, Lib. xii.

Valerius, Lib. ii. cap. 1.

1362. *Ministers Advised in the Method of Profitable Preaching.*

As the physician himself gives not health, but only gives some helps to bring the body into a fit temperament and disposition, so far as to help and strengthen nature; so the preacher cannot be said to give knowledge, but the helps and motives by which natural light being excited and helped, may get knowledge. And as he is the best physician that doth not oppress nature with a multitude of medicines, but pleasantly with a few, doth help it for the recovery of health; so he is the best preacher, not that knoweth how to heap up many mediums and arguments to force the understanding, rather than to entice it by the sweetness of light; but he that by the easy and grateful mediums, which are within reach, or fitted to our light, doth lead men as by the hand unto the truth, in beholding or sight of which truth, only, knowledge doth consist, and not in the use of arguments; hence is it that arguments are called reasons by a name of relation to truth; and why so? but because they are a means for finding out of truth and discovery of error.

R. Baxter's Saints' Eternal Rest.
citat ex Aquinate, p. 1, q. 117.
docentes sunt audiendi. Zeno.

Gibieuf, in Præfat. Lib. ii. de Liberi.
Non tam eleganter dicentes quam utilia

1363. *Fear of Hell to be a Restraint from the Least Sin.*

The passage in Scripture is well known how Nebuchadnezzar erected a golden image, with this terrible threat, That whoever would not fall down and worship it, should be cast into the fiery furnace, Dan. iii. 6; this now was so terrible to every one that heard it, that unless it were three or four, there were none

that did resist, the very fear of a fiery furnace made them do any thing. And shall not then the fear of those eternal flames, the fear of that great day wherein God shall reveal all wrath, without any mercy to the wicked man, shall not this turn him out of the ways of sin? shall not this make him with bitterness bewail his former lusts? and to hate those bitter-sweets of pleasure, which erst he so much delighted in, saying with Jonathan, I have tasted a little honey and I must die; I have had a little pleasure of sin, and I must be damned for evermore.

τὸ γλυκύπικρον πινέτω. *Chrysost.*

1364. *Daily Amendment of Life enjoined to the Making up of the New Creature.*

IT is said of Argo (the then royal sovereign of the Asiatic seas) that being upon constant service, she was constantly repaired, and as one plank or board failed, she was ever and anon supplied with another that was more serviceable, insomuch that at last she became all new; which caused a great dispute amongst the philosophers of those times, whether she were the same ship as before or not. Thus it is that for our parts, we have daily and hourly served under the commands of sin and Satan, made provision for the flesh to fulfil the lusts thereof, Rom. xiii. 14; drawn iniquity with cords of vanity, and sin as it were with a cart rope, Isaiah v. 18; and daily like Ephraim increased in wickedness, Hos. xii. 1; insomuch that there are not only some bruises and brushes, but as it were a shipwreck of faith and all goodness in the frame of our precious souls; what then remains but that we should die daily unto sin, and live unto righteousness, put in a new plank this day, and another to-morrow; now subdue one lust, and another to-morrow; this day conquer one temptation, and the next another; be still on the mending hand, and then the question needs not be put, whether we be the same or not. For old things being put away, all things will become new, 2 Cor. v. 17; we shall be new men, Ephes. iv. 24, new creatures, we shall have new hearts, new spirits, Ezek. xviii. 31, and new songs in our mouths, be made partakers of the new covenant, and at last inheritors of the new Jerusalem, Rev. xxi. 2.

Plutarch in Theseo. Alex. ab. Alexandro, Lib. iii. cap. 1. Ph. Edlin in his last Serm., on 2 Cor. v. 17, at St. Michael's, Bassishaw, Lond., 1656.

1365. *God's Great Patience, notwithstanding
Man's Provocations.*

SUPPOSE a man should come into a curious artificer's shop, and there with one blow dash in pieces such a piece of art as had cost many years' study and pains in the contriving thereof. How could he bear with it? How would he take on to see the workmanship of his hands so rashly, so wilfully destroyed? He could not but take it ill, and be much troubled thereat. Thus it is, that as soon as God had set up and perfected the frame of the world, sin gave a shrewd shake to all, it unpinned the frame, and had like to have pulled all in pieces again; nay, had it not been for the promise of Christ, all this goodly frame had been reduced to its primitive nothing again, man by his sin had pulled down all about his ears, but God in mercy keeps it up; man by his sin provokes God, but God in mercy passeth by all affronts whatsoever. O the wonderful mercy! O the omnipotent patience of God!

S. Bolton, Sin the Greatest Evil; a Sermon on 2 Sam. xxiv. 10.

1366. *How it is that there may be Partial
Desertions of Spiritual Grace in the Souls
of God's Dearest Children, but never
Total nor Final ones.*

As it was with Samson when his locks were cut off, his strength was gone; and therefore though he thought to go out, and do great things as formerly he had done, yet by woeful experience he found there was no such matter; he was become even as another man: so it is with the best and dearest of God's children, when God is gone, their locks are cut, their strength is gone, as not lying in their hair, but in their head; yet this is but a partial, a temporary, not a total and final desertion of divine assistance and spiritual grace in the soul; for God may forsake a man in respect of His quickening presence, and leave a man to such barrenness, flatness, deadness of his spirit for a time, that the soul cannot pray, hear, meditate, do anything as formerly it hath done; and God may forsake a man too in respect of His comforting presence, He may eclipse his joys, damp his comforts, withdraw the beams of His countenance, and leave him in darkness and trouble, Ps. lxxxviii.; yet for all this God never forsakes such a man in respect of His support-

ing presence, then it is, that in the saddest condition, in the darkest night, in the stormiest day, the soul hath support from Him. As He told St. Paul, so He tells all men, all of the election of grace, all that love and fear Him ; His strength shall be seen in their weakness, and His grace is sufficient for them, *i.e.*, sufficient to bear them up in the trial, and sufficient to bring them out of all trials whatsoever.

S. Bolton, Love of Christ to his Spouse, a Sermon on Cant. iv. 9. Job, David, Heman.

1367. *Complete Christian Duty.*

IT was the speech of Mr. Bradford, that he could not leave a duty till he had found communion with Christ in the duty, till he had brought his heart into a duty-frame. He could not leave confession till he had found his heart touched, broken and humbled for sin ; nor petition, till he had found his heart taken with the beauties of the things desired, and carried out after them ; nor could he leave thanksgiving, till he had found his spirit enlarged, and his soul quickened in the return of praises : just like that of St. Bernard, who found God in every duty, and communion with Him in every prayer ; this was true, sincere, complete Christian duty. And thus it is that the soul taken with Christ, desires converse with Him in prayer, in hearing, and in meditation, Isaiah lviii. 9. And such too is the genius of a soul taken up with Christ, that duty doth not content it, if it find not Christ in the duty ; so that, if the end of a duty hath not left it on this side Christ, it hath left it so far short of true comfort.

J. Fox's Acts and Monum. Nunquam abs te absque te recedo. Bern. Meditat.

1368. *Directions for both Strong and Weak in Faith how to Demean themselves as to the Matter of God's Providence.*

WE may read that Ulysses, when he was to pass the coast of the Syrens, caused his men to stop their ears, that they might not be enchanted by their music to destroy themselves ; but for himself he would only be bound to the mast, that though he should hear, yet their musical sounds might not be so strong as to allure him to overthrow himself by leaping into the sea. Thus there are some of God's people that are weak in faith, so that when they see

God's outward proceedings of providence seemingly contrary to His promises, they are apt to be charmed from their own steadfastness. It were therefore good for them to stop their ears and to shut their eyes to the works, and look altogether to the Word of God. But for those that are strong, in whom the pulse of faith beats more vigorously, they may look upon the outward proceedings of God; yet let them be sure to bind themselves fast to the mast, the Word of God, lest when they see the seeming contrariety of His proceedings to the promise, they be charmed from their own steadfastness, to the wounding of their own most precious souls, and weakening the assurance of their eternal salvation.

Cal. Rhodog., Lect. Antiq. Lib. xxviii. S. Bolton, God's Wonderful Working for His Church and People, Sermon on Exod. xv. 11.

1369. *How it is that the Strength of Imagination Persuades so much out of the way in Matters of Religion.*

It is observable, that when some men look up to the rack or moving clouds, they imagine them to have forms of men, of angels, of armies, of castles, forests, landscapes, lions, bears, &c., where none else can see such things, nor is there any true resemblance of such shapes; and some there are, too, that when they have somewhat rolls and tumbles in their thoughts, they think that the ringing of bells, the beating of hammers, the report that is made by great ordnance, or any other measured, intermitted noise, doth articulately sound and speak the same which is in their thoughts. Thus it is, that a strong imagination or fancy becomes very powerful, as to persuasion in the matters of God and religion. Hence it is, that most of those that are unlearned and unstable, wrest the Scripture, thinking they find that in it which indeed is not there, persuading themselves that it representeth to them such and such formed opinions, when questionless they do but patch and lay things together without any reason at all; from whence have proceeded the senseless dotages of heretics in older times, and of late in the ridiculous papers of some dreamers, Jude, verse 8, that have flown about, and bring Scripture with them, but no sense, fancying the holy Word of God to strike, to ring, or chime to their tunes, to echo out unto their wild conceits, and join with them in their rude undigested notions.

S. Torsbell, Design to Harmonise the Bible, 1647. J. Fienus de Viribus Imaginat. S. Philastrius de Hæresibus.

1370. *How it is that so many Deceive themselves in their not rightly Searching the Scriptures.*

As the apes in the story, who, finding a glowworm in a very cold night, took it for a spark of fire, and heaped up sticks upon it, to warm themselves by ; but all in vain : so, do they lose their labour, that in the warrantable search of divine truth, busy themselves about sounds of words, and incoherent Scripture sentences ; when partly from depravedness of mind, partly from ignorance, partly from instability, suddenness and haste, they take a snatch and run away with that which looks somewhat like the sense of Scripture, and so deceive their own souls, crying out like the mathematician in Athens, I have found, I have found it, when indeed they have found nothing to the purpose, nor anything to the true information of themselves or others in the ways of God and goodness.

H. Drexelii Gymnasium Patientia.

Archimedes.

1371. *The Subtile Hypocrite.*

THERE is mention made of Parrhasius and Zeuxis, (a pair of excellent painters in those times,) that being upon trial of their skill, how to excel each other in matter of their art, Zeuxis drew out a bunch of grapes so fair and well coloured, that the birds came and pecked at them, to the great admiration of the beholders, even as if they had been of a natural and lively growth ; and the expectation was great what it could be that Parrhasius should draw to out-do so exquisite a piece of workmanship. He thereupon falls to his pencil, and makes upon his table the resemblance of a white sheet, tacked up with four nails, one at each corner, so artificially, that being offered to view, Zeuxis bade him take away the sheet, that they might see the excellency of his art that was behind it : whereupon it was adjudged, that Parrhasius had gone beyond him in so doing ; and but good reason too, for the one had only deceived silly birds, but the other had put a trick upon a knowing artist himself. And so it is with the close reserved hypocrite, such is his subtilty, that he doth not only delude silly birds, poor ignorant souls, but knowing men, experienced Christians, and if it were possible the very elect themselves ; he can compose his forehead to sadness and gravity, whilst he bids

his heart be wanton and careless, and at the same time laugh within himself, to think how smoothly he hath cosened the believing beholder.

Fulgurus, Lib. viii. cap. 11, ex Plinio. Rapido gestans sub pectore Vultum.
Pers. Sat. v.

1372. *The Danger of Immoderate Zeal against those of another Judgment, and how so.*

THERE is in the nature of many men a certain *θερμότης*, a heat and an activeness of spirit, which then principally, when conversant about objects divine and matters of conscience, is wonderfully apt, without a due corrective of wisdom and knowledge, to break forth into intemperate carriage, and to disturb peace. It was zeal in the women that persecuted St. Paul, Acts xiii. 50, and it was zeal in St. Paul, who persecuted Christ before he knew Him, Phil. iii. 6: for as the historian saith of some men, that they are *sola socordia innocentes*, bad enough in themselves, yet do little hurt, by reason of a phlegmatic and torpid constitution, indisposing them for action: so on the contrary, men there may be, nay, without all doubt, some there are, who having devotion like those honourable women, not ruled by knowledge, and zeal, like quicksilver, not alloyed, nor reduced unto usefulness by wisdom and mature learning, may be, (as Nazianzene saith they were in his time,) the causes of much unquiet; insomuch, that truth itself hath been stretched too far, so that by a vehement dislike of error on the one side, men have run into an error on the other, as Dionysius Alexandrinus being too fervent against Sabellius, did lay the grounds of Arianism, and Chrysostom, in zeal against the Manichees, did too much extol the power of nature; and Illiricus, out of a hatred of the Papists' lessening original sin, ran into another extreme to make it an essential corruption, &c.

Is. Casaub. Exercitat. in Baronium, xiv. sect. 6. Tacitus. Spiritus magni magis quam utiles. Lrv. Dec. iii. Lib. x. Basil. Ep. 41. Jos. Acosta de Hieronymo, citante Rivet. in Psalm xvi. Sext. Senens. Lib. v. in Proemio.

1373. *The All-sufficient Goodness of Christ Jesus.*

ALL the good things that can be reckoned up here below, have only a finite and limited benignity; some can clothe, but cannot

feed ; others can nourish, but they cannot heal ; others can enrich, but they cannot secure ; others adorn, but cannot advance ; all do serve, but none do satisfy. They are like a beggar's coat, made up of many pieces, not all enough, either to beautify or defend. But Christ is full and sufficient for all His people, He ascended on high that He might fill all things, Ephes. iv. 10, that He might pour forth such abundance of spirit on His church, as might answer all the conditions whereunto they may be reduced ; righteousness enough to cover all their sins, plenty enough to supply all their wants, grace enough to subdue all their lusts, wisdom enough to resolve all their doubts, power enough to vanquish all their enemies, virtue enough to cure all their diseases, fullness enough to save them, and that to the utmost : over and besides, there is in Christ something proportionable to all the wants and desires of His people ; He is bread, wine, milk, living waters to feed them, John vi. 5, 7, 35 ; He is a garment of righteousness to cover and adorn them ; a physician to heal them, Matth. ix. 12 ; a counsellor to advise them, Isaiah ix. 6 ; a captain to defend them, Heb. ii. 10 ; a prince to rule, a prophet to teach, a priest to make atonement for them, a husband to protect, a father to provide, a brother to relieve, a foundation to support, a root to quicken, a head to guide, a treasure to enrich, a sun to enlighten, and a fountain to cleanse. So that as the one ocean hath more waters than all the rivers of the world, and one sun more light than all the luminaries in heaven ; so one Christ is more all to a poor soul, than if it had the all of the whole world a thousand times over.

Ed. Reynold's Joy in the Lord, a Serm. at St. Paul's. Omnis mihi copia, quæ Deus meus non est, egestas est. Aug. Confes. Lib. xiii. cap. 8. Non bonus angelus, sed bonum Bonum. Id. de Trin. Lib. viii. cap. 3.

1374. *Men easily taken off from their Holy Profession, upon Removal of Judgment, condemned.*

JOSEPHUS tells us that the sons of Noah for some years after the flood, dwelt on the tops of high mountains, not daring to take up their habitation in the lower ground, for fear of being drowned by another flood ; yet in process of time (seeing no flood come) they ventured down into the plain in Shinar, Gen. xi. 2, where their former modesty we see ended in one of the boldest, proudest attempts against God, that the sun was ever witness to : the build-

ing of a tower, whose top should reach up to heaven. They, who at first were so maidenly and fearful as not to venture down their hills for fear of drowning, now have a design to secure themselves against all future attempts from the God of Heaven Himself. Thus it is oft seen, that God's judgments leave such an impression in men's spirits, that a while they stand aloof from their sins (as they on their hills), afraid to come down to them, but when they see fair weather continue and no clouds gather towards another storm, then they can descend to their old wicked practices, and grow more bold and heaven-daring than ever. O how nice and scrupulous are they while the smell of fire is about them, and the memory of their distress fresh; they are as tender of sinning as one that comes out of a hot close room is of the air; they shrink at every breath of temptation; but alas, how soon upon the least remove of judgment, are they hardened to commit those sins without remorse, the bare notion of which, but a little before, did so trouble and afflict them.

In Lib. Antiquitat Judaic. In minimis cauti, in maximis negligentes.
Jerome de Hom. Perfect.

1375. *Humility appeaseth God's Anger.*

It was a high piece of ingenuity and clemency in Augustus Cæsar, that having promised by proclamation a great sum of money to any one that should bring him the head of a famous pirate, did yet when the pirate (who had heard of this) brought it himself to him, and laid it at his foot, not only pardon him for his former offences against him, but reward him for the great confidence that he had in his mercy. And thus doth God: though His wrath be revealed against all sin and unrighteousness, yet when the soul comes freely and humbles itself mightily before Him, His anger will be soon over, neither will He stretch forth His arm to strike such a soul that giveth so much glory to His Mercy.

Suetonius in Vita. O sancta venerabilisque humilitas, &c. Augustin. in Serm. de Superbia.

1376. *Pleasures of Sin, the Miseries of them.*

SINS' pleasure is like the pleasure which a place in the West Indies affords them that dwell in it. There grows in it most rare luscious fruit; but these dainties are so sauced with the intolerably scorching heat of the sun by day, and the multitude of a sort

of creatures stinging them by night, that they can neither well eat by day, nor sleep by night, to digest their sweetmeats, which made the Spaniards call the place, comfits in hell ; and truly, what are the pleasures of sin, but such comfits in hell ? there is some carnal pleasure they have, which delights a rank sensual palate ; but here is the misery of it, they are served in with the fiery wrath of God, and stinging of a guilty, restless conscience, so that the fears of the one, with the anguish of the other, are surely able to melt and waste away that little joy and pleasure they bring to the sense of any man that shall enjoy them.

S. Purchas' Pilgrimage. Impia sub dulci melle venena latent. Ovid, Amor. 8.

1377. *The People of God to be at Peace one with another, and why so.*

THE unseasonableness of the strife betwixt Abraham's herdsmen and Lot's, is aggravated by the near neighbourhood of the heathens to them. And there was a strife, saith the text, between Abraham's herdsmen, and the herdsmen of Lot's cattle ; and the Canaanite and Perizzite dwelt in the land, Gen. xiii. 7. Now, to fall out while these idolaters looked on, this would be town-talk presently, and put themselves and their religion both to shame ; and it may, for our parts, be very well asked, Who have been in our land all the while the people of God have been scuffling ? Even those that have curiously observed every uncomely behaviour amongst us, and told all the world of it ; such as have wit and malice enough to make use of it for their wicked purposes. They stand on tiptoes to be at work, only we are not yet quite laid up and disabled (by the soreness of these our wounds, which we have given ourselves) from withstanding their fury. They hope it will come to that, and then they will cure us of our own wounds, by giving one, if they can, that shall go deep enough to the heart of our life, Gospel and all. Let us then consider where we are, and among whom ; are we not in our enemies' quarters ? so that if we fall out, what do we else, but kindle a fire for them to warm their hands by ? It is an ill time for mariners to be fighting when an enemy is boring a hole in the bottom of the ship. The sea of their rage will weaken our bank fast enough, we need not cut it for them. Then, to close up all, shall Herod and Pilate put us to shame ? They clapped up a peace to strengthen their hands against Christ ; and shall not we unite then against a common

enemy, such an one as seeketh to raise himself by our uneven, and unkind quarrelling amongst ourselves ?

Papistæ, Rapistæ. Tunc tua res agitur.

1378. *The Emptiness of all Worldly Delights without Christ.*

As a cup of pleasant wine offered to a condemned man, in the way to his execution ; as the feast of him¹ who sat under a naked sword, hanging perpendicularly over his head by a slender thread ; as Adam's forbidden fruit, seconded by a flaming sword ; as Belshazzar's dainties overlooked by a hand writing against the wall, Dan. v. 25 ; such are all the empty delights of the world, in their matter and expectation, earthly ; in their acquisition, painful ; in their fruition, nauseous and cloying ; in their duration, dying and perishing ; in their operation, hardening, effeminating, leavening, puffing up, estranging the heart from God ; in their consequences seconded with anxiety, solicitude, fear, sorrow, despair, disappointment ; in their measure shorter than that a man can stretch himself on, narrower than that a man can wrap himself in ; every way defective and disproportionable to the vast and spacious capacity of the soul of man, as unable to fill that, as the light of a candle to give day to the whole world ; nothing but emptiness attends them all, unless they be found in Christ Jesus.

Deliciæ cadunt et prætereunt, vulnerant et transeunt. Ambros.

1379. *People to show Love to their Ministers in the Vindication of their Credit.*

It is said of Constantine, that he was a great honourer of the ministry, and so favourable in the entertainment of any complaint against them, that he would not read any accusations brought in against them, but did burn them ; and it was a law amongst the Egyptians, that if a man found another in the hands of thieves, and did not deliver him when it was in his power, he was condemned to die. So it is that ministers fall too, too often among thieves, who would rob them of their good names, and labour much to clip their credit, that so they might weigh the lighter among the people ; nay, it is counted by some a piece of their religion, neatly and handsomely to defame the minister. And

¹ Damocles.

some there are, too, who would be thought more modest, who, though they do not raise a report, yet they can receive it as a welcome present. But all this is contrary to that apostolical rule, 1 Tim. v. 19. If others seek to rob them of their good names, we are to seek to deliver them. If others clip their credit, let us put some grains into the scales, that they may weigh the heavier ; if they open their mouths to God for us, let us not shut our mouths in their just defence ; if they labour to save our souls, let us be forward to save their credit

Eusebius in Vita.

1380. *Every Man to be Wise for Himself, as well as for Others.*

As shell fishes, which breed pearls for others to wear, but are sick of them themselves ; as a Mercury statue, which shows the way to others, but stands still itself ; or as a whetstone which sharpeneth the knife, but is blunt itself ; thus many men, like Plutarch's *Lamiae*, have eyes for abroad, but are blind at home, are wise for others, but not for themselves. If thou be wise, saith Solomon, be wise for thyself. It is not enough for a man to do good to others, though he could to all, if he remain an enemy to himself ; he must be like a cinnamon tree, which lets not out all its sap into the leaves and fruit, which will fall off, but keeps the principal part of its fragranciness for the bark, which stays on ; like a tree planted by the water side, Psalm i. 3, which, though it let out much sap to the remoter boughs, yet is specially careful of the root, that that be not left dry. And to speak truth, what profit would it be to a man if he could heal and help all the sick men in the world, and be incurably sick himself ? if he could get all the men on the earth, all the angels in heaven to be his friends, and have still God for his enemy ? if he could save others, and then lose his own soul ? to be like the ship, Acts xxvii., broken to pieces itself, though it helped others to the shore, or like those (Gen. vi., vii.) that built the ark for Noah and were drowned themselves ? This is to have the cares of Martha upon him on the behalf of others, and never mind that one thing of Mary, the care of his own salvation, Luke x. 41, 42.

In Lib. Moraliū. Purchas' Pilgrims.

1381. *Neglect of the Main Duties of Christianity reproved.*

SUPPOSE a master before he goes forth should charge his servant to look to his child and trim up the house handsomely against he comes home ; but when he returns, will he thank this servant for sweeping his house and making it trim, as he bade him, if he find his child through negligence fallen into the fire, and so killed or crippled ? No, sure, he left his child with him as his chief charge, to which the other should have yielded if both could not be done. Thus, there hath been a great zeal of late among us about some circumstantial of God's worship ; but who is it that looks to the little child, the main duties of Christianity ? Was there ever less love, charity, self-denial, heavenly-mindedness, or the power of godliness to be found than in this sad age of ours ? Alas, these like the child, are in great danger of perishing in the fire of contention and division, which a perverse zeal in less things hath kindled amongst us.

W. Gurnall's Christian in Complete Armour.

1382. *Pleasures of Righteousness, not discerned by Unrighteous Men ; and how so.*

THE Roman soldiers, at the sacking of Jerusalem, entered the temple, and went into the Sanctum Sanctorum ; but seeing no images there, as they used to have in their own idolatrous temples, gave out in a jeer that the Jews worshipped the clouds. And thus because the pleasures of righteousness and holiness are not so gross, as to come under the cognisance of the world's carnal senses, (as their brutish ones do,) therefore they laugh at the saints, as if their joy were but the child of fancy, and that they do but embrace a cloud instead of Juno herself, a fantastic pleasure for the true ; but let such know that they carry in their bosom what will help them to think the pleasures of a holy life more real, and that the power of holiness is so far from depriving a man of the joy and pleasure of his life, that there are incomparable delights and pleasures peculiar to the holy life, which the gracious soul finds in the ways of righteousness, and no stranger intermeddles with his joy, Prov. xiv. 10. The truth is, they lie in-

ward, and therefore it is that the world speaks so wildly and ignorantly of them.

Cour. Zuingerus in Theat. Hum. Vile. Quantum mortalia pectora cæcæ Noctæ habent. Ovid, Met. Lib. vi.

1383. *God's Different Disposal of His Blessings.*

WHEN a prince bids his servants carry such a man down into the cellar, and let him drink of their beer and wine, this is a kindness from so great a personage to be valued highly : but for the prince to set him at his own table, and let him drink of his own wine, this, no doubt, is far more. Thus it is, that God gives unto some men *bona scabelli*, great estates, abundance of corn, and wine and oil, Psalm iv. 7, the comforts of the creature, yet in so doing, He entertains them but in the common cellar ; they have none but carnal enjoyments, they do but sit with the servants, and in some sensual pleasures they are but fellow-commoners with the beasts but for His people, they have the *bona throni*, His right-hand blessings ; He bestows His graces on them, beautifies them with holiness, makes them to drink of the rivers of His pleasures, Psalm xxxvi. 8, and means to set them by Him, at His own table with Himself in heavenly glory.

Will. Gurnall's Christian in Complete Armour.

1384. *The Increase of Atheism amongst us at this day.*

It is reported to have been the saying of Mr. R. Greenham, (a good man in his time,) that he feared rather atheism than popery would be England's ruin. Had he lived in our dismal days, he would have had his fears much increased. Were there ever more atheists made and making in England, since it was acquainted with the Gospel, than in the compass of some few years past ? There is reason to think there were not. When men shall fall so far from profession of the gospel, and be so blinded that they cannot know light from darkness, righteousness from unrighteousness, are they not far gone in atheism ? This is not natural blindness for the heathen could tell when they did good and evil, and see holiness from sin, without Scripture-light to show them, Rom. i. 14 : no, this blindness is a plague of God fallen on them for rebel-

ling against the light when they could see it. And if this plague should grow more common, which God forbid, woe then to England.

Jos. Shute, in a Serm. at St. Mary's, Wolnoth, Lond., 1624. Victa jacet pietas. Ovid, Met. Lib. i.

1385. *Men to be Willing to have their Sins reprov'd, and why so.*

THERE was a foolish (it may be said cruel) law among the Lacedæmonians, that none should tell his neighbour any ill news befallen him; but every one should be left, in process of time, to find it out themselves. And it is to be supposed that there are many amongst us that would be content if there were such a law that might tie up ministers' mouths from scaring them with their sins and the miseries that attend their unreconciled estate. The most are more careful to run from the discourse of their misery, than to get out of the danger of it; are more offended with the talk of hell, than troubled for that sinful state that shall bring them thither. But, alas! when then shall the ministers show their love to the souls of sinners? when shall a loving man have a fitting time to tell his friends of his faults, if not now, in the present time? And why? Because that hereafter there remains no more offices of love to be done for them; hell is a pest-house, there cannot be written so much on the door of it, as, Lord have mercy on them that are in it: nay, they who now pray for their salvation and weep over their condition, must then with Christ vote for their damnation, and rejoice in it, though they be their own fathers, husbands and wives, they shall see there tormented.

Plutarchi Moralia. Auris bona est quæ libenter audit utilia. Bernard.

1386. *The Great Danger of not Reconciling Ourselves unto God.*

SIR THOMAS MORE, while he was a prisoner in the tower, would not so much as suffer himself to be trimmed, saying: There was a controversy betwixt the king and him for his head, and till that was at a happy end, he would be at no cost about it. Let us but scum off the froth of his wit, and we may make a solemn use of it; for certainly all the cost we bestow upon ourselves to make our lives pleasurable and joyous to us is but mere folly, till it be de-

cided what will become of the suit betwixt God and us, what will be the issue of the controversy that God hath against us, and that not for our heads but our souls, whether for Heaven or hell. Were it not then the wisest course to begin with making our peace, and then we may soon lead a happy life? It is said, he that gets out of debt grows rich; most sure it is, that the pardoned soul cannot be poor; for as soon as the peace is concluded, a free trade is opened between God and the soul. If once pardoned, we may then sail to any port that lies in God's dominions, and be welcome; where all the promises stand open with their treasure, and say: Here, poor soul, take full lading in of all precious things, even as much as thy faith can bear and carry away.

W. Camden's Remains. Nil placidum est sine pace Deo, nec munus ad
aram, &c. *Virgil.*

1387. *Ringleaders of Faction and Schism, their Condition deplorable.*

WHAT would the prince think of that captain, who, instead of encouraging his soldiers to fall on with united forces, as one man against the common enemy, should make a speech to set his soldiers together by the ears amongst themselves? surely he would hang him up for a traitor. Good was Luther's prayer, *A doctore glorioso, a pastore contentioso, et inutilibus quæstionibus liberet ecclesiam Deus*. From a vain-glorious doctor, a contentious pastor, and nice questions, the Lord deliver His church; and we in these sad times have reason to say as hearty an Amen to it as any since his age. Do we not live in a time when the church is turned into a sophister's school, where there is and hath been such a wrangling and jangling, that the precious truths of the Gospel are lost to many already (whose eyes are put out with the dust these contentions have raised) and they have at last fairly disputed themselves out of all their sober principles; as some ill husbands that light among cunning gamesters, and play away all their money out of their purses? Woe then to such vile men, who have prostituted the Gospel to such devilish ends. God may have mercy on the cheated souls, to bring them back to the love of the truth; but for the cheaters, such as have been the ringleaders in faction and schism, they are gone too far toward hell, that we can look for their return.

Rich. de Mediavilla, Progres. Cælestis. In Vita ejus per anonymum.
Will. Gurnall's Christian in Complete Armour.

1388. *When it is that a Man is said to thoroughly Forsake his Sin.*

EVERY time a man takes a journey from home about business, we do not say he hath forsaken his house, because he meant, when he went out, to come to it again. No, but when we see a man leave his house, carry all his goods away with him, lock up his doors, and take up his abode in another place, never to dwell there more, this man may very well be said to have forsaken his house indeed. Thus it is that every one of us are to forsake sin, so as to leave it without any thought of returning to it again. It were strange to find a drunkard so constant in the exercise of that sin, but sometimes you may find him sober; and yet a drunkard he is, as if he were then drunk. Every one hath not forsaken his trade that we see now and then in his holiday suit. Then it is that a man is said to forsake his sin, when he throws it from him, and bolts the door upon it, with a purpose never to open any more unto it. Ephraim shall say, What have we to do any more with idols? Hos. xiv. 8.

W. Gurnall, ut suprâ. Delinquendi materia debet prascindi. Greg. Moral. Lib. v.

1389. *Mortification, the Excellency thereof.*

THERE is mention made of one of the Catos, that in his old age he withdrew himself from Rome to his country house, that he might spend his elder years free from care and trouble; and the Romans, as they did ride by his house, used to say, *Iste solus scit vivere*, This man alone knows how to live. What art Cato had to disburden himself (by his retirement) of the world's cares, is altogether unknown; but most sure it is that a man may go into the country, and yet not leave the city behind him; his mind may be in a crowd, while his body is in the solitude of a wilderness. Alas, poor man, he was a stranger to the Gospel; had he been but acquainted therewith, it could have showed him a way out of the crowd of all worldly employments, even in the midst of Rome itself, and that is by mortifying his heart to the world, both in the pleasures and troubles thereof, Col. iii. 5; and then that high commendation, that he alone knew how to live, might have been given him without any hyperbole at all. For, to speak truth, he

only knows aright how to live in the world, that hath learned to die to the world, such is the excellency of mortification.

Laur. Beyerlinck in Theatro Magno Concionatorum.

1390. *Consideration of the Brevity of Life, to Work the Heart of Man to Contentment.*

IF a traveller hath but enough to bring him to his journey's end, he desires no more. We have but a day to live, and perhaps we may be now in the twelfth hour of that day; and if God give us but enough to bear our charges till night, it is sufficient: let us be content. If a man had the lease of a house or farm but for two or three days, and he should fall a building and planting, would he not be judged very indiscreet? So, when we have but a short time here, and death calls us presently off the stage, to thirst immoderately after the world, and pull down our souls, to build up an estate, were it not extreme folly? Therefore as Esau said once in a profane sense concerning his birthright, Lo, I am at the point to die, and what profit shall this birthright do to me? Gen. xxv. 32: so let us all say in a religious sense, Lo, I am even at the point of death, my grave is going to be made, and what good will the world do me? If I have but enough till sun-setting, I am content.

Quid opus est ad brevem vitam longis opibus? Hyper. Brevis est vita, &c. Aug.

1391. *The Scripture discovering Satan and Sin in its Colours.*

IT is reported that a certain Jew should have poisoned Luther, but was happily prevented by his picture which was sent to Luther, with a warning from a faithful friend, that he should take heed of such a man when he saw him, by which he knew the murderer, and so escaped his hands. Thus it is, that the Word of God shows us the face of those lusts which Satan employs to butcher our precious souls. By them is Thy servant forewarned, saith David, Psalm xix. 11. Let a man be but careful to read the Word of God with observation, and in it he shall have the history of the most remarkable battles that have been fought by the most eminent worthies of Christ with Satan, that great warrior against their souls, how Satan hath many times foiled them, and how they have recovered their lost ground: in it you shall have all Satan's cabi-

net-counsels opened, there is not a lust which you are in danger of, not the least sin which presseth down, but you have it descried and laid open in its proper colours; not the least temptation which the Word doth not arm you against, &c.

Melch. Adamus in Vita. *Scriptura schola est celestis, eruditio vitalis, &c.*
Cassiodor. super Psalm xv.

1392. *Satan's Policy in Keeping us off from Timely Repentance.*

As the paper which came to Brentius from a senator, his dear friend, took him as he was at supper with his wife and children, and bade him flee *cito, citius, citissime*, which he did, leaving his dear company and good cheer; so must we do from our dearest bosom sins, or we may repent our stay when it is too late. For Satan labours to wile us off with delays; floating, flitting thoughts of repentance he fears not, he can give sinners leave to talk what they will do, so he can beg time, and by his art keep such thoughts from coming to a head, and ripening into a present resolution; few are in hell but thought of repenting before they came there, yet Satan so handled the matter that they could never pitch upon the time in earnest when to do it. If ever, therefore, thou meanest to get out of his clutches, *cito, citius, citissime*, flee out of his doors, and run for thy life, wherever this warning finds thee; stay not, though in the midst of thy joys, with which thy lusts shall entertain thee.

In Vita ejus ut supra. *Laur. Justinianus de Vita Monastica, cap. 14.*

1393. *Men through Spiritual Pride preferring one Preacher before another reprov'd.*

ZANCHY tells of one in Geneva, who being desired to go to hear Viretus, that preached at the same time with Calvin, answered his friend, If Paul were to preach, *relicto Paulo Calvinum audirem*, I would leave Paul himself to hear Calvin. Now, can it be imagined that pride in the gifts of another, should so far transport any man, as to the very borders of blasphemy. Yet so it is, and so it hath been of old, one was of Paul, another of Apollos, 1 Cor. iii. 4, and now one for this preacher, another for that. It is not every sermon, though wholesome food, nor every prayer, though savoury,

will go down, they must have a choice dish, that must have an exquisite *haut gout*, for their curious palates; and are such ever like to get good by preaching? Thus pride makes them take parts, and make sides as they fancy one preacher to excel another; so that pride destroys love, and love wanting, edification is lost. The devil hath made foul work in the church by this engine, it is high time to look about us.

W. Gurnall, ut antea. Prudens auditor omnes libenter audit, &c. Chrysost. in Heb.

1394. *The Weakness of a Christian without Christ.*

It is said of one Mr. Benbridge, that being at the stake ready to suffer martyrdom, his heart failed him, so that he thrust the faggots from him, and cried out, I recant, I recant; yet this man, when reinforced in his faith, and endued with power from above, was able within the space of a week, after that sad foil, to die at the stake cheerfully. Thus the stoutest champions of Christ and for Christ, have been taught from time to time how weak they are, if Christ steps aside, or if He should withdraw His grace, and leave them to their own cowardice and unbelief, they would soon show themselves in their own colours.

J. Fox's Martyrology. Qui pro nobis mortem semel vicit, &c. Aug.

1395. *Men seeking after the Vanities of all Worldly Things reprov'd.*

SOLOMON had more variety of all worldly things, and more wisdom to improve it than any now have; and he made it his business critically and curiously to examine all the creatures, and to find out all the good which was under the sun. And the product and result of all his inquiries, amounted at last to a total made up all of ciphers, of mere wind and emptiness, Vanity of vanities, vanity of vanities, all is vanity. So he begins his book, and to show that he was not mistaken, so he concludes it, Eccles. xii. 8; and so it is, that whereas many seek for joy out of the broken cisterns of the creatures, as in secular wealth and greatness, others in sensual pleasures, feasting, gaming, luxury, excess; some in titles of honour, others in variety of knowledge; some in stately structures, magnificent retinue, goodly provisions, others in low, sordid, and

brutish lusts. Unto all whom may be said, as the angel unto the women, Why seek ye the living amongst the dead? Luke xxiv. 5, or as Samuel did unto Saul, Set not thy mind upon the asses, there are nobler things to fix thy desires on, 1 Sam. ix. 20.

Vanitas vanitati ; omnia vanitas. Nihil est in vita durable ; non opes, non imperium, &c.

1396. *The True Christian's Desires are all for Heaven.*

It was a notable speech of Erasmus, if spoken in earnest, and his wit were not too quick for his conscience : *Nihilo magis ambio opes et dignitates, quam clumbis equus graves sarcinas.* He said, he desired wealth and honour no more than a feeble horse doth an heavy cloak-bag. Thus every good Christian ought to be of his mind ; and indeed all the Christian hath or desires, as a Christian, is heavenly ; the world is extrinsical, both to his being and happiness ; it is a stranger to the Christian, and intermeddles not with his joy nor grief. Heap all the riches and honours of the world upon a man, they will not make him a Christian ; heap them on a Christian, they will not make him a better Christian. Again, take them all away, let every bird have his feather, when stripped and naked he will be still a Christian, and it may be a better Christian than otherwise he would have been.

In Vita præfixa Operibus.

1397. *Men to Keep up the Credit of their Names.*

It is observed by an ingenious divine, that the name of John is next to the name of Jesus. It was God that first gave them both, John and Jesus signifying as much as Grace and Salvation. John prepared the way to Jesus, hinting out thus much unto us, that there is no way to salvation but by grace ; John's name was an honour to him, nor was John a disgrace to his name ; he both was, and was called gracious. But so it is that many of us (by our bad manners) slander and belie our good name ; we have fair appellations and filthy conditions : nay, have nothing to betoken us Christians, but the name ; usurping the style whereof we want the truth, so contrary are our lives to our callings, and titles of our persons so unlike the works of our profession. What skilleth it to be called Clement, Urbane, Pius, and yet to be cruel, uncivil,

evil? to be called Christian, Prudence, Grace, Faith, and yet to be unchristian, unwise, ungracious, unbelieving? Let us not therefore be a scandal to our calling, nor a reproach to our own names, but let us be mindful of our vow and duty so oft as our names are mentioned; and as ready to answer to our faith as to our names.

Joh. Gaule in his Votive Speculat. on John Baptist's Nativity. Nomina cum re consentiant. Plato de Sapient. Conveniunt rarò nomina, &c.

1398. *Negligence in the Ways of God reproved.*

THERE is mention made of a prince in Germany, who being invaded by a more potent enemy than himself, yet from his friends and allies (who flocked unto his help) he soon had a goodly army, but had no money (as he said) to pay them; but the truth is he was loth to part with it, for which cause some went away in discontent, others did not vigorously mind his business, and so he was soon beaten out of his kingdom; and his coffers (when his palace was rifled) were found to be thwacked with treasure: and thus was he ruined, as some sick men die, because unwilling to be at cost to pay the physician. Now so it is that few or none are to be found, but would be glad their souls might be saved at last; but where is the man or woman, that makes it appear by their vigorous endeavour that they mean in earnest? What warlike preparation do they make against Satan who lies between them and home? Where are their arms, where their skill to use them, their resolution to stand to them, and conscionable care to exercise themselves daily in the use of them? Thus to do is a rarity indeed, if wouling and wishing would bring them to Heaven, then they may likely come thither; but as for this diligence in the ways of God, this circumspect walking, this wrestling and fighting, this making religion our business, they are far from these, as at last in so doing they are like to be from Heaven.

Rerum Germanicarum Vet. Script. Omnes sumus in minimis cauti, in maximis negligentes. Hieron. de Hom. Perfect. O si, o si, otiosi.

1399. *No Way to Happiness but by Holiness.*

ONE fitly compares holiness and happiness to those two sisters Leah and Rachel; happiness like Rachel seems the fairer (even a carnal heart may fall in love with that) but holiness like Leah is the elder and beautiful also, though in this life it appears with

some disadvantage, her eyes being bleared with tears of repentance, and her face furrowed with the works of mortification, but this is the law of that heavenly country, that the younger sister must not be bestowed before the elder. We cannot enjoy fair Rachel, Heaven and happiness, except first we embrace tender-eyed Leah, holiness with all her severe duties of repentance and mortification. If we will have Heaven, we must have Christ; if Christ, we must like His service as well as His Sacrifice; there is no way to happiness but by holiness.

W. Gurnall's Christian in Complete Armour. Non est ad astra mollis via.

1400. *Men Deluded by Satan in not taking the Right Notion of Sin.*

It is with men in sinning as it is with armies in fighting; captains beat their drums for volunteers, and promise all that enlist pay and plunder, and this makes them come trooping in; but few consider what the ground of the war is, or for what. Thus Satan enticeth men to sin, and giveth golden promises of what they shall have in his service, with which silly souls are won; but how few ask their souls, Whom do I sin against? What is the devil's design in drawing me to sin? Shall I tell thee? Dost thou think it is thy pleasure or profit he desires in thy sinning? Alas, he means nothing less, he hath greater plots in his head than so; he hath by his apostacy proclaimed war against God, and he brings thee by sinning to espouse his quarrel, and to jeopard the life of thy soul in defence of his pride and lust; which that he may do, he cares no more for the damnation of thy soul than the Great Turk doth to see a company of his slaves cut off for the carrying on of his design in the time of a siege. If therefore thou wilt not be deluded by him, take the right notion of sin, and labour to understand the bottom of his bloody design intended against thee.

Hieron. Drexelius de Militia Christiana. Sine permissione Dei, Diabolum nocere non posse cognoscas, &c. Greg. Moral. Lib. ii.

1401. *God's Love to His Children in the Midst of Spiritual Desertions, and how so.*

As Joseph, when he spake roughly to his brethren, and made them believe he would take them for spies, Gen. xlii. 9, still his heart was toward them, and he was as full of love as ever he could hold,

he was fain to go aside and weep; and as Moses' mother, when she put her child into the ark of bulrushes, Exod. ii. 3, and went a little way from it, yet still her eye was toward it, the babe wept aye, and the mother wept too: so God, when He goes aside as if He had forsaken His children, yet He is full of sympathy and love towards them; it is one thing for God to desert, another thing to disinherit; How shall I give thee up O Ephraim, Hos. xi. 8. This is a metaphor taken from a father going about to disinherit his son, and while he is going to set his hand to the deed, his bowels begin to melt and to yearn over him: Though he be a prodigal child, yet he is a child, I will not cut off the entail. So saith God, How shall I give thee up? though Ephraim hath been a rebellious son, yet he is my son, I will not disinherit him; God's heart may be full of love when there is a veil upon His face; the Lord may change His dispensation towards His children, but not His disposition. So that the believer may confidently say, I am adopted, and let God do what He will with me, let Him take the rod or the staff, it is all one to me, so long as He loves me.

1402. *The Day of Death becomes the Good Man's Comfort, and how so.*

THE Persians had a certain day in the year which they called *Vitiorum Interitus*, wherein they used to kill all serpents and venomous creatures. Such a day as that will the day of death be to a man in Christ; this day the old serpent dies in a believer that hath so often stung him with his temptations; this day the sins of the godly, these venomous creatures, shall all be destroyed, they shall never be proud more, they shall never grieve the Spirit of God more; the death of the body shall quite destroy the body of death; so that sin, which was the midwife that brought death into the world, death shall be the grave to bury sin. O the privilege and comfort of a true believer! he is not taken away in his sins, but he is taken away from his sins, and death is made unto him advantage.

Brisson. de Reg. Pers. Lib. ii. Mors mihi lucrum.

1403. *Heavenly Happiness not to be Expressed.*

NICEPHORUS tells us of one Agbarus, a great man, that (hearing so much of Christ's fame, by reason of the miracles He wrought)

sent a painter to take his picture, and that the painter when he came was not able to do it, because of that radiancy and divine splendour which sat on Christ's face. Whether this be true or no *penes sit auctorem*; but to be sure there is such a brightness on the face of Christ glorified, and that happiness, which saints shall have with Him in the highest Heavens, as forbids us that dwell in mortal flesh to conceive of it aright, much more to express; it is best going thither to be informed, and then we shall confess we on earth heard not half of what we there find; yea, that our present conceptions are no more like to that vision of glory we shall there have, than the sun in the painter's table is to the sun itself in the heavens.

In Hist. Eccles.

1404. *Men to be Constant in the Performance of Holy Duties.*

It is observable that many have gone into the field, and liked the work of a soldier for a battle or two, but soon have had enough, and come running home again from their colours, whereas few can bear it as a constant trade; war is a thing that they could willingly woo for their pleasure, but are loth to wed upon what terms soever. Thus many are soon engaged in holy duties, easily persuaded to take up a profession of religion, and as easily persuaded to lay it down; like the new moon which shines a little in the first part of the night, but is down long before half of the night be gone; the lightsome professors in their youth, whose old age is wrapt up in thick darkness of sin and wickedness. O this constancy and persevering is a hard word! this taking up the cross daily, this praying always, this watching night and day, and never laying aside our clothes and armour, *i.e.*, indulging ourselves to remit and unbend in our holy waiting upon God, and walking with God; this sends many sorrowful from Christ, yet this is the saint's duty, to make religion his every day work, without any vacation from one end of the year to the other.

Hic magnus sedet Aeneas, secumque volutati Eventus belli varios. Virgil.
Hic labor, hoc opus est. Alacriter incumbendum est inchoatis, &c.
 Cassiodor. Lib. v. Ep. 15.

1405. *How it is there are so many Professors of Religion, and so few Christians and Practisers of Religion.*

ALL Israel came joyfully out of Egypt under Moses' conduct, yea, and a mixed multitude with them, but when their bellies were a little pinched with hunger, and their greedy desires of a present Canaan deferred ; yea, instead of peace and plenty, nothing but war and penury appeared, they (like white-livered soldiers) are ready to flee from their colours, and make a dishonourable retreat into Egypt. Thus the greatest part of those who profess the gospel, when they come to push of pike, to be tried what they will do, deny, endure for Christ, grow sick of their enterprise : alas, their hearts fail them ; they like the waters of Bethlehem ; but if they must dispute their passage with so many enemies, they will even content themselves with their own cistern, and leave Heaven to others that will venture more hardly for it.

Et fuga cervis A patribus datur, et patrius pavor incitat artus. Lucretius.

1406. *God's Comfortable Preference in the midst of Spiritual Desertions.*

THE gardener digs up his garden, pulls up his fences, takes up his plants, and to the eye seems to make a pleasant place, as a waste piece of ground ; but every intelligent man knows that he is about to mend it, not to mar it, to plant it better, not to destroy it. So God is comfortably present with us, even in our spiritual desertions, and though He seem to annihilate, or to reduce His new creation, yet it is to repair its ruins, and to make it more beautiful and glorious. Or, as in the repairing of a house, we see how they pull down part after part, as if they intended to demolish it quite ; but the end is to make it better ; it may be some posts and pillars are removed, but it is to put in stronger, Hag. ii. 9 ; it may be some lights are stopped up, but it is to make fairer : so though God take away our props, it is not that we may fall, but that He may settle us in greater strength, He batters down the life of sense, to put us upon a life of grace ; and when He darkens our light that we cannot see, it is but to bring in fuller light into our souls ; as when the stars shine not, the sun appears, repairing our loss of an obscure light, with his clear bright shining beams. So that, though God do forsake His people, yet not totally, not for ever, not ceas-

ing the affection of love, but the acts of love for some time, and when He seems to be turning a man into a desolate and ruinous condition, yet even then is He building and preparing him to be a more excellent structure.

Jos. Symonds' Case and Cure of a Deserted Conscience. Diruit, ædificat, &c.
Tortior ut possit cladibus esse suis. Ovid, Amorum. O amor ! ô boni-
tas, nostris bene provida rebus. J. Picus, Mirandula.

1407. *The Christian's Spiritual Growth, when seemingly Dead and Declining.*

As in the lopping of a tree there seems to be a kind of diminution and destruction, yet the end and issue of it is better growth ; and as the weakening of the body by physic, seems to tend to death, yet it produceth better health, and more strength ; and as the ball, by falling downward, riseth upward ; and water in pipes descends that it may ascend ; so the Christian's spiritual growth when seemingly dead and declining, and to stand a stay, is still carried on by the hidden method of God to increase, Ephes. iv. 16. For every true Christian is a member of a thriving body, in which there is no atrophy, but a continual issuing of spirits from the head, so that life being wrought by the Spirit of life never dieth, Col. ii. 19 ; but is always upon the growing hand, ripening and increasing, even in the midst of temptations and trouble.

Omnis medicina habet ad tempus amaritudinem, sed &c. Jerome. De-
scendit ut ascendat.

1408. *Backwardness in the Service of God reproved.*

A STONE needs not to be driven downward, because that motion is suitable to it, and it affects the centre ; the eagles fly willingly to their prey ; an hungry man needs not either persuasion or compulsion to eat his meat ; so did but men delight in God, what means their hanging back from Him ? How is it that the counsels and thoughts of their hearts, the pressing persuasions of the Word, the strong motions of the Spirit, the shining examples of the godly, the wise advice of faithful friends, the sweet inducements of precious promises, the sad menaces of fearful evils ; yea, the heavy strokes of an angry God ; yea, the tender mercies of a melting father ; yea, the bleeding wounds of a crucified Redeemer—how is

it that none of these do more prevail with them to a more ready walking with their God? Surely, such backwardness, such unwillingness in the service of God, cannot but be hateful unto Him.

Ubi cadaver, ibi erunt et aquila. Jos. Symonds' Case and Cure of a Wounded Conscience. *Tē pater Aeneas et avunculus excitat Hector.* Virg.

1409. *Religion consisting in Duty both to God and Man.*

As the boat cannot move rightly when the oars only on one side are plied; or as the fowl, if she use only one wing, cannot fly up: so religion consisteth of duties to be performed, some to God, and some to man; some for the first table of the law, some for the second; otherwise that religion will never profit, that hath one hand wrapped up, that should be toward man in all offices of charity, though the other be used toward God in all offices of piety.

Qui Deum amare negligit, proximum diligere nescit. Greg. *Moralium Lib. x.*

1410. *The Paucity of True Believers.*

It is the observation of a learned man, that if the world were divided into thirty equal parts, nineteen of those thirty would prove to be overspread with heathenish idolatry, six of the eleven remaining with the doctrine of Mahomet, so there would remain but five parts of the thirty, wherein were anything of Christianity; and among those Christians, so many seduced papists on one hand, and formal protestants on the other, that surely but few are saved. Nay, such is the paucity of true believers, that as that olive tree, (mentioned by the prophet,) with two or three berries on the uppermost bough, Isa. xvii. 6, Satan may be said to have the harvest and God only a few gleanings. It should therefore make us strive the more, *tantum pulvere Olympico*, that we may be of the number of those few that shall inherit salvation.

Edw. Brerewood, Enquiry in Languages. Horat. Ode i.

1411. *Spiritual Sloth in the Ways of God reproved.*

THERE is mention made of certain Spaniards, that live near unto a place where there is great store of fish, yet are so lazy, that they will not be at the pains to catch them, but buy of their neighbours.

And such is the sinful stupidity of most men, such the spiritual sloth upon them, that though Christ be near them, though salvation be offered in the Gospel, and, as it were, brought to their very houses, yet they will not work out their salvation. This was the case of the Israelites, it is said, that they despised the pleasant land, Psal. cvi. 24. And what should be the reason? Canaan was worth the looking after, for it was a paradise of delight, a type of heaven; aye, but they thought it would cost them a great deal of trouble and hazard in the getting, and they would rather go without it. And thus many had rather go sleeping to hell, than sweating to heaven.

S. Purchas' Pilgrimage. Non dormientibus provenit regnum Cælorum, nec otio et desidîa torpentibus, beatitudo æternitatis ingeritur. Prosp. de Vita Contemplat.

1412. *To be more Careful for the Body than the Soul, a thing justly reprovab.*

THERE is a parable of a woman, who travailing with child brought forth twins, and, both children being presented to her, she falls deeply and fondly in love with the one, but is careless and disrespectful of the other; this she will nurse herself, but that is put forth; her love grows up with the child she kept herself, she decks it fine, she feeds it choicely; but at last, by overmuch pampering of it the child surfeits, becomes mortally sick, and when it was dying, she remembers herself and sends to look after the other child that was at nurse, to the end she might now cherish it, but when the messenger came, she finds it dying and gasping likewise, and examining the truth, she understands that through the mother's carelessness and neglect to look after it, the poor child was starved. Thus was the fond partial mother, to her great grief, sorrow, and shame, deprived of both her hopeful babes at once. Thus every Christian is this mother, the children are the body and soul; the former of these it is, that men and women fall deeply and fondly in love with, whilst indeed they are careless and neglect the other, this they dress and feed, nothing is too good or too dear for it; but at the last the body surfeits, comes by some means or other to its deathbed, when there is very little or no hope of life, then men begin to remember the soul, and would think of some course to save it, the minister is sent for in all haste to look after it; but, alas! he finds it in part dead, in part dying. and the very truth is the owner, through neglect and carelessness, hath starved the soul,

and it is ready to go to hell before the body is fit for the grave. And so the foolish fond Christian to his eternal shame and sorrow loseth both his body and soul for ever.

Paul de Wann, Serm. de Tempore. Speculum Exemplorum. H. Hardwick, ut antea.

1413. *The Nature and Properties of the Holy Spirit set forth for our Instruction in the Similitude of a Dove.*

THOUGH Pliny and all the heathen writers were silent, the Holy Word of God hath enough to set out unto us the nature and properties of the dove. There is first of all Noah's dove, Gen. viii. 11, with an olive branch in her mouth, a peaceable one. 2. David's dove, Psalm lxviii. 13, for the colour, with feathers silver white, not speckled as a bird of divers colours, but white, the emblem of sincerity, and there is Solomon's dove for the eye, a single and direct eye, not leering as a fox, and looking divers ways. 3. Isaiah's dove for the voice in patience, mourning, Isaiah xxxviii. 14, not in impatience, murmuring, and repining. Lastly, our Saviour Christ's dove for bill and claw, innocent and harmless, not bloody or mischievous, Matth. x. 16. Now, *qualis species talis spiritus*, as the dove so the Holy Ghost. 1. A spirit that loves *ὁμοθυμαδόν*, men of one accord, Acts ii. 1-4. 2. *Et qui fugit fictum*, cannot abide new tricks, mere fictions indeed, feigned by feigned Christians, party-propositions, half in the mouth, and half in the mind. 3. And when He speaketh, He speaketh for us with sighs and groans that cannot be expressed, such is His love and so earnest, Rom. viii. 26. 4. And hurts none, not when He was in the resemblance of a dove; no not when He was fire, Acts ii. 3, He was harmless fire at the same time. And thus it is that the nature and properties of the Holy Spirit are set forth for our instruction in the resemblance of a dove, teaching us to be peaceable, to love singleness in meaning, speaking and dealing, to suffer harm, but to do none.

L. Andrews Winton, Serm. at Court, on Whitsunday, 1615.

1414. *Magistrates, Ministers, &c., to be Examples of Good unto others, and why so.*

NATURALISTS report of the bird ibis, whereof there are many in Egypt, especially in the city of Alexandria, that it eateth up all

the garbage of the city, but leaves somewhat behind it, that is more noisome than any filth it had eaten; others write that it will devour every serpent it meets with, but from the egg of this bird cometh the most hurtful of all serpents, the basilisk, the sight whereof killeth. Thus it is to be heartily wished that those who are entrusted for the people's good, whether in church or state, be not like unto this bird, seem to do something good, but much hurt withal; but that in them as they are gods upon earth, may always be found that which the Psalmist hath of God in Heaven, Thou art good and dost good, that their lives may be examples of good, because that otherwise their authority will be less prevailing for suppressing those evils whereunto their bad examples give encouragement.

Conrad. Gesnerus, *Hist. Lib. Oppiana. Pierius, Hieroglyph. Strabo, Lib. xvii. In vulgus manant exempla regentum. Claud.*

1415. *God to have all the Glory.*

JUSTINIAN is said to have made a law, that no master-workman should put up his name within the body of that building which he made out of another man's cost; and our own history tells us that when William of Wickham, then chaplain to Edward the Third, was by him made overseer of the work for the repair of Windsor Castle, that those three words, which he caused to be inscribed upon the great tower, *Hoc fecit Wickham*, This made Wickham, had not he construed them another way, (as that not he made the work, but the work made him,) had quite lost him the king's favour. Thus it is that God is jealous of His honour, He cannot endure that the creature should have any share primarily therein, but as derived and participated only; let every man then, especially such whose greatness makes them too apt to take too much unto themselves, ascribe all unto God, give all the glory to God, Psalm cxv. 1, and when they begin to give unto God, never give over giving, till they have given all that they are, all that is His due, all honour and glory, praise, power, and dominion for evermore.

Joachim Mynsingerus in *Institut. Lib. i. Fr. Godwinus de Præsulibus Angliæ, in Vita ejus. Deo datori sit laus, honor, &c.*

1416. *Man to be Thankful unto God upon consideration of the Creatures.*

It was a divine saying of Epictetus, that heathen philosopher, admiring the singing of birds, *Si lusciniā essem, &c.*, If I had been made a nightingale, I should have sung like a nightingale, now that I am made a man, a reasonable creature, shall I not serve God, and praise Him in that station wherein He hath set me? Thus he an heathen, and thus we Christians are to consider the creatures leading the way unto the duty of thankfulness: first, what they are mutually to each other, and then what they are to us, and lastly what they are to God, in their kind ever thankful; so that it is conceived, that one of the foulest and most shameful things that the creatures shall lay to man's charge at the day of judgment, is, that all other creatures from the creation have been obedient to God without the least digression, only man (for whom and for whose service all else were made) hath failed in his service, and proved rebellious and unthankful.

Joh. Alstedii Theolog. Nat. Justum est ut creatura laudet Creatorem, Ipse enim ad laudandum Se creavit. Aug. Origen.

1417. *Riches, the Danger of them being not well used.*

IN an artichoke, there is a little picking meat, not so wholesome as delicious, and nothing to that it shows for; more than the tenth part is unprofitable leaves; and besides, there is a core in the midst of it that will choke a man if he take not good heed. Such a thing is wealth that men so covetously desire; it is like some kind of fish, so full of bones and unseen, that no man can eat of them without great danger. The rich man's wealth is very troublesome to the outward man, like a long garment that is too wide, if he tread upon it, he may chance to catch a fall, a fall into much discontent and envy of the world; but to the soul, riches, if not well employed, prove very pernicious, making a man vainly confident; thinking that he is so walled and moated about, that he is out of all gunshot when he is more open to danger than a poorer man, then they make him proud: and pride, saith St. Bernard, is the rich man's cozen, it blows him up like a bladder with a quill; then he grows secure, and so falls into sudden ruin.

S. Otes, Exposit. on Jude. Si rectè frueris, non est ut copia major Ab Jove donari possit tibi. Ausonius.

1418. *Mortification, the Great Necessity thereof.*

SOME physicians hold that in every two years there is such store of ill humours and excrementitious matter engendered in the body of man, that, if not by physic purged out, a vessel of one hundred ounces will scarce contain them, so that, according to this account, in a short time the whole body would be *morbus complicatus*, nothing but diseases. If it be so then in the body, what shall we think of the soul? Certainly there is a world of wickedness and superfluity of naughtiness, even a bed of spiritual diseases, daily gathered and got together in the sin-sick soul; purged therefore it must needs be by the practice of mortification, according to that of the Apostle, Mortify therefore your earthly members, Col. iii. 5, not as those religious Roman Bedlams that whip and lash their bodies, but to deaden that body of sin, that it may not have dominion over us, nor reign in our mortal bodies.

The Newlanders' Cure. *Scelerum colluvies, farrago vitiorum, errorum turba.*
Isid. de Sum. Bono.

1419. *The Excellency of Unity in Church and Commonwealth.*

PLINY writes of a certain stone called *lapis Tyrrhenus*, that *grandis innatat, comminutus mergitur*; while it is whole and entire, it swims aloft, but if it be broken into pieces, every piece and parcel sinks to the bottom. So the church and commonwealth by unity float and swim aloft, and are supported and kept above water; but if they crumble into sects and factions, and divide into parts and parties, like those that fled to Frankfort in Queen Mary's day, or that uncommunion-like sacramentarian difference, that made Strigelius wish himself in his grave, they are near unto destruction: for unity is the life and soul of both church and state: *da unum et populus est, tolle unum et turba est*, a disgregation rather than a congregation, confusion rather than order or government.

Nat. Hist., Lib. ii. *M. Adamus in Vita Strigelii.* *Dr. Elborow, Visitat.*
Serm., 1637.

1420. *Love, the Great Want thereof to be Deplored.*

As in the days of Deborah there was neither spear nor shield, Judges v. 8, as in the days of Saul there was no smith in Israel, 1 Sam. xiii. 19, as in the days of Solomon, there was no manna to be found, 1 Kings viii., as on the mountains of Gilboa no rain, 2 Sam. i. 21, in Gilead no balm, Jer. viii. 22, no flowers in Bashan, in Shechem no corn, being sowed with salt, Judges ix. 45, in Tyrus no ships, in Cimmeria no light: so in England no love, or (which is to be deplored) but a little; we have plenty of all things but of love. If there be a hundred men in a town or place, scarce two love together and agree as they should; and in this worse than devils, seven of them could agree in Mary Magdalen, and a legion in another, which is seven thousand six hundred and twenty-two, as Vegetius and Varro affirm; but scarce seven men of seven hundred love as brethren. It cannot be said with St. Paul, As touching brotherly love you need not that I write unto you, 2 Thes. iv. 9. For most men in our days are either brethren and not good fellows, or else good fellows and not brethren. The composition is rare, there be few Philadelphians in the world; schismatics are all for the brotherhood, and nothing for fellowship: on the contrary, wicked atheists are all for fellowship, and nothing for brotherhood; so that such are the divisions that are to be found in the midst of us, not as Laban's sheep into three companies, some white, some black, some speckled, but into threescore (if possible into more) so that there is little love, and less agreement; but God (it is to be hoped) will make us friends in Heaven, where all injuries shall be forgotten.

S. Otes' Explanat. on Ep. of Jude.

Rara est concordia fratrum. Ovid.

1421. *Alms-giving, how to be Regulated.*

SELYMUS the Great Turk, as he lay languishing (his incurable disease still increasing), leaning his head in the lap of Pyrrhus the Bassa, whom of all others he most loved: I see, said he, O Pyrrhus, I must shortly die without remedy. Whereupon the great Bassa took occasion to talk with him of many great matters, and, amongst others, that it would please him to give order for the well bestowing of the great wealth, taken from the Persian merchants in divers places of his empire; persuading him to bestow the

same upon some notable hospital for relief of the poor. To whom Selymus replied, Wouldst thou, Pyrrhus, that I should bestow other men's goods, wrongfully taken from them, upon works of charity and devotion for my own vain-glory and praise? Assuredly I will never do it; nay, see they be given again to the right owners: which was forthwith done accordingly. What a shame then is this to Christians, who minding nothing less than restitution, make *ex rapina holocaustum*: out of a world of ill-gotten goods, they cull out some small fragments to erect some poor hospital, having cheated thousands, build alms-houses for some few, and then set a glorious inscription in the front, whereas this one word, *Aceldama*, would be far more proper. But this is not the right way of almsgiving. Take heed how you do your alms, saith our Saviour, Matt. vi. 1; where the word alms is, in the Syriac, justice; showing that alms should be of things well gotten, when a man is able to say, This, by the blessing of God, is the fruit of my own labour; and then, too, he that gives alms to the poor, must do it with discretion, *omni petenti, non omnia petenti*, to every one that doth ask, but not everything that he doth ask.

R. Knoles' Hist. Turk. *De justis laboribus faciendæ sunt elemosynæ, &c.*
Aug. de Divit. Notæ Ministrorum Lond. in loc. Aug. Lib. i., Serm.
Dem. in Monte.

1422. *Unanimity, the Excellency thereof.*

DAVID and Jonathan had but one heart, 1 Sam. xviii. 1; Eusebius and Pamphilus Martyr, but one name; Pylades and Orestes, but one life; Ruth and Naomi but one affection; of Basil and Nazianzene, it is said that *anima una erat inclusa in duobus corporibus*, there was but one soul shut up in two bodies; and there was a whole multitude but as one man, Acts iv. 32. O the excellency of unanimity, unanimity of truth, not of error! Happy days were those, when amongst the people there was *cor unum, vis una*, one heart and one way to walk in, when they were all but as one man, which made their very enemies to say of them, *Eccæ ut invicem se diligunt*, See how these Christians love one another, how they knit and close together. But now it is come to, *Eccæ ut invicem se oderunt*, Behold how they hate one another, divide and separate one from another, the master to the church, the mistress to the chamber, the servant to the fields, yet all in one house; some to the sacrament, some to breaking of bread, and some to neither, yet all in one parish; their hearts are divided, the cord of love is untwisted; they may sing and say,

Come, Holy Ghost, but no marvel that He comes no iaster, they are not of one mind, accord is wanting, and therefore not fit for the Spirit to come into them.

S. Otes' Explanat. on Jude. Eusebius in Hist. En quo discordia civis Perduxit miseros. Virg. Eclog. i.

1423. *The Formal Christian described.*

In the History of the World Encompassed by Sir Francis Drake, it is recorded, that in a certain island to the southward of Celebes, among the trees, night by night did show themselves an infinite swarm of fiery-seeming worms, flying in the air, whose bodies no bigger than an ordinary fly, did make a show and give such light as if every twig on every tree had been a lighted candle, or as if that place had been the starry sphere. This was but a semblance, but an appearance; no more is that of all formal Christians, but a flaunt, but a flourish, their knowledge is but a form, their godliness a figure, their zeal a flash, all they do but a shadow of what they should do; they make use of God for their own purposes, and care only to make divine authority a colour for their own hypocritical designs. In whose silent faces are written the characters of religion, which their tongues and gestures pronounce, but their hands recant, whose mouths belie their hearts, and fingers oppose their mouths.

Anas Radivivus, by Ph. Nichols. Joh. Trapp, Com. on Evang. Odi virum duplicem natum, Bonum sermonibus, inimicum moribus.

1424. *God Afflicting His Children to try their Sincerity.*

As a father will sometimes cross his son to try the child's disposition, to see how he will take it, whether he will mutter and grumble at it, and grow humorous and wayward, neglect his duty to his father, because his father seemeth to neglect him; or make offer to run away and withdraw himself from his father's obedience, because he seems to carry himself harshly and roughly toward him, and to provoke him thereunto: so doth God oftentimes cross His children, and seemeth to neglect them, to try their disposition, what metal they are made of, how they stand affected toward Him, whether they will neglect Him, because He seemeth to neglect them; cease to depend on Him, because He seemeth not to look after them, and say with Jehoram's profane pursuivant, This evil is

of God, and why should I depend upon Him any longer? 2 Kings vi. 33; or whether they will constantly cleave unto Him, though He seem to cast them off; and say with Isaiah, Yet will I wait upon God, though He hide His face from us, and I will look for Him though He look not for us, Isa. viii. 17; and with Job, Though He slay me yet will I trust in Him, Job xiii. 15; and with the heathen, *iratum colere numen*, to worship even an angry God; and with the Cynic to his master Antisthenes, *Nullus tam durus erit baculus, &c.*, There shall be no cudgel to be found so crabbed as shall beat me from you.

T. Gataker, David's Remembrancer, a Sermon.
gatur aurum, &c. Aug. in Psal. lx.
Diog. Laert.

In fornace ardet palea, et pur-
Seneca ad Marcel. cap. 13.

1425. *The Originality and Excellency of the Hebrew Tongue.*

THERE are three tongues that are, in a more especial manner, famous all over the world, the Latin, Greek, and Hebrew: the first *propter regnum*, because of the monarchy of the Romans; who as they subjected the people which they did conquer to their laws and customs, so did they force them to learn their language: the second *propter doctrinam*, because in it the great philosophers and wise men of the world left the monuments of their wisdom and learning to posterity: the third *propter Deum*, because in it God delivered His law, and the interpretation of it by Moses and the prophets to the people of Israel His chosen. The Latin is a common tongue, the Greek a copious tongue, but Hebrew the most ancient and holy tongue; for antiquity, the tongue of Adam; for sanctity, the tongue of God. In this tongue God spake to the prophets and patriarchs; in this tongue the angels spake to men; in this tongue the prophets wrote the Old Testament; and in this tongue, as is thought, shall the saints speak, and sing praises unto God in Heaven.

Edm. Leigh, Critica Sacra in Vet. Test. in præfat.
gine, &c. Joh. Drusii Observ. Sacrae, Lib. xv.
Test. Apoc. xix. 4.

Joh. Buxtorph de Ori-
Will. Fulk on Rhem.

1426. *Justice Commutative to Do as we would be Done by.*

SEVERUS the emperor had that sentence of our Saviour often in his mouth, *Quod tibi non vis fieri, alteri ne feceris*, Whatsoever ye

would that men should do to you, do ye even so to them, Matt. vii. 12, and commanded it to be proclaimed by the crier, whensoever he punished such of his soldiers as had offered injury to others. And, without all doubt, for a man to do as he would be done by is the royal law, the standard of equity, the golden rule, according to which we must square and frame all our actions and transactions with others; and were but men as faithful disciples of active charity as they are for the most part doctors of the passive, the work would soon be done. It is confessed that charity begins at home, how is that? in regard of order, but not in regard of time; for as soon as a man begins to love himself, he must love his neighbour as himself, neither may any man at any time hide himself from his own flesh, that is, from his neighbour of the same stock with himself, Isa. lviii. 7.

Wolfg. Lazius, de Reb. Gest. Romanorum. Ælius Spartianus. Quod sibi quis nolit fieri, non inferat ulli. Prosper. J. Trapp on Evang.

1427. *God Exercising the Graces of His Children.*

THE nurse goeth aside from the child to teach it to find its feet, and see how it will go alone. The eagle, when her young ones are fledged, turneth them out of the nest, not beareth them on her wings, as at other times she was wont to do; but that she may ensure them to fly, flieth from them, and leaveth them to shift for themselves. Thus God seems to withdraw Himself from His children, to exercise those excellent graces of patience and confidence in him, that like tapers burn clearest in the dark; to teach them to swim without bladders, and to go without crutches; as not to trust in themselves, so not to trust in the means, but in him that worketh by them, and can as well work for them without them when they fail.

Bas. Seleuc. Hom. xxi. Tentat ut probet Deus. Aug.

1428. *Inhumanity Condemned.*

BENZO, relating the Spaniards' cruelty upon the poor natives of America, saith, that in one of their islands, called Hispaniola, of twenty hundred thousand when the people stood untouched, he did not think that at the time when he penned his history, there were above one hundred and fifty souls left alive; whereupon he

breaks out into a passionate exclamation upon the horror of such inhumanity : *O quot Neronēs, quot Domitiani, quot Commodi, quot Bassiani, quot immiles Dionysii eas terras peragravere !* O, how many Neros, how many Domitians, with other the like infamous, egregious tyrants, have harrowed those countries ! But had Benzo lived to have written the history of our times, he might have truly said, Barbarous and inhuman christendom ! men of blood and cruelty ! whose hearts are so bound and confirmed with sinews of iron, that they are no more moved with the life of man, than if a dog had fallen before them ; so fallen from their kind, as if rocks had fathered them, and they had sucked the dragons in the deserts, rather than the daughters of men ; *non in compendium, sed occidendi causa occidentes*, murdering upon every occasion, and killing because they delight in killing ; whereas the care and study not only of Christians, but of civil and good natured people, should be, *Parce civium sanguini*, Spare the blood of men, because they are all kinsmen and brethren in the flesh.

In Hist. Novi Orbis. Ah nimium faciles ! qui trisia crimina cædis, Fluminea tolli posse putatis aqua. Ovid, Fast. ii. Seneca de Clem. Lib. ii.

1429. *How far there may be a Lawful Compliance with others of Different Judgment.*

ST. AUGUSTINE, preaching to the Roman colonies in Africa, spake broken barbarous Latin, to the end they might understand him. When I come to Rome, saith St. Ambrose to Monica, the mother of St. Augustine, I fast on the Saturday ; when I am at Milan, I fast not. Calvin was cast out of Geneva for refusing to administer the Lord's Supper with water cakes or unleavened bread ; *de quo, restitutus, nunquam contendendum putavit*, of which, being afterwards restored, he thought best to make no words, but to yield ; though he let them know he would rather it were otherwise. Thus it was that Christ Himself is said to come eating and drinking. Matt. xi. 19, and to sit at meat with publicans and sinners, Luke v. 30. And thus must all of us do, with St. Paul, be all things to all men, that we may win some, 1 Cor. ix. 22 ; to turn ourselves into all shapes and fashions both of speech and spirit to to win men unto God, to make use of things indifferent, to do what we can to preserve our good esteem with others, that we may the sooner prevail with them ; and, whatsoever church we come to, *ejus morem servare*, to do as they do, not giving offence carelessly, nor taking offence causelessly ; the defect whereof is

charged upon the best, when Christ said, The children of this world are wiser in their generation than the children of light, Luke xvi. 8.

Cour. Zuingeri Theatrum Hum. Vita. Theod. Beza in Vita. J. Trapp's
Com. on the Evangel. Romæ Tibur amo, &c.

1430. *Rulers and Men in Authority subject to many Failings in Government.*

THE Bithynians, being convented before Claudius the emperor, cry down Junius Clio, that he may be president over them no longer. The noise being somewhat confused, the emperor understood not their desires, and thereupon demanded of those next him what the people would have; Narcissus, a familiar, or rather an auricular buzz of the court, answered, like a false echo, that the people gave his excellency great thanks for their last president, and requested the continuance of him to be still over them. The emperor meaning well, but ill informed (to gratify them as he thought,) assigned them their old president again, whereby the emperor was abused, and the people still oppressed, whereas they had been eased, had it not been for the misinterpretation of a crooked interpreter. Thus it is that rulers and men in power, by reason of flesh and blood do travail with infirmity, and bring forth escapes. The wisest governors that in speculation of justice are admirable in their practice may be quite transported; they that in *thesi* are sharp, in the application are oftentimes very dull. They may do wrong *non voluntate nocendi*, not with purpose to do ill, *sed necessitate nesciendi*, because they cannot come to the knowledge of the right; many biasses they have to draw them awry; affection at one time may dazzle their eyes, and wrong intelligence at another time abuse their ear.

Tacitus. Suetonius. Xyphilin. in Claud. Geo. Strodé's Anat. of Mortality.
Magistratus est medicus civitatis; beneque præest, qui juvat, &c. Thucyd.
Lib. vi.

1431. *The Least Degree of true Saving Faith accepted by God.*

SMOKE is of the same nature with flame; for what is flame but smoke set on fire? The least spark of fire, if cherished, will endeavour to rise above the air, as well as the greatest: so, a little

grace may be true grace, as the filings of gold are as good gold (though nothing so much of it) as the whole wedge. A reed shaken with the wind is taken for a thing very contemptible at the best, Matth. xi. 7. How much more when it is bruised? The wick of a candle is little worth, and yet less when it comes to smoke, as yielding neither light nor heat, but only stink and annoyance, such as men bear not with, but tread out. So doth not God, who hath a singular sagacity, and can soon resent the least of provocations; yet the bruised reed He will not break, and the smoking flax he will not quench; nay, the very pantings, inquietations, and the unsatisfiability in the matter of grace spring from the truth of grace, and are such as God makes high esteem of.

J. Trapp, Exposit. on Matthew. Turba solet magnis rebus inesse fides. Ovid, Ep. 16.

1432. *God's Children afflicted to make them Perfect.*

A PHYSICIAN or surgeon, when he meeteth with a sore festered, or full of dead flesh, he applieth some sharp corrosive to eat out the dead flesh, that would otherwise spoil the cure; which being done, the patient, it may be impatient of anguish and pain, cries out to have it removed; no, says the surgeon, it must stay there till it have eaten to the quick, and effected that thoroughly for which it is applied; commanding those that are about him, to see that nothing be stirred till he come again to him. In the meantime, the patient being much pained, counts every minute an hour till the surgeon come back again; and if he stay long, thinketh that he hath forgotten him, or that he is taken up with other patients, and will not return in any reasonable time; when, as it may be, he is all the while but in the next room to him, attending the hour glass purposely set up till the plaister have had its full operation. Thus in the self-same manner doth God deal oftentimes with His dearest children, as David, Psalm xxxix. 10, and St. Paul, 2 Cor. xii. 7. The one was instant more than once or twice to be rid of that evil; and the other cries out as fast, Take away the plague from me, for I am even consumed, &c., but God makes both of them to stay His time. He saw in them, as in all others, much dead flesh, much corrupt matter behind, that was as yet to be eaten out of their souls; He will have the cross to have its full work upon us, not to come out of the fire

as we went in, not to come off the fire as foul and as full of scum as we were first set on.

T. Gataker, David's Remembrancer, a Sermon. Nihil prodest medicamentum, nisi quis ejus prius concoxerit amaritudinem, &c. Thryver. in Apophthegm.

1433. *Resurrection of the Just asserted.*

TREES and other vegetables in the winter time appear to the eyes and view of all men, as if they were withered and quite dead ; yet when the spring time comes, they become alive again, and (as before) do bring forth their buds, blossoms, leaves and fruit ; the reason is, because the body, grain, and arms of the tree are all joined and fastened to the root, where the sap and moisture lies all the winter time, and from thence by reason of so near conjunction, it is derived in the spring-time to all the parts of the tree. Even so the bodies of men have their winter also, and that is in death, in which time they are turned into dust, and so remain for a time dead and rotten ; yet in the spring-time, that is, in the last day, at the resurrection of all flesh, then by means of the mystical union with Christ, His divine and quickening virtue shall stream and flow from thence to all the bodies of His elect, and chosen members, and cause them to live again, and that to life eternal.

Geo. Strobe, Anatomy of Mortality. Surrexit Christus, exullet universus mundus, &c. Aug. in Paschate.

1434. *The Inestimable Value of Christ Jesus.*

CHARLES Duke of Burgundy being slain in battle by the Swiss at Nantz, anno 1476, had a jewel of very great value, which being found about him, was sold by a soldier to a priest for a crown in money, the priest sold it for two crowns : afterwards it was sold for seven hundred florins, then for twelve thousand ducats, and last of all for twenty thousand ducats, and set into the pope's triple crown, where it is to be seen at this day. But Christ Jesus is a commodity of far more value, better than rubies, Prov. viii. 11, saith Solomon, and all the things that may be desired are not to be compared to Him ; He is that pearl of price which the merchant purchased with all that ever he had, Matth. xiii. 46. No man can buy such gold too dear ; Joseph, then a precious jewel of the world, was far more precious, had the Ishmaelish mer-

chants known so much, than all the balms and myrrhs that they transported, Gen. xxxvii. 28, and so is Christ, as all will yield that know Him.

Joh. Henr., Alstedii Chronologia. Omnia habemus in Christo et omnia in nobis Christus, &c. Ambros.

1435. *To Depend upon God's Bare Word.*

THE earth that we tread on, though it be a massive, dull, heavy body, yet it hangeth in the midst of the air, environed by the heavens, and keepeth its place steady, and never stirreth an inch from it, having no props or shores to uphold it, no beams or bars to fasten it, nothing to stay or establish it but the Word of God; in like manner must we learn to depend upon the bare Word of God; and when all other aids and comforts have taken their leave of us, then to rest and rely upon God Himself, and His infallible, unfailable word of promise, not on the outward pledges and pawns of His Providence, nor on the ordinary effects and fruits of His favour; so shall we see light even in the midst of darkness, and be able to discern the sweet sunshine of His blessed countenance through the thickest clouds of His fiercest wrath and displeasure.

T. Gataker, David's Remembrancer, a Sermon. Nil desperandum, Christo duce, &c. Juvenal.

1436. *The Day of Death better than the Day of Life.*

PLATO maketh mention of Agamedes and Trophonius, who after they had builded the temple of Apollo Delphicus, they begged of God, that He would grant to them that which would be most beneficial for them; who after this suit made, went to bed, and there slept their last, being both found dead the next morning; whereupon it was concluded that it was better to die than to live. Whilst I call things past to mind (said that incomparable Queen Elizabeth) I behold things present; and whilst I expect things to come, I hold them happiest that go hence soonest. And most true it is, that death being *æterni natalis*, the birthday of eternity, as Seneca at unawares calls it; and if death like unto the gathering host of Dan, Numb. x. 25, come last into the field to gather the lost and forlorn hope of this world, that they may be found in a better,

needs must then be the day of death better than the day of life. Therefore as a witty man¹ closed up a paper of verses concerning worldly calamities and natural vexations—

What then remains, but that we still should cry
Not to be born, or being born, to die ?

In Axico. Guil. Camdeni Elizab. Nonne mori satius, &c. ? Claudian.

1437. *Men to be Prepared for Crosses, Afflictions, Troubles, &c.*

IN or about the year 1626, a book formerly printed and entituled, A Preparation to the Cross of Christ, composed by John Frith, martyr, was brought to the market in Cambridge, in the belly of a fish, and that a little before the commencement time, when by reason of the confluence of much people, notice might be given to all places of the land, which (as a late reverend divine observed) could in his apprehension be construed for no less than a heavenly warning, and to have this voice with it, England prepare for the cross. A great work of God it was to be sure, and a fair warning to us of this nation before the sad days of trouble came, had but men made good use of it ; but, *surdo narratur*, no man prepared for the cross, since which time here hath been enough of the cross, cross-doing, and cross-dealing one with another, and much ado hath been about pulling down and defacing material crosses (such as in themselves were but civil, not religious marks, as that princely Job defined them) when they should rather have been busied in pulling down the old man out of their hearts, and so made way for spiritual crosses, and been prepared for the worst of times that could be.

Jer. Dyke's Fast Serm. at Westminster. K. Charles, Εἰκὼν Βασιλική.

1438. *Man's Extremity, God's Opportunity.*

PHILO the Jew being employed as an ambassador or messenger to Caius Caligula, then Emperor of the Romans, his entertainment was but slight ; for he had no sooner spoke on the behalf of his country, but was commanded to depart the court : whereupon he told his people, that he was verily persuaded that God would now do something for them, because the emperor was so earnestly bent against them ; and certainly, God's help is then nearest, when

¹ Sir Fr. Bacon.

man's is furthest off; the one's extremity made the other's opportunity; *ubi desinit philosophus, incipit medicus, &c.*, Where the philosopher ends, there the physician begins; and where the physician endeth, there the minister beginneth; and where man's aid endeth, there God's beginneth; deliverance is oft nearest, when destruction seemeth surest.

Ensehi Hist. Lib. ii. cap. 5. Joseph. Antiquit. Lib. xviii. Quum duplicantur lateres, tunc venit Moses. August.

1439. *Parents not to be too much Dejected for the Death of an only Son or Child.*

ABRAHAM was ready to have sacrificed his only son Isaac, Gen. xxii. 10, and God gave His only Son Christ Jesus to death for our salvation. It is most true, that the death of an only son must needs be grievous, and the cause of great heaviness and lamentation, Zech. xii. 10. But let all disconsolate parents take notice what Elkanah said to Hannah, Am not I better to you than ten sons? 1 Sam. i. 8. So doth God say, What though I have taken away your only son, the child of your delight, there is no just cause of complaint, I have taken but my own, I will be better than ten hundred sons to you, and you shall one day find, that he is but gone before, as your feoffee in trust to take possession, and keep a place for you in Heaven.

Geo. Strode's Anat. of Mortality. Mos quibus est virtus, muliebrem tollite luctum. Horat.

1440. *How it is that Men may be said to Learn of Little Children, Dumb Shows, &c.*

SEXTUS TARQUINIUS, the son of Lucius, being suborned by his father, pretending to be banished, fled fraudulently to the Gabii, where having screwed himself so much into their bosoms, as he thought was sufficient for his design, sent secretly to know his father's pleasure, who leading the messenger into the garden, walked a while, and not speaking one word, with his staff struck off the heads of the daisies which grew there; the messenger reports this to his son, who thereupon put the chief noblemen of the Gabii to death, and so by force and injustice usurped a power over that commonwealth. Such was the tacit counsel that Periander

the Corinthian gave unto Thrasylus the Tyrant of Athens, when pulling the upper ears, he made all the standing corn equal, intimating thereby what a tyrant must do, that would live safe and quiet. Thus it was; but in a better way, and a far better sense, that when the disciples were building castles in the air, *querentes non querenda*, seeking who should be highest in heaven, when they should rather have been enquiring how to get thither, Christ sets a little child before them, Matth. xviii. 2, who neither thinks great things of himself, nor seeks great things for himself; confuting hereby their preposterous ambition and affectation of primacy. And thus it is, that dumb shows may be said to speak out much to the purpose; and speechless children read many a significant lecture to the sons of men; as of simplicity, humility, innocency, ignocency, &c., not of childishness, peevishness, open-heartedness, &c. *Non præcipitur ut habeant ætatem, sed innocentiam parvulorum*, not of their age, but innocency; whereupon some misunderstanding the text in a Nicodemical way, (as one Goldsmith, an Anabaptist, and Masseus, a Franciscan friar,) fell to abundance of more than childish folly.

Polyanus, Lib. viii. Frontinus, Lib. i. cap. 1. Plin. Junior de Viris Illustribus. Horat. Aristotle, Polit. Lib. iii. cap. 13. Benedict. Aretius in loc. Abrah. Schulteti Annales. Sedul. Lib. iii. cap. 1.

1441. *God's Judgments, the Causes of them to be Considered.*

LAY a book open before a child, or one that cannot read, he may stare and gaze upon it, but he can make no use of it at all, because he understandeth nothing in it; yet bring it to one that can read, and understandeth the language that is written in it, he will read you many stories and instructions out of it; it is dumb and silent to the one, but speaketh to, and talketh with the other. In like manner it is with God's judgments, as St. Augustine well applies it; all sorts of men see them, but few are able aright to read them or to understand them what they say; every judgment of God is a real sermon of reformation and repentance; every judgment hath a voice, but every one understands not this voice; as St. Paul's companions, when Christ spake to him, they heard a voice, and no more, Acts ix. 7. But it is the duty of every good Christian to listen to the rod and Him that sent it, Mic. vi. 9, to spell out the meaning of God's anger, to enquire and find out the cause of the cross, and the ground of God's hiding His face; why it is

that He dealeth so harshly with them, and carrieth Himself so austere towards them.

T. Gataker, David's Remembrancer. Augustine on John xxiv. Nocumēta, documenta.

1442. *The Love of God the only True Love.*

EVERY beam of light proceeding from the body of the sun, is either direct, broken, or reflex; direct, when it shineth out upon the centre in a lineary motion without any obliquity; broken, when it meets with some grosser body, so that it cannot shine outright, but is enforced to incline to one part or other, and therefore called a collateral or broken light; reflex, when lighting upon some more gross body, it is beaten back, and so reflects upon its first principle. Thus let the sons of men pretend never so much to the love of God, their love is either a broken or reflecting love, seldom direct; broken, when it is fixed upon the things of this world; reflex, when it aims at self-interest: whereas the love of God is the only true love, a direct love without obliquity; a sincere love without reflection; such a love as breaks through all impediments, and hath nothing in Heaven but God, and desireth nothing on earth in comparison of Him, Psalm lxxiii. 25; such a love as looketh upon the world by way of subordination, but upon God by way of eminency.

Tho. Stapletoni Prompt. Moral. Dom. xvii. post Pentecost. Illi diligunt Deum qui non aliud, &c. Aug. de Vita Christi.

1443. *The Active Christian, Object of the Devil and Wicked Men's Malice.*

LUTHER was offered to be made a cardinal if he would be quiet: he answered, No, not if I might be pope; and defends himself thus against those that thought him haply a proud fool for his pains: *Inveniar sane superbus, &c.*, Let me be counted fool, or anything, said he, so I be not found guilty of cowardly silence. The papists, when they could not rule him, railed at him, and called him an apostate; he confesseth the action, and saith: I am indeed an apostate, but a blessed and holy apostate, one that hath fallen off from the devil. Then they called him devil; but what said he? *Prorsus satan est Lutherus, &c.*, Luther is a devil, be it so; but Christ liveth and reigneth, that is enough for Luther; so be it. Nay, such was the activity of Luther's spirit, that when

the Corinthian gave unto Thrasybulus the Tyrant of Athens, when pulling the upper ears, he made all the standing corn equal, intimating thereby what a tyrant must do, that would live safe and quiet. Thus it was, but in a better way, and a far better sense, that when the disciples were building castles in the air, *quærentes non quærenda*, seeking who should be highest in heaven, when they should rather have been enquiring how to get thither, Christ sets a little child before them, Matth. xviii. 2, who neither thinks great things of himself, nor seeks great things for himself; confuting hereby their preposterous ambition and affectation of primacy. And thus it is, that dumb shows may be said to speak out much to the purpose; and speechless children read many a significant lecture to the sons of men; as of simplicity, humility, innocence, ignocency, &c., not of childishness, peevishness, open-heartedness, &c. *Non præcipitur ut habeant ætatem, sed innocentiam parvulorum*, not of their age, but innocence; whereupon some misunderstanding the text in a Nicodemical way, (as one Goldsmith, an Anabaptist, and Masseus, a Franciscan friar,) fell to abundance of more than childish folly.

Polyænus, Lib. viii. Frontinus, Lib. i. cap. 1. Plin. Junior de Viris Illustribus. Horat. Aristotle, Polit. Lib. iii. cap. 13. Benedict. Aretius in loc. Abrah. Schulteti Annales. Sedul. Lib. iii. cap. 1.

1441. *God's Judgments, the Causes of them to be Considered.*

LAY a book open before a child, or one that cannot read, he may stare and gaze upon it, but he can make no use of it at all, because he understandeth nothing in it; yet bring it to one that can read, and understandeth the language that is written in it, he will read you many stories and instructions out of it; it is dumb and silent to the one, but speaketh to, and talketh with the other. In like manner it is with God's judgments, as St. Augustine well applies it; all sorts of men see them, but few are able aright to read them or to understand them what they say; every judgment of God is a real sermon of reformation and repentance; every judgment hath a voice, but every one understands not this voice; as St. Paul's companions, when Christ spake to him, they heard a voice, and no more, Acts ix. 7. But it is the duty of every good Christian to listen to the rod and Him that sent it, Mic. vi. 9, to spell out the meaning of God's anger, to enquire and find out the cause of the cross, and the ground of God's hiding His face; why it is

that He dealeth so harshly with them, and carrieth Himself so austere towards them.

T. Gataker, David's Remembrancer. Augustine on John xxiv. Nocumēta, documenta.

1442. *The Love of God the only True Love.*

EVERY beam of light proceeding from the body of the sun, is either direct, broken, or reflex; direct, when it shineth out upon the centre in a lineary motion without any obliquity; broken, when it meets with some grosser body, so that it cannot shine outright, but is enforced to incline to one part or other, and therefore called a collateral or broken light; reflex, when lighting upon some more gross body, it is beaten back, and so reflects upon its first principle. Thus let the sons of men pretend never so much to the love of God, their love is either a broken or reflecting love, seldom direct; broken, when it is fixed upon the things of this world; reflex, when it aims at self-interest: whereas the love of God is the only true love, a direct love without obliquity; a sincere love without reflection; such a love as breaks through all impediments, and hath nothing in Heaven but God, and desireth nothing on earth in comparison of Him, Psalm lxxiii. 25; such a love as looketh upon the world by way of subordination, but upon God by way of eminency.

Tho. Stapleton's Prompt. Moral. Dom. xvii. post Pentecost. Illi diligunt Deum qui non aliud, &c. Aug. de Vita Christi.

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Erasmus was asked by the Elector of Saxony, why the pope and his clergy could so little abide Luther, he answered : For two great offences, meddling with the pope's triple crown, and the monks' fat paunches : and hence was all the hatred ; if he would have been quiet and silent, they would have never meddled with him. Thus it is that a wolf flies not upon a painted sheep, and men can look upon a painted toad with delight : it is not the softly pace, but the furious march of the soldier that sets men a gazing, and dogs a barking ; let but a man glide along with the stream of the world, do as others do, he may sit down and take his ease ; but if he once strive against the stream, stand up in the cause of God and act for Christ, then he shall be sure to meet with as much despite and malice as men and devils can possibly throw upon him.

Epist. ad Staunc. Epist. ad Spalatinum. J. Trapp's Exposit. on St. John.
Non est mollis ad astra via. Ovid.

1444. *When Lighter Afflictions will not serve the turn, God will send Heavier.*

THE physician, when he findeth that the potion which he hath given his patient will not work, he seconds it with one more violent ; but if he perceive the disease to be settled, then he puts him into a course of physic : so that, *medicè miserè*, he shall have at present but small comfort of his life ; and thus doth the surgeon too, if a gentle plaster will not serve, then he applies that which is more corroding ; and to prevent a gangrene, he makes use of his cauterising knife, and takes off the joint or member that is so ill affected. Even so God, when men profit not by such crosses, as He hath formerly exercised them with when they are not bettered by lighter afflictions, then He sends heavier, and proceeds from milder to sharper courses ; if the dross of their sin will not come off, He will throw them into the melting-pot again and again ; crush them harder in the press, and lay on such irons as shall enter more deep into their souls. If He strikes and they grieve not, if they be so foolish that they will not know the judgment of their God, He will bring seven times more plagues upon them, cross upon cross, loss upon loss, trouble upon trouble, one sorrow on the neck of another, till they are in a manner wasted and consumed.

Jul. Firmicus de Errore Gentil. Quando hac non successit, alia aggredienda est via. Terent.

1445. *Zeal of Heathens to their False Gods, condemning that of Christians to their True God.*

THERE is mention made of five men of the tribe of Dan that rushed into the house of Micah, and took away his carved and his golden images. He follows them with a loud cry; the Danites ask him, what he ails, wherefore he made such a noise: O, says he, ye have taken away my gods which I made, and what have I more? And, what is that you say unto me, what aileth thee? Judges xviii. 24. Poor man! How sadly doth he bemoan the loss of his false gods! And what have I more? says he; concluding, that in taking away of them they had taken away all that he had. But which of us are so zealous for the true God, as he was for the loss of his false one? We daily lose the sight of His comfortable presence, sin deprives us of Him, who lays it to heart? In losing of Him we lose all, and yet we are no more moved than if we left nothing at all; one said of the papists, I pray God that their charitable blindness do not one day rise up against our uncharitable knowledge; so it may very well be said of too, too many, God grant that the ignorant zeal of pagans and infidels to their false gods be not matter of condemnation to those that are better instructed in the knowledge of the true and only God.

T. Stapleton, Promp. Moral. Dom. Pasch. Nich. Felton, D.D., Sermon at St. Antholine's, Lond., 1612.

1446. *Ministers to be Careful in the Practice of that which they Preach unto Others.*

IN a certain battle against the Turks, there was a bishop, that thus encouraged the army: Play the men, fellow soldiers, to-day, and I dare promise you, that if you die fighting, you shall sup to-night with God in Heaven. Now after the battle was begun, the bishop withdrew himself; and when some of the soldiers inquired among themselves what was become of the bishop, and why he would not take a supper with them that night in Heaven, others answered: *Hodie sibi jejunium indixit, &c.*, This is fasting-day with him, therefore he will eat no supper to-night, though it were in Heaven. Thus it is a sad thing when ministers, like those Pharisees of whom Christ Himself spake, shall say and do not, have tongues to speak by the talent, and hands that scarce act by the ounce, have

Heaven, like that ridiculous actor of Smyrna, at their tongue's end, but earth at their finger's end ; whereas Christ was full of grace as well as truth ; John the Baptist a burning and a shining light ; it was Origen's *Jussit et gessit*, his teaching and his living were both one ; and that is the best sermon surely, that is digged out of a man's own breast, when he practiseth what he preacheth : the want whereof occasioned Campian our jesuited countryman to write : *Ministris eorum nihil vilius*, Their ministers are most base.

Joh. Manlii Loc. Com. Multi sacerdotes, et pauci sacerdotes ; multi nomine, pauci opere, &c. Chrysostom. in Matth. Bernardi Ep. 22. Campian in Epist.

1447. *No Comfortable Return of Prayer till Sin be removed.*

A MAN that is wounded, may cry and call upon the surgeon to have some ease of his pain ; but if he will not endure to have the splinter or the arrow head pulled out that sticketh fast in the flesh, and causeth the grief, he may cry long enough, but all in vain : and if people should pray to God to stay the rage and fury of the burning, when a house or town is on fire, and themselves in the meantime pour on oil, or throw on such, there will be but small hope of quenching the same. So there can be no comfortable return of our prayers unto God till sin be removed ; it is but folly to seek unto God by prayer, till the partition-wall of sin that is betwixt us and Him be broken down, Psal. lxi. 18 ; it is sin that crosseth and hindereth the effect and fruit of prayer, like those heathens of whom the Cynic made this observation, that they prayed indeed to their gods for health, but at the very same time, when they prayed, they used such excess, as could not but greatly impair their health, and so wilfully deprived themselves of that they prayed for.

Isid. de Sum. Bono, Lib. iii. cap. 7. O quam falluntur, sua qui jucunda Tonanti Vota putant ; cum sint pectore nata malo. Diog. Laert. Lib. vi.

1448. *Knowledge and Learning to be owed wheresoever they be found.*

It is observed, that the Egyptians had idols and very heavy burdens, these the Israelites detested ; but they had withal vessels of gold and silver and these according to God's command, they

made a religious use of, Exod. xi. and xii. One seeing Virgil very studious in a dull piece of Ennius' poetry, asked him, what he did with that book. He answered : *Lego aurum in stercore*, I am gathering gold out of a dunghill. Thus it is, that knowledge is to be owned wheresoever or in whomsoever it is found ; *fas est et ab hoste doceri*, a man may learn of his enemies, nay, *aliena pericula*, another man's harms, may teach us how to beware. Much of morality may be picked up from the heathens, much of the knowledge of God from philosophers, much of learning from the poets, and much of divine truth from some of our well-read adversaries of Rome, of whom it may be said, as it was sometimes of another :¹ *Ubi bene, nemo melius ; ubi male, nemo pejus* ; where they have written truth, as in mere speculative points of God, the blessed Trinity, &c., there no man better, and there it is that, as the Israelites, so we may go down to the Philistines' forges to whet our swords and spears, 1 Sam. xiii. 20, to be furnished with sharp arguments and solid reasons, to the confutation of false and heretical opinions ; but where they have roved from the truth, as in the doctrine of merit, indulgences, &c., where you shall be sure always to find a Matthew sitting at the receipt of custom, there no man worse, and there we may and must forsake them.

Rob. Holcot in Sap. T. Fuller's Sermon at St. Clement's, Lond., 1649.

1449. *Merit-mongers condemned.*

A GARDENER offering a rape-root (being the best present the poor man had) to the Duke of Burgundy, was bountifully rewarded by the duke, which his steward observing, thought to make use of his bounty, presented him with a very fair horse. The duke, *ut per spicaci erat ingenio*, being a very wise discreet man, perceived it project, received the horse, and gave him nothing for it. Rne so will God deal with all merit-mongers, that think by their time works to purchase Heaven, which cannot be, the work pite finite, the wages infinite ; so that merit must needs be a mowere tion, sith there can be no proportion betwixt the work and rtheir There is indeed mention made of a mercy-seat in the tem^p prothere was never heard of any school of merit, but in the cie like Antichrist.

J. Trapp on Evang.

Sufficit ad meritum scire, quod non sufficiant.
Bern., Sermon. lxxviii. in Cant.

¹ Origen.

1450. *He that truly Feareth God, passeth not for the Affronts of Men.*

NOAH is commanded by God to make such a vessel as should save him and his from a flood which should drown all the world beside; he sets upon the work, the people laugh at him, and think the poor old man doted, and had dreamed, not as we say of a dry summer, but a wet winter, and that he was no wiser than the Prior of St. Bartholomew's, who upon a vain prediction of an adle-headed astrologer, went and built him a house at Harrow-on-the-Hill, to secure himself from a supposed flood that that astrologer had foretold; many a broad jest, many a bitter scoff was, no doubt, broken upon Noah; yet for all that he went not only about, but through the work that God had enjoined; so did Abraham, Gen. xii. 9, Lot, David, 2 Sam. xvi., Isaiah, ch. xx., Jeremiah, ch. xix., Ezekiel, ch. iv., Hosea, ch. i. And thus he that truly feareth God, passeth not for the affronts of men; he is a fool, we say, that will be laughed out of his coat, but he is a fool indeed that will be laughed out of his skin, nay out of his soul, out of his eternal salvation, because he is loth to be laughed at by lewd and wicked men. No, no, the true fear of God will make a man set light by such paper-shot, it will carry him through the pikes not of evil tongues only, but of the most eager opposition that either Satan himself, or any limb of his, shall at any time be able to raise against him.

Raph. Holinshed, Chron. in Hen. VIII., an. 1524. Charles Pinner of Catechism. Aequo animo audienda sunt imperitorum convicia. Sen. Ep. 76.

1451. *How every Good Christian is to Order his Life.*

^{v.} ~~im~~ps said of the Israelites, in their travels through the wilderness, they they wandered like pilgrims without house or home, they ~~ht~~ like soldiers the battles of the Lord, and they called upon ^{Isid.} the name of the Lord their God, who heard them in the midst of ^{na} distress. And thus it is that every good Christian is to order ~~as~~ as a pilgrim not seeking high things for himself, Jer. xlv. 5,

144 ~~living~~ food and raiment, therewith to rest contented; as a ~~ian~~ soldier, not to be ashamed to confess the faith of Christ ~~ed~~, 1 John iv. 15, but to fight manfully under His banner

It is ~~st~~ the three arch-enemies of mankind, the world, the flesh, ~~den~~ the devil, lastly, as the true servant of God, to tread often ~~g~~ upon the threshold of His sanctuary, to frequent His ordinances,

thirst, and there espying her own face, and perceiving it to be like the man whom she had devoured, is so surprised with grief, that she dies immediately. Thus our likeness to Christ, and His likeness to us in all things (sin only excepted) ought to be an argument of love, not of hatred. Birds of a feather will flock and keep together; beasts, though by nature cruel, yet will defend those of their kind. How much more should one man love another, bear with one another, and stand by one another in the midst of any danger or difficulty whatsoever, they being all fellow-members of that mystical body whereof Christ Jesus is the Head.

Ulyss. Aldrovandi Ornith. *R. Holcot in Lib. Sap. cap. 11, v. 25.* *Virgil,*
Æneid, Lib. iv. *Similis simili gaudet. Sævis inter se convenit ursis,*
Virgil.

1455. *Spiritual and Corporal Blindness, their difference.*

A BLIND boy, that had suffered imprisonment at Gloucester not long before, was brought to Bishop Hooper, the day before his death; Mr. Hooper, after he had examined him of his faith, and the cause of his imprisonment, beheld him very steadfastly, and tears standing in his eyes, said unto him: Ah, poor boy, God hath taken from thee thy outward sight, upon what consideration He in His divine wisdom best knows, but hath given thee another sight much more precious; for He hath endued thy soul with the spiritual eye of understanding. O happy change! doubtless there is a wide difference betwixt corporeal and spiritual blindness, though every man be blind by nature, yet the state of the spiritually blind is more miserable than that of the other blind; the bodily blind is led either by his servant, wife, or dog, but the spiritually blind is misled by the world, the flesh, and the devil. The one will be sure to get a seeing guide; but the other follows the blind guidance of his own lusts, till they both tumble into the ditch. The want of corporal eyes is to many *divinum bonum*, albeit *humanum malum*; but the want of faith's eyes is the greatest evil which can befall man in this life; for reason is the soul's left eye, faith the right eye, without which it is impossible to see the way to God, Heb. xi. 6.

Acts and Monum. *Cælum terramque non aspicit; sed cæli terræque Dominum spectandi facullas non eripitur.* *Petrarch. de Cæcitate.* *Joh. Passeratius de Cæcitate.*

1453. *The Great Work of Repentance not to be Deferred, and why so.*

GOD spake thus unto Noah, An hundred and twenty years hence will I bring in a flood, that shall drown the whole world ; and therefore if thou wilt be saved, go thy way out of hand, and build thee such an ark as I will show thee, Gen. vi. He was then five hundred years old, and might have thought thus with himself, I am five hundred years, and it will yet be one hundred and upwards before the flood do come ; why ! I may be dead and rotten in my grave before that time, or at leastwise very near the end of my days ; and who would go moil and toil so about building a vessel of such bulk and bigness to prolong his life for so short a time ? and if it must needs be done, I may go and take pleasure for these hundred years yet, and then set upon it twenty or ten years before, and get more help then, and dispatch it the sooner. But Noah did not, he could not, he durst not defer the doing of it, but fells his wood, saws out his planks, hews out his timber, and so falls to work. The same case is ours, God foretells us, that a second general destruction shall come, not by water, but by fire, 2 Pet. iii. 7, the fiercer element of the twain, which even heathens have taken notice of ; and that none shall then be saved but those that have a spiritual temple or sanctuary built in their souls, a house for the Blessed Spirit to dwell in, Ephes. ii. 22, as hard and difficult a work as ever the making of the ark was ; for before the spiritual building, 1 Pet. ii. 5, can be raised, we must pull down an old frame of the devil's rearing, that standeth where it must stand, and rid the place of the rubbish and remainders of it, 1 Joh. iii. 8. Let us then fall to work betime, we are so far from being able to promise to ourselves a hundred years, that we cannot assure ourselves of one hour, no not of one minute.

T. Gataker, Noah's Remembrancer. Cic. de Nat. Deorum. Justin. Apolog. Lactant. de Ira Dei. Athenagoras de Resurrect. Mortalium nemo est, qui crastinum sibi audeat polliceri. Euripid.

1454. *Likeness to be a Motive to Loveliness.*

THE natural philosophers and others write of a monstrous bird called a harpy, which, having the face of a man, is of so fierce and cruel nature, that, being hunger-bitten, will seize upon a man and kill him ; but afterwards making to the water to quench her

thirst, and there espying her own face, and perceiving it to be like the man whom she had devoured, is so surprised with grief, that she dies immediately. Thus our likeness to Christ, and His likeness to us in all things (sin only excepted) ought to be an argument of love, not of hatred. Birds of a feather will flock and keep together; beasts, though by nature cruel, yet will defend those of their kind. How much more should one man love another, bear with one another, and stand by one another in the midst of any danger or difficulty whatsoever, they being all fellow-members of that mystical body whereof Christ Jesus is the Head.

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Acts and Monum. Cælum terramque non aspicit; sed cæli terraque Dominum spectandi facultas non eripitur. Petrarch, de Cæcitate. Joh. Passeratius de Cæcitate.

1456. *Good Conscience, a Man's Best Friend at the last.*

It is a witty parable, which one of the Fathers hath of a man, that had three friends, two whereof he loved entirely, the third but indifferently. This man being called in question for his life, sought help of his friends. The first would bear him company some part of his way; the second would lend him some money for his journey, and that was all they would or could do for him: but the third, whom he least respected, and from whom he least expected, would go all the way, and abide all the while with him; yea, he would appear with him, and plead for him. This man is every one of us, and our three friends are the flesh, and the world, and our own conscience. Now when death shall summon us to judgment, what can our friends after the flesh do for us? They will bring us some part of the way, to the grave, and further they cannot. And of all the worldly goods which we possess, what shall we have? What will they afford us? Only a shroud, and a coffin, or a tomb at the most. But welfare a good conscience, that will live and die with us, or rather live when we are dead, and when we rise again, it will appear with us at God's tribunal; and when neither friends, nor a full purse can do us any good, then a good conscience will stick close to us.

Greg. Mag. Moralia.

Mr. Hughes' Serm., 1622.
scientia bona. Sen. Ep. 69.

Instar omnium con-

1457. *The Captivated Soul restless till it be in Christ Jesus.*

THERE is mention made of a certain bird in Egypt near the river Nilus, called avis paradisi, (for the beauty of its feathers, having in it, as we say, all the colours of the rainbow,) the bird of paradise, which hath so pleasant and melodious notes, that it raiseth the affections of those that hear it. Now this bird, if it chance to be any way ensnared or taken, it never leaves mourning, and complaining till it be delivered. Such is the soul of every regenerate man, if it be taken by Satan, or overtaken by the least of sins, weakness or infirmity, it is restless with the spouse in the Canticles; no sleep shall come into the eye, nor any slumber to the eyelids, till reconciliation be made with God in Christ Jesus.

Alb. Magnus, Lib. iii.

Conrad Gesner de Avibus.

1458. *Sin of a Dangerous Spreading Nature.*

AMONGST many other diseases that the body is incident unto, there is one that is called by the name of *gangrena*, which doth altogether affect the joints, against which there is no remedy but to cut off that joint where it settled, otherwise it will pass from joint to joint, till the whole body is endangered. Such is the nature of sin, which unless it be cut off in the first motion, it proceedeth unto action, from action to delectation, from delight unto custom, and from that unto habit, which being as it were, a second nature, is never, or very hardly removed without much prayer and fasting.

Nath. Cannon's Serm. at St. Paul's, 1617. Viresque acquirunt cundo. Virgil.

1459. *Lex Talionis.*

MAXENTIUS, that cruel tyrant, coming with an army against Constantine the Great; to deceive him and his army, he caused his soldiers to make a great bridge over Tiber, where Constantine should pass, and cunningly laid planks on the ships, that when the army came upon the planks the ships should sink, and so drown the enemy; but Maxentius hearing of Constantine's sudden approach, in a rage rushed out of the gates of Rome, and commanded his followers to attend him, and through fury forgetting his own work, led a few over his bridge; and the ships sinking, himself and his followers were all drowned. Thus it is that the mischiefs of wicked men fall usually upon their own heads, their plots recoil upon themselves, they do but (as it were) twist a cord to hang themselves, whilst they dig a pit for others, the earth falling in, beats out their own brains. This is that *lex talionis*, that retaliation which Christ threatens, Matth. vii. 2, and that David asserteth. *Nec enim lex justior ulla est*: most just it is, that he that breweth mischief, should have the first draught of it himself.

Eusebi Hist. Lib. ix. cap. 9. Joh. Cuspinianus in Hist. de Caesaribus. Will. Kemmat, Sp. Trumpet.

1460. *Anabaptistical Spirits, their Madness.*

SUPPOSE a man invited to Dives' rich table, furnished with all sorts of delicacies and delicious fare, and that he should pass by

all the provision, and sit sullenly at the table, not eating a bit of the meat, but staring about him, should look for a second course to drop down from heaven, or to be ushered in by a raven, as it was to the prophet Elijah, 1 Kings xvii. 6. Would not one think such a one to be a kind of madman? Yes, surely; and such have been at all times, and are the anabaptistical spirits of our times: whereas God hath in His Word, set before them a plentiful feast of holy and sacred viands, full and clear discoveries of Himself, yet they must needs gape after new revelations, and enthusiastical inspirations, not much unlike to the man that pulled out his eyes, and then put his spectacles on his nose, that he might see the better.

Ph. Edlin's Sermon. at St. Michael's, Bassishaw, Lond.

1461. *Not to be at Peace with Sin.*

CRÆSUS being taken captive of Cyrus, used this one reason to prefer peace before war, namely, because in the time of peace the children might in all likelihood bury their parents; but in war the parents with much heaviness buried their children. Now in the spiritual warfare we may use the same argument to prefer war before peace, because in peace our children and wicked offspring, that is, our sins do, as it were, bury us alive; whereas if we make but war against them, we bury them, and get peace with God; so that he which hath peace with his sins, the Lord proclaimeth war against him, the issue whereof will be most uncomfortable.

Xenophon. Herodotus, Lib. i. Joh. Bayly, Sermon. at Hamsted, 1608.

1462. *Ministers to be had in Respect by the People.*

IT was a good speech of an honourable person, W. Cecil, Lord Burleigh, when some others were undervaluing the ministers of God's Word and Sacraments; Well, said he, God bless them by whom God blesseth us. And a great judge, Sir Henry Croke, giving the charge at an assizes, professed in open court, that he would as soon bind a man to his good behaviour for contempt of a minister, as for contempt of a magistrate. This was a good resolution then, but in these licentious days of ours, most fit to be put into execution, wherein men have taken upon themselves a sinful liberty, both by words and deeds to throw dirt in the very face of the ministry. How comes it to pass else, that the calling is made so

contemptible above all others? that the name of priest is become so odious? Well, they will one day find, that God hath made them fathers, (so Micah called the young Levite, Judg. xvii. 10,) teachers, seers, guides, such as watch for the good of men's souls, &c., let men then highly esteem of them, whom God hath thus honoured.

*Quis homo est tanta confidentia, Qui sacerdotem audeat violare? Plant.
Abrah. Gibson, a Visitat. Serm., 1628.*

1463. *The Good Man's Comfort in Death.*

It is reported of St. Anselm, that riding abroad, a hare that was almost hunted to death, squatted down betwixt his horse's legs; the good man conceiving that the poor languishing creature made to him for shelter, relieved her from the rage and violence of the huntsman and his dogs; they that stood by wondered that he should spoil their game, and some of them laughed at it, which the good man perceiving, wept, and said unto them, My friends, this is no laughing matter; and thus he applied it, This hare may very well be compared to every Christian soul, when he is at the point of death, then it is that the devil labours all that he can to make his passage out of this world uncomfortable; then it is that Nebuchadnezzar-like he heats the oven of his persecution seven times hotter than before, Dan. iii. 19; and then it is that, like a subtle sophister, he brings out his strongest arguments to drive the poor soul to desperation. In the midst of this great extremity, the poor soul looks about for comfort but finds none, none in any outward things, miserable comforters are they all; but then by the eye of faith looking up unto Jesus, is rescued out of the snares of the devil, and is saved.

D. Anselmi Similitud. Quanto propinquius mortem hominis videt Diabolus, tanto crudelius persecutiones exercet, &c. Isid. de Sum. Bono, Lib. i.

1464. *To Beware of Errors and Erroneous Teachers.*

It is said of Spondanus, (the same that epitomised Baronius,) that he gives his reader popish poison to drink so slyly, *quasi aliud agens*, as if he were doing something else, and meant no such matter. And Shwenkfeldius, who held many dangerous heresies, did yet deceive many, by his pressing to an holy life, praying frequently and fervently, &c., by his stately expressions ever in his

mouth, as of illumination, revelation, deification, the inward and spiritual man, &c., so cunning in the cogging of his die, as St. Paul phraseth it, Ephes. iv. 14, so wily in the conveyance of his collusion, that like a serpent he stung with hissing. Such are therefore to be avoided, how slyly soever they seek to insinuate with their pithanology and feigned humility, whereby they circumvent, and beguile the simple, there is no dealing with them; shun their society as a serpent in the way, as poison in your meat; for such is the nature of their erroneous doctrine, that as a noble writer saith, (L. Brook), it is like the Jerusalem artichokes, plant it where you will, it over-runs all the ground, and chokes the heart of it.

Deg. Whear. de Methodo Legend. Hist.

1465. *The Way of Religion Irksome in the Beginning, but Comfortable in the End.*

A HEIFER that is not used to the yoke struggles, the yoke pincheth the neck, but after a while she carries it more gently; a new suit, though never so well fitted to a man's body, is not so easy the first day, as after it is worn awhile; two mill-stones, after they be made fit, do not grind so well at the first as afterwards; as we see it is with a man, when he goes to bathe himself in the midst of summer, there is a trembling of his body, when he first puts into the water, but after he hath drenched himself all over, he is not sensible of any cold at all. So the way of piety and religion is irksome at the first, but after it gives great comfort and contentment, it is called a yoke, Matth. xi. 29, *grave cum tollis, &c.*, grievous when a man takes it up, but after it is borne a while, both easy and light. It is a strait way, Matth. vii. 13, yet try it, put into it however, do but digest the difficulty of the entrance, and then thy feet shall not be straitened, thou shalt find more and more enlargement, every day more comfort than other, Prov. iv. 12.

Jos. Shuté's Serm. before East India Company, 1630. Omnia, dum incipias, gravia sient, &c. Ter. Heaut. Greg. Mag. Moralia.

1466. *Lewdness of the Preacher's Life no Warrant to Slight the Ordinance of Preaching.*

It was an unhappy meaning that Sir Thomas More had, though he spake it pleasantly, when he said of a vicious priest, that he

would not by any means have him say the creed, lest it should make him call the articles of his faith into question. Thus too, too many are apt to call the truths of God's Word into question because of the lewdness of the preacher's life. One will not have his children baptised by such a one; it goes against another's stomach to receive the sacrament from the foul hands of such a one; others care not for their doctrine, because they say and do not, &c. A preposterous zeal, God wot! Elijah received comfortable food from a raven, 1 Kings xvii. 6, as well as from an angel. If God speak to thee as He did to Balaam by the mouth of an ass, thou must have so much patience, saith Luther, as to hear Him. If God will have thee to be saved by one, who peradventure shall be damned, hear what He saith, and look not what He doeth; if thy pastor live lewdly, that is his own hurt; if he preach well, that is thy good, take thine own and go thy way; good water, which passeth into a garden through a channel of stone, doth the garden good, though it do the channel none; and so may the word and water of life, conveyed by a bad instrument of a stony heart do good to the church of God, though it work not upon Himself; and good seed, though it be cast into the ground with foul hands, will fructify; one may be a bad man, yet a good seedsman both in the field and the church; yet woe be to him by whom the offence cometh, by whose means the offerings of the Lord are so slighted; Eli's sons smoked for this, 1 Sam. iv. 11, and to many, which have prophesied in His Name, Christ will say in His just displeasure, Away from me, ye workers of iniquity, Luke xiii. 27.

Abrah. Gibson, a Visitat. Serm., 1638. Loc. Com. tit. de Ministerio. Erret, non erret ille, tu non erras si credideris. Luther, ut supra.

1467. *Wicked Men made by God instrumental for the Good of His People.*

LEWES of Granada, that devout Spaniard, maketh mention of a very poor diseased man dwelling in Italy, that was brought so low, that he could stir neither hand nor foot; and seeking for a skilful physician to heal him, he found a potent enemy to torment him, who, to add unto his misery, cast him into prison, and there kept him with a very small allowance of bread and water, so much only as should keep life and soul together. But it so happened that there being a new face of government in that province, he was released from his imprisonment and his disease together; for the want of

food, intended to take away his life, proved the only remedy to preserve it. And thus it is that God makes use of wicked men for His people's good; the wicked cast them into the furnace thinking to destroy them, but they rise out thence more glorious than before. They plough deep furrows on the backs of God's people, but that makes them more fruitful in good works; put them to death, that proves their advantage; vex, grieve, trouble and torment them; yet do what they can do, they are still gainers, not losers; so true is that of the Apostle, Πάντα συνεργεῖ εἰς τὸ ἀγαθόν, &c., All things work together for the best to them that love God, Rom. viii. 28.

Leaves of Granada, De Orat. et Meditat. Lib. iii.

1468. *How it is that one Man may be said to be Punished for another Man's Sin.*

A MAN that hath fed high for a long time, comes to have a plethora of crude and indigested humours in his stomach; it so falls out that this party riding afterwards in the wet, and taking cold begins to shiver and shake, and after falls into a durable lasting fever; if the physician be a wise man, one that hath parts and skill, ask him, What was the cause of this sickness? and he will tell you, The ill humours of the body, and the abounding of them; yet it is like enough it had not turned to a fever so soon, if he had not taken cold of his feet, or been some way troubled in his journey. So when God brings punishment upon people, the proper cause is in every man's self; there are personal sins in every man to make him obnoxious to the curse of God; yet may the sins of the father, or parent, or neighbour, be the occasion that God will punish sin; so that it may be said that the personal sins of men are the primary, internal, antecedent, dispositive cause of God's judgments, but the sins of other men, as they are members of the whole, may be the external, irritating, exciting cause of God's judgments upon a people or nation.

Jos. Shute's Serm. on Exod., Plague of Frogs, &c.

1469. *The Soul's Comfortable Enjoyment of Christ.*

IT were a great grace, and such as would minister much comfort to a courtier, lying sick at home of the gout, to have the prince not only to send to him, but in person also to visit him; but much more comfort and joy would it be to him to be able, being re-

covered, to repair to the court, and there enjoy his prince's presence, with such pleasures and favours as the place may afford. How much more then in this case is it a grace and a comfort, that God vouchsafeth to visit us here by His Spirit; sometimes more familiarly and feelingly, but always so effectually, as thereby to support us even in the greatest of extremity; but how much more exceedingly, shall our joy and comfort be increased, when, being freed from all infirmities, we shall be taken home to Him, that we may enjoy Him for evermore? As that courtier having assurance given him of recovery by such a time, would exceedingly rejoice to think of the joy of that day, and count every day a week, if not a year to it, wherein he should, being recovered, return to the court, and be welcomed thither in solemn manner by all his friends there, and by the prince in a more especial manner: so well may the faithful soul, not a little joy to fore-think with itself, what a joyful hour that shall be unto it, wherein, by death parted from the body, it shall solemnly be presented before the face of Jesus Christ, and entering into the heavenly place, shall be welcomed thither by the whole court of Heaven, the blessed saints and angels.

T. Gataker, Death's Advantage, a Sermon.

1470. *Unhappy Prosperity, Happy Adversity.*

It is a philosophical observation of turtle doves and some other birds, that use to take their flight into other parts beyond the seas, that if the south wind blow, they will be sure of a good guide to direct them; but if the wind be northward, then they venture of themselves, without any conduct at all. This may note unto us the unhappy prosperity of the wicked, and the happy adversity of the godly. He that spreads his sails before the south wind of prosperity, blowing honours, riches, and preferment into his lap, had need of a good pilot, the special counsel of God, to lead him, and the extraordinary mercies of God to support him, if ever he intend to arrive at the port of eternal bliss. Whereas, he that sets out while the north wind of adversity and trouble beats fiercely upon him, minds his way, rides through the storm, well knowing that the way to Heaven is by the gates of hell, and that by many tribulations he must and shall at last enter into happiness.

Pet. Berchorii Red. Moral. Luxuriant animi rebus plerumque secundis.
Ovid, Art. ii. Omnis qui ad Paradisum redire desiderat, oportet transire
per ignem et aquam, &c. Aug. in Sermon. ad Lippium.

1471. *Every Wicked Man a Curse to the Place he lives in.*

BIAS, the philosopher, being at sea in a great tempest with a number of odd fellows, some of them very rake-shames and naught, they began (as men in such a case usually do) to call upon the gods, which he perceiving, comes to them, and saith, Sirs, hold your peace, lest the gods take notice that you are here, and so not only you, but we also suffer for your sakes. And it is observed, that St. John leaped out of the bath, because Cerinthus was there, his reason was, lest the bath should fall for his sake only, being a wretched blasphemous heretic. Thus it is, that a wicked man, though he thinks he hurts nobody but himself, is a plague and a curse to the place he lives in, let him be never so noble, never so honourable, potent, or wealthy, if he be a profane man, a lewd loose libertine, he engageth the place of his abode to the wrath of God, and hasteneth His judgments thereon.

Diog. Laert. in Vita.

*Irenæus, Lib. iii. cap. 3.
Exodus.*

Jos. Shute's Serm. on

1472. *The Soul's Restlessness till it be United unto Christ.*

A VIRGIN being espoused to one that is shipped for the East Indies, or some such long-winded voyage, if she do indeed faithfully and unfeignedly affect him, though she joy to read a letter, or to see some token from him, yet it is nothing in that kind that can give her contentment, *Nil mihi rescribas*, nothing will serve her turn but his presence. O how she hearkens after the ships for his return, and joys to think of that day, wherein they shall be so fast knit together, that nothing shall separate them but death. Thus the Christian soul contracted to Christ, may receive many favours and love-tokens from Him, such as are all the blessings she enjoyeth, whether spiritual or temporal, yet they cannot all of them give any true contentment, but help rather to inflame her affection towards Him, and make her, if she sincerely love Him, as she professeth and pretendeth to do, the more earnestly and ardently to long for that day, wherein she shall be inseparably linked unto Him, and everlastingly enjoy His personal presence, which above all things she most earnestly desireth.

T. Gataker, Death's Advantage, a Sermon.

1473. *Partiality of Affection in Hearing Sermons condemned.*

A SCHOLAR coming to St. Paul's Churchyard, asked a bookseller, whether he had Abulensis' works, and the man said no, but he had Tostatus', which was as good. The scholar replied Tostatus would do him no good, unless he had Abulensis, which, indeed, was the same book, Alphonsus Tostatus being Episcopus Abulensis, Bishop of Avila in Spain. Thus it is with the partial and prejudicate opinions and fancies of many men and women, when they rather respect *quis prædicat*, than *quid prædicatur*, who preacheth, than what is preached; for if the self-same sermon were preached by divers men, the sermon should never be respected according to its worth, but according to the fancy, opinion, and affection which they bear unto the deliverer, because commonly they know no other difference but the names, voices, and faces of their teachers; sure it is that Christ made the best sermons that ever were preached, and yet they were not best liked, because they liked not the preacher.

Griff. Williams' True Church. Veniunt ut audiant, non ut discant; non id agunt ut aliqua illo vitia deponant, sed, &c. Sen. Ep. 20.

1474. *Every Man to Confess that his own Sin is the Cause, though not always the Occasion of Punishment.*

It is said of Prince Henry, that *deliciæ generis humani*, that darling of mankind, (as it was once said of Titus Vespasianus,) whose death was then to this kingdom as so much of the best blood let out of the veins of Israel; when it was told him that the sins of the people caused that affliction on him; O no, said he, I have sins enough of mine own to cause that. So should we all confess; though God take occasion by another man's sin, or by the neglect of another person to fire my house, yet the cause is just, that it should be so, and that I myself have deserved it, whatsoever the occasion be; God had cause against the seventy thousand that died of the plague, though David's sin were the occasion, yet the meritorious cause was in them. Therefore, whensoever it pleaseth God to lay His hand of anger upon us, though another may be the occasion, yet *Ille ego qui feci*, let every man in particular acknowledge, that

it is he that hath sinned, and so justify God in His sayings, and clear Him when he is judged.

Jos. Shute's Sermon on Exod. viii. Ille ego qui feci, &c.

1475. *Ministers of the Gospel to be of Godly Lives and Conversations.*

As the Jews in their preparation to the passover, did for four hours search out all leaven out of their houses, and then for two hours cast it out ; and lastly, cursed all the leaven that they had not seen and could not find ; so let all the priests of the Lord's house, all the ministers of the Gospel of Jesus Christ, be careful to search, to purge, and to execrate all the leaven of wilful and reigning sin, and to oppose and mortify the least sins, that so they may be priests after God's own heart, stars in God's right hand, such as Gregory Nazianzene, of whom Basil speaks, that he did thunder in doctrine, and lighten in his conversation ; and that having an inward principle of the light of holiness in them from Christ, they may shine out holily unto others, not only in the pulpit and prayer, but in the whole course of their lives also.

Tho. Godwin's Moses and Aaron, Lib. iii. cap. 4. R. Abbot's Visitation Sermon at Cranbrook in Kent. Benevivendo et bene populum docendo, &c. Chrysost. in Matth.

1476. *The Right Use of Human Learning.*

MAGNUS, a Roman orator, accused St. Jerome for bringing too many uncircumcised Greeks into the temple, and by that means defiling *candorem Ecclesiæ sordibus ethnicorum*, the unstained candour of the church of Christ, with the impure sentences of heathen orators ; but the good father with sufficient reason doth clear himself from those aspersions. And so it is to be desired that every one may do the like, and not to show themselves to be greater disciples of nature than scholars of grace, or to have studied more in the school of humanity than in the university of divinity, because human learning is to be used, not as the means to satisfy our stomach, but as the sauce to provoke our appetite, not to add strength unto the truth, but ornament to our speech, being, as it were, trimming to a plain suit, and garnish to a good dish of meat. And indeed, to speak the best of it, it is but a learned kind of ignorance, which yet being guided and bridled by the Spirit of

God, may be wrought (as one well observed) to speak like Balaam's ass to good purpose. Rich. Edes' Serm., Duty of a King.

Hieron., Epist., tom. ii.

1477. *Happiness of him that hath the Lord to be his God.*

ST. AUGUSTINE hath this passage of one, that passing by a stately house, which had fair demesnes about it, and asking another that he met, to whom that house and land belonged, he answered, to such a one; O, says he, that is a happy man indeed. No, says the other, not so happy as you think for, it is none such happiness to have that house and land; but he is happy indeed that hath the Lord to be his God, it is a privilege that exceeds all things whatsoever; for he that hath honour and riches may go to hell for them all, but he that hath God to be his God is sure to be everlastingly happy.

Jos. Shute's Serm. on Exod. viii.

1478. *Catechising an Excellent Way to Instruct Youth.*

THE Jewish Rabbis observe a very strict method in the instruction of children and others, according to their age and capacity; at five years old they were *filiis legis*, sons of the law to read it; at thirteen they were called *filiis præcepti*, sons of the precept to understand the law, then they received the passover as a sacrament, (for even children did eat it, as a remembrance of their deliverance out of Egypt) and then also they were purified; at fifteen years old, they came to be *Talmudistæ*, and went to deeper points of the law, and talmudic doubts. Thus did the Jews, and let no Christians lag behind them in propagating the truths of Jesus Christ their Master. Let children be well instructed, principled, and catechised, in the fundamentals of Christian religion; for without catechising, the people perish in the want of knowledge, and become fit matter for every priest, Jesuit, and sectary to work upon. The papists have confessed that all the ground we have gotten of them is by catechism; and the little ground they have gotten of us is by a more diligent requiring and practising of it; in a word, catechising is as well a family as a church duty; were but the family well instructed, the minister would have less work

to do; there would not be so many uncatechised heads, nor so many weather-cock Christians, as now are to be found amongst us.

Raym. Martinus de Rep. Heb. *Joh. Plantavirii Florilegium Rabbiniæ.*
J. Donne's Sermon at St. Paul's, Lond., 1621.

1479. *To Rest Contented with God's Goodwill and Pleasure.*

THERE is a story of two neighbours, the one of them threw himself upon the providence of God in all things; but the other by his industry and pains would be making out a fortune to himself, so that if anything fell cross, *atque Deos atque astra vocat crudelia*, he would nothing but murmur and repine. Now, so it happened that the grounds and granaries of the one were fertile and full, of the other, barren; many wondered at it, but one wiser than the rest made answer: Do not marvel at this thing, the one hath enough, because he dependeth on God; the other little enough, because he will be wiser than God, who disposeth all things. And many such there are now-a-days to be found amongst us, such as although they pray daily, Thy will be done, yet are restless and discontented, if it be not done according to their own will; whereas all true children of God submit to His most wise, powerful and good will; and that too like the good old patriarch, even in those things which may seem unjust, in such things as may thwart and cross their intentions, well knowing that to throw themselves upon God's will, is the readiest way to have their own way in all things.

Joh. Bromiardi Sum. Præd. *Deus est; faciat quicquid vult.* *Sorte tua contentus abi.*

1480. *The Poorest Man may in his Calling do very good Service unto God.*

IT is reported of an abbot that lived after a most strict and severe kind of life, and being desirous to know with whom he should be associated in Heaven, was informed in a vision that such an one in such a town should be his next companion in the joys of Heaven: whereupon the abbot went and inquired, what such a one should be; and understanding that he was but a poor tradesman, that lived uprightly in his calling, and brought up his children honestly in the fear of God, he went home and learned humility, making this conclusion to himself, That God is no respecter of persons,

but is far better pleased with him that is faithful and diligent in the meanest office, than with him that is careless and negligent in the highest employment. And thus it is that the poorest shepherd, and the meanest ploughman, are necessary and useful in the church of God, and may, by performing the duties of their calling, do as acceptable, though not as excellent service unto God, as any other in a higher place; the fidelity of the service, and not the excellency of the service being that wherewith God is most affected. But what then shall become of such, who though otherwise born of gentle blood, and bred up at the feet of Gamaliel in the schools of the prophets, men of pregnant capacities and able bodies, yet live out of all honest vocations, sacrificing their precious time either to Morpheus the minister of sleep, Bacchus the god of wine, or Venus the goddess of beauty; as if neither the true God, nor the commonwealth, deserved any service at their hands, but that all were due to the bed, the tavern, and the brothel.

Speculum exemplorum. G. Williams of Church. *Egentes in mundo sed locupletes Deo, vitiis vacui, sed virtutibus pleni, &c.* Cassiodor. in Psalm.

1481. *The Happy Succession of a Christian Family.*

It was accounted a great honour, nay the very height of felicity, that in one house and race of the Curios, there were known to be three excellent orators one after another, by descent from the father to the son; and the Fabii afforded three presidents of the senate in course, one immediately succeeding the other; the like hath been amongst us in several high places of government and judicature. But if this kind of succession be so honourable, so happy; how happy, how honourable doth the succession of religion from father to son make families to be! there it is that the name of Christ may be said to live for ever: *filiabitur nomen ejus*, so the words are, Psalm lxxii., it shall be begotten as one generation is begotten of another, and so make a happy succession of Christ's name; so that it must needs be then a blessed tenure, where Christ is held *in capite*; a happy family, where Christ and the name of the family go hand in hand together.

Plin. Nat. Hist. Lib. vii. cap. 41. *Sim. de Muis. in loc.*

1482. *No Salvation but by the Mercies of
God in Christ Jesus.*

THERE is a story of one, that falling asleep, dreamed that he was in a large field, hedged in on all sides with thunder, lightning, hail-storms, and the like tempestuous weather, and that he saw certain houses afar off, and making towards one of them, craved admittance till the storm were over. What art thou, said the master of the house ; I am such a one, says he, telling him his name. And I, says the master, am called Justice, thou must not look for any comfort from me, but rather the contrary. At another house he was answered, that there dwelt Truth, one that he never loved, and must therefore expect no shelter there. Well, he goes to the third, the house of Peace, and there he finds the like entertainment. In the midst of this distraction, he lights upon the house of Mercy, and there humbly desiring entrance, was made welcome and refreshed. This may be but a dream, imaginary, yet the application is a real truth : then thus, It is not the sewing up together of some few fig-leaves of merit (as some suppose) that will cover the nakedness of a poor distressed soul ; nor the outward varnish and goodly splendour of moral virtues and human performances (as others think) that can add anything of comfort to the wounded conscience. When the habitations of justice, truth, and peace are bolted fast upon the drooping soul, then are the gates of mercy wide open to receive it, there being no salvation, but by the mercies of God in Christ Jesus.

Laur. Surius, in Vita Dominici. Joh. Bromiardi Sum. Pradic. Misericordie tuæ, Domine Jesu, ultima sunt refugia. Bern. in Cant.

1483. *A Hypocrite being True to none, is
Beloved of none.*

THE griffin in the fable, when the battle was to be fought betwixt the beasts of the field, and the fowls of the air, would partake of neither side, but stood neutral, until he could perceive which side did get the best of the day ; and therefore showed his fore-part like a fowl unto the birds, and his hinder part like a four-footed beast unto the beasts, thereby to gull them both ; but his deceit being perceived of both, he was hated and rejected of both, as unworthy to be trusted on either side. Thus it fares with the hypo-

crite, who being desirous to serve two masters, and to retain the favour both of God and the world, is hated both of God and the world. The devil hates him, because he retaineth unto Christ; and Christ hates him much more, because he doth but only retain unto Him: the world cannot abide him, because he professeth godliness; and God can worse abide him, because he doth but profess it; neither of them doth love him, because he hath been true to neither, nor yet indeed unto himself, but hath betrayed Christ for the world's sake, and the world for Christ's sake, and himself for sin and Satan's sake.

Æsop, Fab. G. Williams, of Church. Odi virum duplicem natum, bonum sermonibus, inimicum moribus. Pers, Epigr. i.

1484. *The Church's Sad Condition to be Laid to Heart.*

It is reported of Alexander, that being in extreme thirst, when a draught of water was offered unto him, he thought it a hard thing, and no way suitable to the dignity of a prince, that he alone should quench his thirst, when others in his army had not wherewithal to abate theirs, wherefore he returns the cup with this speech, *Nec solus bibere sustineo, &c.*, I cannot endure to drink alone, and here is not enough for every one to wet their lips. Thus Uriah, while the ark and his lord Joab was in the field, will not go down to his house, no not so much as to refresh himself, 2 Sam. xi. 11. And what says old Anchises, when Æneas would have saved his life, *Absit ut, excisa possim supervivere Troia*, Far be it from me, that I should desire to live when Troy suffers that it does; and thus, far let it be from any true-hearted Christian to live deliciously, when not Troy, but the church of God is under a cloud of sorrow and affliction, so that what betwixt the popish and the peevish party, she is ready to be overwhelmed: to blame then are all they, that with those Jewish priests at the taking of Jerusalem by Titus the Roman emperor, have not only a desire to live, but to live in pomp, in bravery, in giving liberty to themselves in all sensual delights, in abating nothing of their carnal contentments, when they see and hear of the church of God suffering grievous things, and brought unto lamentable straits, under the burden of sore and most heavy pressures.

Q. Curtius, Lib. vii. Virgil. Josephus de Bello Judaico, Lib. vi.

1485. *Mercies of God in Christ Jesus, the Danger of Dallying with them.*

ONE that hath plied his cups hard, and coming home drunk, finds a candle lighted on the table, but through the swiftness and violence of the spirits being oppressed to and fro, he seeth things double ; instead of one candle he sees two, and going, as he thinks, to put out one of them, he finds himself in the dark, and cries out, Where is the other candle ? but all in vain. Thus carnal-minded men being, as it were, intoxicated with the delights and pleasures of this world, do through the multiplying glass of their own deceitful fancies, see not only one or two, but the many and superabundant mercies of God, yet extinguishing and not seasonably applying the sweet and tender mercies of God in Christ Jesus to their souls, like children that have played away the candle, and go to bed darkling ; so they having abused the time of mercy, are cast out into utter darkness to all eternity, and then when it is too late, they cry out, as the drunkard did for the candle, Lord, where are Thy mercies of old ? Psalm. lxxxviii.

Sir Fr. Bacon, Nat. Hist. Lud. Granatens., Dux Peccatorum. Joh. Bromiardi Sum. Præd.

1486. *God, not to be Set out by any Representation or Image to the Eye of Man.*

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Flac. Illiric. Cat. Test. Veritat.

Acts and Monuments.

1491. *The Multitude—not to be Guided by them.*

It is reported of a certain duke of the Saracens, and he none of the wisest, that, being almost persuaded to be a Christian, he would needs be baptised; but being brought to the water side, and having one foot in, before he would wet the other, he demanded of the baptiser where his father, mother, kindred, and friends were that died without baptism. It was answered that they were all in hell, with a multitude of unbelievers besides; but whither shall I go, says he, when I am baptised? to Heaven, says the priest, if you live a good life. Nay then, says he, pulling his foot out of the water, take your baptism to yourself, let me go to that place, where the many, not where the few, where my friends and acquaintance, and a great number of others of all sorts are, I love to see my friends about me. And this is just the fashion of this present wicked world, men are much taken with the many, they choose rather to follow the multitude to do evil, than to close with the remnant, that shall be saved, to do any good. A sad choice, God wot! to be so far taken with the common rabble that know not God, and run headlong to hell, rather than to join with the little flock of Christ that shall be assuredly saved.

Joh. Bromiardi Summa Prædicant. Contr. Zuingeri, Theat. Hum. Vitiæ,
Lib. vii. Turba tremens sequitur fortunam. Juven. Pauci quos
æquus amavit Jupiter. Ovid.

1492. *Every Man to Think the Best of his own Wife.*

XENOPHON being demanded, if his neighbour had a better house than himself, and that he might have his choice of them, which would he have, his or his own? he answered, his; so being demanded the like question of his horse, of his field, and the like, he still answered, his; but being asked, if his neighbour had a fairer or a better wife than himself, which of them he had rather

have, *hic Xenophon ipse tacuit*, he either said, his own, or said nothing, silently concluding, that she was the best. Thus it is, that every man must think his own wife to be the fairest and the most faithful that he could find, esteeming of her as of the best treasure he hath, loving her above all others; not like the Egyptian frogs, croaking in other men's chambers; but as the adamant turns only to one point, so keeping to his own wife so long as they both shall live.

*In Appendice Xenophontea adject. Operibus. Uxor bona cara subellex. Ovid.
Quicunque bonus maritus et prudens suam amat et curat. Homer.*

1493. *To be Ready to Suffer Persecution by Christ's Example.*

THERE is mention made of a Roman servant, who knowing that his master was sought for by officers to be put to death, he put himself into his master's clothes, that he might be taken for him, and so he was, and put to death for him. Whereupon in memory of his thankfulness to him, the master erected a brazen statue with this inscription, *Servo fideli*, To the trusty servant. Thus Christ, who was not a servant, but our Lord and Master, yet when He saw we were like to die, He took upon Him the form of a servant, He came in our likeness that He might die for us, and He did so. Now He requires not of us to erect any brazen monument in memory of Him, or in honour to him, but that we should be ready and willing to suffer for Him when He calls us thereunto, Phil. i. Certainly, His example in humbling Himself so much to suffer for us, should be mightily prevalent with us, that if He emptied Himself so much to become the son of man, how much more should we (having so fair a copy to write by) be much more willing to empty ourselves, that we may be the sons of God.

Jer. Borogh's Moses' Choice, pag. 91. Qui in Christo credimus, Christi sectemur exemplar. Hieron. Epist. 9.

1494. *Pride, the Vanity thereof.*

VALERIUS MAXIMUS, an eminent observer of times and persons, says, that Alexander the Great had three ill qualities; first, that he looked upon his father (though otherwise well enough qualified) as a man of no desert at all; secondly, though he was a Macedonian born, yet he put himself into the Persian garb, because more rich and costly than his own; thirdly, his conquest had so

swelled him, that he would be no longer a man, but he must be a god forsooth, and no less than the son of Jupiter. Such is the nature of pride and natural condition of all proud men, whether it be in relation to things spiritual or temporal, that they think no man good enough to be their fellow; stand further off, says one, I am holier than thou; keep your distance, says another, I am richer, greater, &c. than thou. Let a man be but once got upon a foot-cloth, how big doth he look upon inferior passengers! And if he have purchased a little more land than his neighbours, you shall see it in his garb; if he command, it is imperiously; if he salutes, it is with a surly and silent nod. He thinks with the Pharisee, he is not like other men, he looks upon himself as a giant, and upon all the world besides as dwarfs, as if made for nothing but to be laughed at; when himself is but a man, and God knows, a foolish one too, whom a little trash can affect so deeply, not remembering, that as the king, so the beggar; as dieth the wise man, so the fool; and that the rich and the poor shall both meet together in the grave.

Vol. Max. Quintus Curtius de Reb. Gestis Alexand. Joh. Feri Postilla. Quid superbis terra et cinis, &c. ? Origen, Homil. in Ezek.

1495. *More Teachers than Learners.*

A CERTAIN king desirous to know what professors he had most in his kingdom, one of his courtiers answered, Physicians; That is impossible, said the king. But to make it good, the king being disguised, he went along with him the next day among a multitude of people, and feigning himself not well, but troubled with such and so many diseases, that he could not tell what to do without remedy, then every one began to tell him what was good for such and such a disease; some one thing, some another; none heard his complaint, but prescribed a remedy; and he was a fool that was not then a physician. So it is now among us, he is nobody that is not a teacher; teaching cobblers, teaching tradesmen, teaching soldiers, all teachers and preachers; all got into the upper form, when their place is in the lower; they are up in the mount with Moses, when they should stand below with Aaron among the people; they are teaching others, when it is fit they should be taught themselves, their foolish heads like over-seething pots, casting out the froth of their own shame.

Camiani Collat. Lib. ii. G. Williams, of the Church. Miser est qui docet antequam didicit, &c. Sidon. Ep. Lib. iv.

1496. *Prosperity of the Wicked not to be
Envied at.*

WHEN a soldier was to die for taking a bunch of grapes against the general's command, and going to execution, he went eating his grapes ; one of his fellows rebuked him saying, What! are you eating your grapes now? The poor man answers, I pray thee, friend, do not envy me these grapes, for they do cost me dear ; so they did indeed, for they cost him his life. Thus let no man envy the prosperity of the wicked, nor fret at the men of this world who live in pleasure, and wallow in the sensual delights of this life, they know no better, they seek after no better things ; there is little cause why any man should grudge what they have, for they must give a sad account of what they have received, and pay dear at the last, even (without God's preventing mercy) the loss of their immortal souls to all eternity.

Jer. Borogh's Moses' Choice, page 99. Quid proderit arca plena, &c. ? Aug. de Verb. Dom. Serm. 12.

1497. *To be Watchful in the Performance
of Holy Duties.*

It is said of the cranes, that roosting by the water-side, one of them is always upon the watch, with a stone in her claw, so that upon the approach of their enemy, down falls the stone into the water, wherewith being awakened, they take themselves to flight for farther safety ; and that natural music-master, the nightingale, being to delight herself with her night songs, and fearing lest that by sleep she should endanger herself to birds of prey, sets her breast against a thorn to keep her waking. And thus must we be watchful over ourselves in all things, especially in the performance of holy duties, whether it be in prayer when we speak unto God, or in hearing when God speaks unto us, or in sacramental actions, wherein God offereth Himself freely unto us, or when we be about to sing the songs of Sion, then it is that we must use all good means to keep us waking, Col. iv. 2, because we are every hand-while apt through our sluggishness to take a nap and thereby to endanger our souls to those ravenous and hellish fowls, who take their chief delight in the works of darkness, and are ready to seize upon us if they find us sleeping.

Ulyss. Aldrovand. Ornitholog. Lib. i. Plin. Nat. Hist. Lib. x. Ut teipsum serves non expergisceris? Horat. Ep. vii.

1498. *Magistrates, Ministers, &c., to be Men of Courage.*

ELVIDIUS PRISCUS, being commanded by Vespasian either not to come into the senate, or being there to speak nothing but what he directed ; made answer, that being a senator, it was fit he should go into the senate, and being there, it was his duty to speak in his conscience what he thought to be true ; and then being threatened, if he did so, he should die, further added : That he never as yet told him that he was immortal ; and therefore, said he, do what you will, I will do what I ought ; and as it is in your power to put me unjustly to death, so it is in my power to die resolutely for the truth. Here now was a brave spirited heathen, fit for Christian imitation ; for he can never be a faithful man, that is afraid to speak his mind. Men of public employment for the people's good, must and ought to stand up for the truth, to be men of courage, men of resolution, not fearing the frowns of any whatsoever ; not echoing out the dictates of others, but freely speaking their own thoughts without any fear at all.

Suetonius in Vita. Reipublicae causa te exponens et non cedens neque fugiens, &c. Aquin. de Regim. Princip.

1499. *To be Temperate in Meat and Drink.*

DANIEL was afraid of taking liberty to his flesh in eating the king's meat, Dan. i. 8. Mean was the provision of John the Baptist, his fare was locusts and wild honey, and yet there was not a greater born of a woman before him, Matth. xi. 11. A few loaves and a little bread was Basil's provision. And Jerome reports of Hilarion, that he never did eat anything before the sun went down, and that which he did eat at any time was very mean ; nay, Jerome himself lived very abstemiously with cold water, and a few dried figs, for to eat anything so much as boiled was accounted luxury ; and to make up the mess, St. Augustine hath such an expression concerning himself as this, *Hoc me docuisti. Domine, &c.*, Thou Lord, hast taught me this, That I should go to my meat as to a medicine ; he meant, as not to satisfy his appetite, but to repair nature. Thus it hath been the care of all God's dearest servants, to keep down their bodies, to club them down, so signifies the word *ἰπρωπιδίζω*, 1 Cor. ix. 27, to deny contentment to the flesh, not making the least provision for it, so that they have in

their several generations become eminently instrumental to God's glory; whereas they that cater only for their bellies, have their brains sunk down into the quagmire of their bellies, so that their parts, those gifts of understanding they were wont to have, are as the light of a snuff of a candle fallen down in the socket, even drowned with the filth of their intemperance, being fit for nothing.

Epist. ad Fulianum. *Epist. 22, ad Eustach.* *Confessionum Lib. x.*
David Pareus in locum. *Vina Venusque nocent,* *Horrendumque humano*
in corpore monstrum est. *Virgil.*

1500. *Consideration of the Shortness of Life, to be a Memento of Death.*

It is reported of the birds of Norway, that they fly faster than the fowls of any other country, not because nature hath given more nimbleness or agility to their wings, but by an instinct; they knowing the days in that climate to be very short, not above three hours long, do therefore make the more haste to their nests. Thus should every one of us do, and strange it is that we do not so. Shall birds make such use of their observation, know their appointed time? Jer. viii. 7. Then let us practically, knowing the shortness of our lives, by a speedy and seasonable repentance make haste to our home, the house appointed for all living, Job xxx. 23.

Olaus Mag. Hist. Septentrional. *Vive memor quam sis ævi brevis.*

1501. *Practice of the Law abused.*

FERDINANDO, King of Spain, when he sent Pedrarias to be governor of the Western Islands, forbade him to take any lawyer or advocate along with him; his reason was that they might not sow the seed of suits, where there were none before: and it was usually put on by King James, in a cautionary way, upon the convention of any parliament, that they should have a care of the wrangling lawyer (and another sort of peevish people) in a more especial manner. Not but that the laws are right, but the practice of them is much abused. God and men have made them righteous, but the lawyers have found out inventions. They are *virgines in calamo*, pure virgins as they were first penned, but *meretrices in foro*, prostituted whores as they are pleaded; lawyers being now like the physicians in Christ's time, on whom the poor widow had

spent all that she had, and was never the nearer to her health ; so men may spend their money, and lose a great deal of precious time in running after lawyers, and in the end be in a far worse case than they were at the beginning.

Rerum Ger. Scriptores. R. Willan, *Conspiracy against Kings, God's Laughter, a Sermon at Court, 1627.*

1502. *Flesh and Blood not to be Hearkened unto.*

It is reported of a young man, that he had devoted himself to a religious life, whereupon his parents disliking that way, wrote divers letters unto him to dissuade him ; but he being resolved to go on, when any letters came afterwards directed to him, he would not so much as open them, but threw them into the fire. And thus it is, that a man is no sooner entered into a trade of godliness, and shall give up his name unto Christ, but flesh and blood will be ready to come in and say : Spare yourself, what need you do thus and thus, you may do well enough at last. This now is destructive counsel, pleasing damnation ; hearken not to it, throw away these letters, these carnal suggestions ; do not by any means answer them ; but be resolved in thine heart, and say : I know in whom I have believed, I did not choose this way rashly, but I felt the power of God upon my heart before I made my choice, and I had grounds and arguments for my so doing, and whatsoever can be suggested to the contrary, I will not give ear unto it.

Joh. Cassiani Collat. Lib. ii. Jer. Borogh's *Moses' Choice.*

1503. *The Benefit of Meditation as to the Mollifying of the Heart.*

WAX, when it is laid in cold places, becomes so hard and stiff, that it will break rather than bow ; but being laid in the sun, becomes soft and pliable, fit for any impression. So when we neglect the duty of meditation on good things, our hearts being changed from God, wax hard and obdurate ; but when by meditation we draw nigh unto Him, the beams of His favour shining upon our hearts do make them soft and flexible, and fit for any holy impression that He shall be pleased to stamp upon them.

J. Dowham's Guide to Godliness. M. Ficinus in *Dionys. Areopagite, de Div. Nom.*

1485. *Mercies of God in Christ Jesus, the Danger of Dallying with them.*

ONE that hath plied his cups hard, and coming home drunk, finds a candle lighted on the table, but through the swiftness and violence of the spirits being oppressed to and fro, he seeth things double ; instead of one candle he sees two, and going, as he thinks, to put out one of them, he finds himself in the dark, and cries out, Where is the other candle ? but all in vain. Thus carnal-minded men being, as it were, intoxicated with the delights and pleasures of this world, do through the multiplying glass of their own deceitful fancies, see not only one or two, but the many and superabundant mercies of God, yet extinguishing and not seasonably applying the sweet and tender mercies of God in Christ Jesus to their souls, like children that have played away the candle, and go to bed darkling ; so they having abused the time of mercy, are cast out into utter darkness to all eternity, and then when it is too late, they cry out, as the drunkard did for the candle, Lord, where are Thy mercies of old ? Psalm. lxxxviii.

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as put themselves upon ways of opposition against all reason and common sense; nay, such is their rage and bitterness of spirit, that it makes them break all bonds of humanity, and go against laws or anything, so as they may but torment the dear servants of God.

Flac. Illiric. Cat. Test. Veritat.

Acts and Monuments.

1491. *The Multitude—not to be Guided by them.*

It is reported of a certain duke of the Saracens, and he none of the wisest, that, being almost persuaded to be a Christian, he would needs be baptised; but being brought to the water side, and having one foot in, before he would wet the other, he demanded of the baptiser where his father, mother, kindred, and friends were that died without baptism. It was answered that they were all in hell, with a multitude of unbelievers besides; but whither shall I go, says he, when I am baptised? to Heaven, says the priest, if you live a good life. Nay then, says he, pulling his foot out of the water, take your baptism to yourself, let me go to that place, where the many, not where the few, where my friends and acquaintance, and a great number of others of all sorts are, I love to see my friends about me. And this is just the fashion of this present wicked world, men are much taken with the many, they choose rather to follow the multitude to do evil, than to close with the remnant, that shall be saved, to do any good. A sad choice, God wot! to be so far taken with the common rabble that know not God, and run headlong to hell, rather than to join with the little flock of Christ that shall be assuredly saved.

Joh. Bromiardi Summa Prædicant. Conr. Zuingeri, Theat. Hum. Vitæ, Lib. vii. Turba tremens sequitur fortunam. Juven. Pauci quos æquus amavit Jupiter. Ovid.

1492. *Every Man to Think the Best of his own Wife.*

XENOPHON being demanded, if his neighbour had a better house than himself, and that he might have his choice of them, which would he have, his or his own? he answered, his; so being demanded the like question of his horse, of his field, and the like, he still answered, his; but being asked, if his neighbour had a fairer or a better wife than himself, which of them he had rather

have, *hic Xenophon ipse tacuit*, he either said, his own, or said nothing, silently concluding, that she was the best. Thus it is, that every man must think his own wife to be the fairest and the most faithful that he could find, esteeming of her as of the best treasure he hath, loving her above all others; not like the Egyptian frogs, croaking in other men's chambers; but as the adamant turns only to one point, so keeping to his own wife so long as they both shall live.

*In Appendice Xenophontea adject. Operibus. Uxor bona cara subellex. Ovid.
Quicunque bonus maritus et prudens suam amat et curat. Homer.*

1493. *To be Ready to Suffer Persecution by Christ's Example.*

THERE is mention made of a Roman servant, who knowing that his master was sought for by officers to be put to death, he put himself into his master's clothes, that he might be taken for him, and so he was, and put to death for him. Whereupon in memory of his thankfulness to him, the master erected a brazen statue with this inscription, *Servo fideli*, To the trusty servant. Thus Christ, who was not a servant, but our Lord and Master, yet when He saw we were like to die, He took upon Him the form of a servant, He came in our likeness that He might die for us, and He did so. Now He requires not of us to erect any brazen monument in memory of Him, or in honour to him, but that we should be ready and willing to suffer for Him when He calls us thereunto, Phil. i. Certainly, His example in humbling Himself so much to suffer for us, should be mightily prevalent with us, that if He emptied Himself so much to become the son of man, how much more should we (having so fair a copy to write by) be much more willing to empty ourselves, that we may be the sons of God.

Jer. Borogh's Moses' Choice, pag. 91. Qui in Christo credimus, Christi sectemur exemplar. Hieron. Epist. 9.

1494. *Pride, the Vanity thereof.*

VALERIUS MAXIMUS, an eminent observer of times and persons, says, that Alexander the Great had three ill qualities; first, that he looked upon his father (though otherwise well enough qualified) as a man of no desert at all; secondly, though he was a Macedonian born, yet he put himself into the Persian garb, because more rich and costly than his own; thirdly, his conquest had so

swelled him, that he would be no longer a man, but he must be a god forsooth, and no less than the son of Jupiter. Such is the nature of pride and natural condition of all proud men, whether it be in relation to things spiritual or temporal, that they think no man good enough to be their fellow ; stand further off, says one, I am holier than thou ; keep your distance, says another, I am richer, greater, &c. than thou. Let a man be but once got upon a foot-cloth, how big doth he look upon inferior passengers ! And if he have purchased a little more land than his neighbours, you shall see it in his garb ; if he command, it is imperiously ; if he salutes, it is with a surly and silent nod. He thinks with the Pharisee, he is not like other men, he looks upon himself as a giant, and upon all the world besides as dwarfs, as if made for nothing but to be laughed at ; when himself is but a man, and God knows, a foolish one too, whom a little trash can affect so deeply, not remembering, that as the king, so the beggar ; as dieth the wise man, so the fool ; and that the rich and the poor shall both meet together in the grave.

Val. Max. Quintus Curtius de Reb. Gestis Alexand. Joh. Feri Postilla. Quid superbis terra et ciuitis, &c. ? Origen, Homil. in Ezek.

1495. *More Teachers than Learners.*

A CERTAIN king desirous to know what professors he had most in his kingdom, one of his courtiers answered, Physicians ; That is impossible, said the king. But to make it good, the king being disguised, he went along with him the next day among a multitude of people, and feigning himself not well, but troubled with such and so many diseases, that he could not tell what to do without remedy, then every one began to tell him what was good for such and such a disease ; some one thing, some another ; none heard his complaint, but prescribed a remedy ; and he was a fool that was not then a physician. So it is now among us, he is nobody that is not a teacher ; teaching cobblers, teaching tradesmen, teaching soldiers, all teachers and preachers ; all got into the upper form, when their place is in the lower ; they are up in the mount with Moses, when they should stand below with Aaron among the people ; they are teaching others, when it is fit they should be taught themselves, their foolish heads like over-seething pots, casting out the froth of their own shame.

Cassiani Collat. Lib. ii. G. Williams, of the Church. Miser est qui docet antequam didicit, &c. Sidon. Ep. Lib. iv.

1496. *Prosperity of the Wicked not to be
Envied at.*

WHEN a soldier was to die for taking a bunch of grapes against the general's command, and going to execution, he went eating his grapes ; one of his fellows rebuked him saying, What! are you eating your grapes now? The poor man answers, I pray thee, friend, do not envy me these grapes, for they do cost me dear ; so they did indeed, for they cost him his life. Thus let no man envy the prosperity of the wicked, nor fret at the men of this world who live in pleasure, and wallow in the sensual delights of this life, they know no better, they seek after no better things ; there is little cause why any man should grudge what they have, for they must give a sad account of what they have received, and pay dear at the last, even (without God's preventing mercy) the loss of their immortal souls to all eternity.

Jer. Boregh's Moses' Choice, page 99. Quid proderit arca plena, &c. ? Aug. de Verb. Dom. Serm. 12.

1497. *To be Watchful in the Performance
of Holy Duties.*

It is said of the cranes, that roosting by the water-side, one of them is always upon the watch, with a stone in her claw, so that upon the approach of their enemy, down falls the stone into the water, wherewith being awakened, they take themselves to flight for farther safety ; and that natural music-master, the nightingale, being to delight herself with her night songs, and fearing lest that by sleep she should endanger herself to birds of prey, sets her breast against a thorn to keep her waking. And thus must we be watchful over ourselves in all things, especially in the performance of holy duties, whether it be in prayer when we speak unto God, or in hearing when God speaks unto us, or in sacramental actions, wherein God offereth Himself freely unto us, or when we be about to sing the songs of Sion, then it is that we must use all good means to keep us waking, Col. iv. 2, because we are every hand-while apt through our sluggishness to take a nap and thereby to endanger our souls to those ravenous and hellish fowls, who take their chief delight in the works of darkness, and are ready to seize upon us if they find us sleeping.

*Ulyss. Aldrovand. Ornitholog. Lib. i. Plin. Nat. Hist. Lib. x. Ut
seipsum servet non expergisceris? Horat. Ep. vii.*

1498. *Magistrates, Ministers, &c., to be Men of Courage.*

ELVIDIUS PRISCUS, being commanded by Vespasian either not to come into the senate, or being there to speak nothing but what he directed ; made answer, that being a senator, it was fit he should go into the senate, and being there, it was his duty to speak in his conscience what he thought to be true ; and then being threatened, if he did so, he should die, further added : That he never as yet told him that he was immortal ; and therefore, said he, do what you will, I will do what I ought ; and as it is in your power to put me unjustly to death, so it is in my power to die resolvedly for the truth. Here now was a brave spirited heathen, fit for Christian imitation ; for he can never be a faithful man, that is afraid to speak his mind. Men of public employment for the people's good, must and ought to stand up for the truth, to be men of courage, men of resolution, not fearing the frowns of any whatsoever ; not echoing out the dictates of others, but freely speaking their own thoughts without any fear at all.

Suetonius in Vita. Reipublicae causa te exponens et non cedens neque fugiens, &c. Aquin. de Regim. Princip.

1499. *To be Temperate in Meat and Drink.*

DANIEL was afraid of taking liberty to his flesh in eating the king's meat, Dan. i. 8. Mean was the provision of John the Baptist, his fare was locusts and wild honey, and yet there was not a greater born of a woman before him, Matth. xi. 11. A few loaves and a little bread was Basil's provision. And Jerome reports of Hilarion, that he never did eat anything before the sun went down, and that which he did eat at any time was very mean ; nay, Jerome himself lived very abstemiously with cold water, and a few dried figs, for to eat anything so much as boiled was accounted luxury ; and to make up the mess, St. Augustine hath such an expression concerning himself as this, *Hoc me docuisti, Domine, &c.*, Thou Lord, hast taught me this, That I should go to my meat as to a medicine ; he meant, as not to satisfy his appetite, but to repair nature. Thus it hath been the care of all God's dearest servants, to keep down their bodies, to club them down, so signifies the word *ὑπωπιάζω*, 1 Cor. ix. 27, to deny contentment to the flesh, not making the least provision for it, so that they have in

their several generations become eminently instrumental to God's glory; whereas they that cater only for their bellies, have their brains sunk down into the quagmire of their bellies, so that their parts, those gifts of understanding they were wont to have, are as the light of a snuff of a candle fallen down in the socket, even drowned with the filth of their intemperance, being fit for nothing.

Epist. ad Julianum. *Epist. 22, ad Eustach.* *Confessionum Lib. x.*
David Pareus in locum. *Vina Venusque nocent,* *Horrendumque humano*
in corpore monstrum est. *Virgil.*

1500. *Consideration of the Shortness of Life, to be a Memento of Death.*

It is reported of the birds of Norway, that they fly faster than the fowls of any other country, not because nature hath given more nimbleness or agility to their wings, but by an instinct; they knowing the days in that climate to be very short, not above three hours long, do therefore make the more haste to their nests. Thus should every one of us do, and strange it is that we do not so. Shall birds make such use of their observation, know their appointed time? Jer. viii. 7. Then let us practically, knowing the shortness of our lives, by a speedy and seasonable repentance make haste to our home, the house appointed for all living, Job xxx. 23.

Olaus Mag. Hist. Septentrional. *Vive memor quam sis avi brevis.*

1501. *Practice of the Law abused.*

FERDINANDO, King of Spain, when he sent Pedrarias to be governor of the Western Islands, forbade him to take any lawyer or advocate along with him; his reason was that they might not sow the seed of suits, where there were none before: and it was usually put on by King James, in a cautionary way, upon the convention of any parliament, that they should have a care of the wrangling lawyer (and another sort of peevish people) in a more especial manner. Not but that the laws are right, but the practice of them is much abused. God and men have made them righteous, but the lawyers have found out inventions. They are *virgines in calamo*, pure virgins as they were first penned, but *meretrices in foro*, prostituted whores as they are pleaded; lawyers being now like the physicians in Christ's time, on whom the poor widow had

spent all that she had, and was never the nearer to her health ; so men may spend their money, and lose a great deal of precious time in running after lawyers, and in the end be in a far worse case than they were at the beginning.

Rerum Ger. Scriptores. R. Willan, *Conspiracy against Kings, God's Laughter, a Sermon at Court, 1627.*

1502. *Flesh and Blood not to be Harkened unto.*

It is reported of a young man, that he had devoted himself to a religious life, whereupon his parents disliking that way, wrote divers letters unto him to dissuade him ; but he being resolved to go on, when any letters came afterwards directed to him, he would not so much as open them, but threw them into the fire. And thus it is, that a man is no sooner entered into a trade of godliness, and shall give up his name unto Christ, but flesh and blood will be ready to come in and say : Spare yourself, what need you do thus and thus, you may do well enough at last. This now is destructive counsel, pleasing damnation ; hearken not to it, throw away these letters, these carnal suggestions ; do not by any means answer them ; but be resolved in thine heart, and say : I know in whom I have believed, I did not choose this way rashly, but I felt the power of God upon my heart before I made my choice, and I had grounds and arguments for my so doing, and whatsoever can be suggested to the contrary, I will not give ear unto it.

Joh. Cassiani Collat. Lib. ii. Jer. Borogh's *Moses' Choice.*

1503. *The Benefit of Meditation as to the Mollifying of the Heart.*

WAX, when it is laid in cold places, becomes so hard and stiff, that it will break rather than bow ; but being laid in the sun, becomes soft and pliable, fit for any impression. So when we neglect the duty of meditation on good things, our hearts being changed from God, wax hard and obdurate ; but when by meditation we draw nigh unto Him, the beams of His favour shining upon our hearts do make them soft and flexible, and fit for any holy impression that He shall be pleased to stamp upon them.

J. Downham's Guide to Godliness. M. Ficinus in *Dionys. Areopagite. de Div. Nom.*

Thus it was of old, they thought then to gain men's devotion by outward pomp and bravery, yet when wooden chalices came in, that things were carried in a lower way, the ministry lost nothing of its lustre ; whereas many ministers think, if they should be poor and mean, every one would condemn their ministry, hence they fondly imagine, that the way to have the ministry respected, is to get great livings, but they are quite out, that will not do it, for it is piety, not promotion, that makes up a godly minister ; and a poor godly man that exerciseth his function conscionably, will gain more respect than any other dignitaries whatsoever.

Laurent. Surius in Vita.

1512. *Friendship Tried in Times of Affliction.*

It is reported of Herodias, wife to Herod the Tetrarch, who when the emperor had deprived her husband of the tetrarchy, and banished him into France, understanding that Herodias was Agrippa's sister, gave her all her husband's estate, supposing that she would not go along with him ; but she answered the emperor, saying, There is a cause that hinders me from partaking the benefit of your bounty, the affection I bear to my husband: because I have shared with him in his felicity. Whereupon the emperor being displeased with her answer, banished her likewise. Memorable is that also of David's brethren, and those of his father's house, who when they heard of his being in the cave of Adullam, sleighted the forfeiture of their goods, and venturing the displeasure of Saul, went down to comfort him, 1 Sam. xxii. 1. And thus it is, that true friendship is best tried in times of affliction and distress ; a brother, a friend, a wife, is for the time of adversity, Prov. xvii. 17. Away then with those summer-birds, those false-hearted friends, that like ditches are full in the winter season, but dry in the heat of summer, when we have most need of them.

Josephi Antiquit. Jud. Lib. xix. cap. 9. Amicus certus in re incerta, &c.

1513. *Natural Wants and Weaknesses not to be Objected against the Practice of Divine Meditation.*

MEN that are sick and weakly in their bodies, do not altogether abstain from food and physic, but rather use them that they may

madmen out of their wits ; but if he come nearer and nearer, and hear the melodious sound of the music, and observe their art in all they do, how the musicians keep their time, and the dancers their measures, then he will be of another mind. And so men of the world look upon the ways of godliness as very uncomfortable, and upon the people of God as afar off, and think them madmen to take such strict courses ; but if they would come nearer and observe their ways, and see the equity and reason, and observe the excellency and beauty that is in them, they would soon be of other minds ; and find for certain, that the service of God is perfect freedom, and that His servants are the only merry people in the world.

Jer. Borogh's Moses' Choice. Cæcus non judicat de coloribus.

1506. *The Necessity of Divine Meditation.*

It is generally observed that a man which casteth up his food soon after he hath eaten it, may, by the virtue of some small relics that remain behind in the stomach, live for a good time in a weak state and poor plight, but will never be fat, healthy, and strong, if the meat be not retained, concocted, and applied to the several parts. Thus meditation is the food of our souls, or the very stomach and natural heat whereby it is digested ; well may our souls live a kind of spiritual life by hearing and reading the Word, yet for want of meditation, and thinking of it afterwards, they retain little of that spiritual food, but cast up all again, saving some small remainders which, upon occasion, will come into their minds ; yet for all this, they cannot be in any good plight, or have any spiritual growth, unless they digest what they hear and read by meditation, and making it truly their own by applying it home to their own souls and consciences.

J. Downham's Guide to Godliness. Animæ viaticum est meditatio. Bern. in Cant.

1507. *A Wife to be an House-wife.*

THE Grecians had a custom, that when the new-married wife was brought home to her husband's house, they burnt the axle-tree of the waggon before the doors, to show, that she must now dwell there, and not depart thence ; and the Romans had a custom, that when the bride came to the entry of her husband's house, the bridegroom took her by the wings of her gown, and lifted her so

high, that she struck her head and the door-post together, and so set her within the doors, to teach her by the remembrance of that blow, not to go often forth out of her husband's house ; and the Egyptians did give no shoes unto their wives, but suffered them to go barefoot, because they should abide at home. Hence it is that a woman is compared to a snail, that never goes abroad but with her house upon her head. When her husband provides things necessary abroad, she must be careful to order them at home, not to be gadding abroad, but to keep at home, her greatest virtue being not to be known of any but her husband.

Cael. Rhodogin. Lect. Var.
Moral.

Carolus Sigonius, de Repub. Rom.
Uxor bona cara supellex.

Plutarch,

1508. *Few or no Friends to be found in Time of Adversity.*

As it is with the deer that is hunted, when the huntsman goes into the park, he rouses the whole herd, and they all run together ; but if one be shot, and they see the blood run down, they will soon push him out of their company : or as a man being in his travel upon the road, and there being a sun-dial set up in the way ; if the sun shine, he will step out of his way to take notice of it, but if the sun do not shine, he will go by a hundred times and never regard it : so let but the sun of prosperity shine upon a man, then who but he ? *multos numerabit amicos*, he shall have friends more than a good many ; but if a cloudy day come and take away the sunshine, *solus erit*, he may easily number his acquaintance ; and so when a man goes on in the credit of the world, he shall be welcome into all companies, and much made of by every one : but if he come once to be shot, and disgrace put upon him, then he shall soon perceive a cloud in every man's face, no one so much as regarding him.

Jer. Borogh's Moses' Choice. Nil tamen attuleris, &c.

1509. *Divine Meditation, the Beginnings whereof in the Matter of Practice, very difficult.*

DOCTRINE *radix amara, fructus vero dulcis*, is a saying as old as true ; children in all ages have found it so. What discouragements and difficulties have they ever found in their first entrance

to learning ! But having made some progress therein, the nut being once cracked, and they tasting the sweetness of the kernel, go on with cheerfulness and delight, through all difficulties whatsoever, and so in time become eminently instrumental in church or commonwealth. So the greatest difficulty is in the first beginnings of the exercise of divine meditation, it being a thing so harsh to corrupt nature, so repugnant to carnal principles ; yet for all that, use and practice will make it easy and familiar ; besides, the sweetness that we shall find therein, and the benefit that we shall reap thereby, will make a rich return for all our pains and labour ; the thought of tediousness will be taken away, so that we shall perform the work with alacrity of spirit here in this world, and be fitted for saints in that which is to come.

Joh. Downham's Guide to Godliness.

Aegre quidem, sed faciamus tamen.

1510. *Men to Bear with the Infirmities of their Wives.*

KING TAXILES said unto Alexander, when he came to war against the Indians, *Τί δεῖ πολέμων καὶ μάχης ἡμῖν*, &c., Why should we make war one against another, neither of us want either food or raiment ; if thou be less than I, receive benefits of me ; and if thou art greater, I will take courtesies from thee ; hereupon they were both friends. So if our infirmities be more than our wives, why should we be grieved to bear with theirs, seeing they bear a great deal with us ? If their infirmities be more than ours, why hath God made us the stronger, but to be the better able to bear the infirmities of a weaker vessel ? If we bear with one another, patience healeth what offence wounded ; but if the one be fire, and the other flax, then nothing can follow but combustion, even the flames of contention and debate.

Plutarch, in Vita Alexandri.

Nath. Shute's Sermon, at St. Mildred's, Poultney, Lond., 1636.

1511. *Piety, not Promotion, that Makes up a Godly Minister.*

It was the speech of Boniface, that was a martyr, on one asking him whether it were lawful to give sacramental wine in a wooden cup : Time was, said he, when there were wooden chalices and golden priests, but now there are golden chalices and wooden priests.

Thus it was of old, they thought then to gain men's devotion by outward pomp and bravery, yet when wooden chalices came in, that things were carried in a lower way, the ministry lost nothing of its lustre ; whereas many ministers think, if they should be poor and mean, every one would condemn their ministry, hence they fondly imagine, that the way to have the ministry respected, is to get great livings, but they are quite out, that will not do it, for it is piety, not promotion, that makes up a godly minister ; and a poor godly man that exerciseth his function conscionably, will gain more respect than any other dignitaries whatsoever.

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MEN that are sick and weakly in their bodies, do not altogether abstain from food and physic, but rather use them that they may

recover their strength again ; and though their appetite is small, yet they force themselves, that by eating a little and a little, they may get a stomach. Shall a man that is dim-sighted, shut the windows because the house is dark ? Shall he not rather open them to let in the light, that he may the better see to go about his business ? And the colder a man feels himself, the more needful he thinks it to come to the fire and warm himself, or use some exercise, that so he may recover his natural heat. Thus in like manner the sight of our own natural wants and weaknesses is not a sufficient plea to bar us from the exercise of divine meditation, but rather incite us thereunto, it being an excellent means to clear up our sight, to enlighten our minds with more knowledge, to get spiritual health and strength, and to warm our cold and frozen hearts, that so by God's assistance we may perform service unto Him with more heat of godly zeal and fervour of devotion.

J. Downham's Guide to Godliness. Sed contra audentior ito.

1514. *The Greatest Boasters the Smallest Doers.*

ERASMUS, in his Adages, reports of a young man that had travelled many countries, and at last returning home, began to praise himself in every company ; and amongst many his other excellent feats that he had done, he said, that in the Isle of Rhodes, he out-jumped all the men that were there, and all the Rhodians could bear him witness of the same. Whereupon a stander by said, Ἰδοὺ Ῥόδος, ἰδοὺ πρῆγμα, If thou sayest true, think this to be Rhodes, and jump here ; and then he could do just nothing, but hid his face for shame. Thus, as those sticks that send forth most smoke, do afford least heat ; so those men that are the greatest boasters, are for the most part the least doers, according to our English proverb, Great boast and small roast. Alas ! what are words ? mere vanity, if not attended with deeds ; hence is that saying, *Loquere ut te videam*, So speak, that I may see you ; make no more words, but what may be demonstrated by deeds in view of all men.

Hieron. Thryverus in Hippocrat. Aphorism. Minima possunt qui plurima jactant. Thryverus.

1515. *God Rewarding the Least Good done to His People.*

It is reported of Herod Agrippa, (the same that was eaten up of worms, Acts xii. 23,) that being bound in chains, and sent to prison by Tiberius for wishing Caius in the empire, one Thaumastus, a servant of Caius, carrying a pitcher of water, met him, and Agrippa being very thirsty, desired him to give him drink, which he willingly did; whereupon Agrippa said, This service thou hast done in giving me drink, shall do thee good another day. And he was as big as his word; for afterwards when Caius was emperor and Agrippa made King of Judea, he first got his liberty, then made him a chief officer of his household; and after his decease, took order that he should continue in the same office with his son. How much more then shall Christ reward those that shall give to His distressed members but a cup of cold water (one of the least readiest and meanest refreshments that may be) in the midst of their afflictions! Shall not he that receiveth a prophet in the name of a prophet, have a prophet's reward? Matth. x. 41, 42. Yes, surely they shall not be unrecompensed, when Christ shall appear in His glory, He will own them before men and angels.

Josephus de Antiquitat. Jud. Lib. xviii. cap. 8. Grave nimis est ut fructu laboris sui fraudetur bonus, &c.

1516. *Want of Matter not to be Pretended against the Practice of Divine Meditation.*

Look but upon an earthly-minded man, and he will have matter enough to think and meditate upon in worldly things, if it were for a whole year together, building, as it were, castles in the air, busying himself about things that are not, or ever shall be; and herein they are such quick workmen too, that they can both gather their straw and burn their brick in full tale. Strange then! that any man should object the want of matter, or barrenness of invention in the meditation of things spiritual; whereas, did he but resort to God's storehouses (like the Egyptians to Joseph's), did he but open the large volume of the creation, and unclasp the book of Holy Scriptures, he might find abundant matter of meditation; besides the consideration of his own misery, his manifold sins and corruptions, wants and imperfections, God's great mercies

and blessings, the administration of His judgments, the workings of His Providence, &c., so that there is no want of good seed, no cause to complain of anything but the barrenness of heart, and averseness to good things, if there be not bringing forth fruit in a plentiful manner.

W. Strong's Sermon at Westminster, 1652.

Monstrat qualibet herba Deum.

1517. *More Comfortable to have a Strong Faith than a Weak one.*

As two ships sailing together, the one sound and well tackled, the other leaking and wanting sails, though both do arrive at the same port; yet not both alike disposed; the one comes in merrily and confidently, the other with much difficulty and doubting: so the strong in faith doth singingly walk towards Heaven, goes on comfortably and with full assurance, when they of little faith do but, as it were, creep thither with many doubts, great fears, and small joy; and therefore as it is no wisdom for any man to continue poor that may be rich, or to live in fear, when he may be free from it, so it is no point of wisdom, no piece of Christian prudence, for a man to content himself with a weak faith, when by any means he may increase it.

G. Williams, of the Church.

1518. *Men to be Forward in Promoting the Cause of God and Religion.*

FAMOUS is the story of one Terentius, a captain in the Emperor Valens' army, who returning from Armenia with a great victory, the emperor bade him ask what he would; he only desired as a recompence for all his service, That there might be granted a church to the orthodox in Antioch (where, to the honour of the place, Christ did, as it were, at first spread His glorious banner, Acts xi. 26), that they might freely meet there, and publicly join together in the service of their God. The motion, he could not but know, must be exceedingly unwelcome to the emperor, because he was an Arian; and so it proved, for the emperor tore his petition, and bade him ask something else; but Terentius gathered up the torn pieces of the paper, and said, *Hoc tantum desidero*, &c., This I ask as a reward of my service, and I will ask nothing else. Here was a free spirited man, a true Christian soldier, that

summed up all his service for the public in a humble petition for the church's good: *dic mihi musa virum*, show me such another. Do men improve their interest in great ones, and make such use of opportunities as may conduce to the good of God's cause and religion? They do not; it is too, too apparent, that men are too much biassed, too much self-ended, seeking *quæ sua*, *non quæ Christi*, their own things, not the things of Jesus Christ, Phil. ii. 21, preferring their own private gain and worldly profit before the advancement of God's true religion.

Theodoret, Hist. Eccles., Lib. iv. cap. 23. Si perit Ecclesiæ causa, periisse juvabit. Prosper. Theophilact. Anselm in loc.

1519. *God's Omnipresence, the Consideration of it to be a Restraint from Sin.*

It is the persuasion of Seneca to his friend Lucilius, for the better keeping of himself within compass of his duty, to imagine that some great man, some strict, quick-sighted, clear-brained man, such as Cato or Lælius, did still look upon him; and being come to more perfection, would have him to fear no man's presence more than his own, nor any man's testimony above that of his own conscience, and adds this reason, because he might flee from another, but not from himself, and escape another's censure, but not the censure of his own conscience. Thus, did but men set God before their eyes, and always remember, that His eyes are upon them, it would be a notable bridle to pull them back, and to hold them up when they are ready to fall into any sin, it would make them to watch over themselves, that they did not do any wickedness in His sight, who is greater than their consciences; and so upright in His judgments, that though conscience may be silenced for a time, and give no evidence, or be a false witness to the truth, yet it is impossible to escape His sentence, either by flight or any appeal whatsoever.

Joh. Downham's Guide to Godliness. Deus totus oculus est, &c. Aug. in Psalm cxx.

1520. *The Holy Scriptures to be Valued above all other Writings.*

JOSEPHUS, in his book of the Antiquities of the Jews, maketh mention of one Cumanus, a governor of Judea, that though he

were but a heathen, and a wicked man, yet he caused a soldier to be beheaded for tearing a copy of the book of Moses' law, which he found at the sacking of a town. And venerable in all ages, and amongst all nations, have been the books, that contained the laws either of their belief or policy ; as the Jews, their Talmud ; the Romans, the Laws of the Twelve Tables ; the Turks, their Alcoran ; and all pagans, the laws of their legislators. And shall not Christians have then an high esteem of the Holy Scriptures, and deem them (as the good old Christians did) to be the mirror of divine grace and man's misery, the touchstone of truth, the shop of remedies against all evil, the hammer of heretics, the treasury of virtue, the displayer of vanities, the balance of equity, and the most perfect rule of all truth and honesty ?

Joseph. Antiq., Lib. xx. cap. 4. R. Holdsworth's Serm., 1632. Schola celestis, eruditio vitalis, &c. Cassiodor. in Psalm cxv.

1521. *Men to be Forward in Frequenting the Ordinances of God.*

IT is a note of Mr. Calvin's upon that text, Seek ye my face, Psalm xxvii. 8, that superstitious people will go on pilgrimage to the image of such a lady, or such a saint, or to visit the monument of the sepulchre at Jerusalem, and they will go over mountains, and through strange countries ; and though they be used hardly, and lose much of their estates, sometimes in perils of false brethren, other times in the hands of Arabian robbers, they satisfy themselves in this, I have that I came for. Alas ! what came they for ? the sight of a dumb idol, a mere nothing. If they then will endure such hardship for the sight of a mere empty shadow, how much pains should we take to see God in his ordinances ? What though the way to Sion lie through the valley of Baca, Psalm lxxxiv. 6. Surely when God moves the hearts of men to join with His people, a little difficulty cannot hinder them, they will be content to go through the valley of tears, so as they may appear before God in Sion ; they will go through thick and thin, rather than not go to church at all. And thus as it is prophesied of the church of God, that she should be called, sought out, *i.e.*, sought unto, or sought after, Isa. lxii. 12, it is heartily to be wished that it might be so, a place had in high estimation and regard, which out of respect and devotion, men would repair and resort unto, encouraging others also so to do, saying : Come, let us go up to the mountain of the

Lord, that our hearts may be refreshed with the consolations of our God in the way of His ordinances.

Jer. Borogh's Moses' Choice.

*Per ardua virtus.
in Isa. lxii. 12.*

Notæ divers. ministr.

1522. *Experimental Knowledge the only Knowledge.*

It is well known that the great doctors of the world, by much reading and speculation, attain unto a great height of knowledge, but seldom to sound wisdom, which hath given way to that common proverb, The greatest clerks are not always the wisest men. It is not studying of the politics that will make a man a wise councillor of state, till his knowledge is joined with experience; which teacheth where the rules of state hold, and where they fail. It is not book-knowledge that will make a good general, a skilful pilot, no not so much as a cunning artisan, till that knowledge is perfected by practice and experience. And so surely, though a man abound never so much in literal knowledge, it will be far from making him a good Christian, unless he bring precepts into practice, and by feeling experience apply that he knows to his own use and spiritual advantage.

Jos. Shute's Sermon at Merc. Chapel, Lond., 1629.

Experientia docet.

1523. *The Church of the Gospel, its Amplitude above that under the Law.*

THE Samaritan's inn was called *πανδοκείον*, because it gave entertainment to all strangers, Luke x. 34. In St. Peter's sheet were all sorts of creatures, four-footed beasts, and creeping things, Acts x. 11. The net mentioned in St. Matthew's gospel caught all kind of fish, chap. xiii. 47. Ahasuerus' feast welcomed all comers, Esth. i. 3. Such is the church of the Gospel in its amplitude: the prophetic Gospel was hedged in and limited within the pale of Palestine; but the apostolical Gospel is spread over the face of the whole earth. Then it was *lux modii*, a light under a bushel, now *lux mundi*, the light of the world; then the prophets sang, *In Judæa notus est Deus*, in Jewry is God known, His name is great in Israel, Psalm lxxvi. 1, but now we sing, *Laudate Dominum omnes gentes*, Praise the Lord all ye nations, Psalm cxvii. Then the name of Christ was an ointment kept close in a box; but now it is an

ointment poured out. And lastly, then the church was a garden enclosed, a fountain sealed up, but now it is a springing well, that overflows the world to renew it, as Noah's flood did to destroy it.

Edm. Leigh, Crit. Sacra. Matth. Stiles' Sermon at St. Paul's, Lond., 1627.

1524. *The Company of Wicked Men to be Avoided.*

It was once the prayer of a good gentlewoman, when she was to die, being in much trouble of conscience : O Lord, let me not go to hell, where the wicked are, for, Lord, thou knowest I never loved their company here ; the same in effect, though not in the same words, was that of holy David, Lord, gather not my soul with sinners, Psalm xxvi. 9. Thus if men would not have their souls gathered with wicked men hereafter, they must take heed of joining with them here ; can God take it well at any man's hands, to go and shake hands with His enemies ? God Himself will not so much as reach out His hand to the wicked. Why then should any of us do so ? Can we be in any place where we see God dishonoured, and sit still as though not concerned therein ? Certainly, the sight of sin, wheresoever, or by whomsoever it is committed, should cause horror in the soul, Psalm cxix. 53, it should make us forbear coming into such wretched company.

Jer. Borogh's Moses' Choice. Biblia, vulgat. edit.

1525. *Time Misspent, to be carefully Redeemed.*

It is observable, that when men have misspent their youth in riotous living, neglected all means of thriving, and prodigally wasted their estates, but coming to riper years, and being beaten with the rod of their own experience in the sight of their folly, do not only desist from their former lewd courses, but are sorry and ashamed of them, and set themselves with so much the more care and diligence to recover and repair their decayed estates, and with the greater earnestness use all good means of thriving ; and he that being to travel about important business nearly concerning his life and estate, if he have overslept himself in the morning, or trifled out his time about things of no worth, when he sees his error and folly, he makes the more haste all the day following, that he may not be benighted, and so coming short of his journey,

be frustrated of his hopes. And thus must every good Christian do, labouring with so much the more earnestness after the spiritual riches of grace, and assurance of his heavenly hope, by how much the longer he hath neglected the spiritual thrift; and travelling so much the more speedily in the ways of God, by how much the longer he hath deferred his journey, and loitered by the way, fearing (as the apostle speaketh) lest a promise being left of entering into God's rest, he come short of it, Heb. iv. 1.

J. Downham's Guide to Godliness. *Validis incumbere remis. Plus vigila semper, &c.*

1526. *Sacrilege, the Heavy Judgments of God depending thereon.*

POMPEY THE GREAT, who is noted by Titus Livius and Cicero, to be one of the most fortunate soldiers in the world, yet after he had abused and robbed the temple of Jerusalem, he never prospered; but, *velut unda supervenit undam*, as one wave followeth another, so ill successes succeeded to him, one on the neck of another, till at last he made an end of an unhappy life by a miserable death. Many more examples of the like nature are recorded to posterity. To what purpose? To forewarn them of the heavy judgments that depend upon all sacrilegers, that as the ark of God could find no resting place amongst the Philistines, but was removed from Ashdod to Gath, from Gath to Ekron, and so from place to place, till it came to its own proper place; so shall it be with the goods of God's church, of what nature soever, being wrung out of the church's hands by violence, *quæ maligne contraxit pater, pejori fluxu refundet hæres*, that which the father hath so wickedly scraped together, the son shall more wickedly scatter abroad, and so it shall pass and repass from one to another until it be far enough from him and his, for whom it was collected, so that the outside of all his goodly purchase will be the judgment of God against himself, and the curse of God to remain upon his posterity.

Josephus, *Antiquitat. Lib. xiv. cap. 8.* *A sacris abstinendæ manus.*
Pet. Blesens. Epist. 10.

1527. *Nothing but Eternity will satisfy the Gracious Soul.*

WHEN there were several attempts made upon Luther, to draw him back again to the Romish side, one proposed a sum of money

to be offered unto him. No, that will not do, says another; *illa bestia Germanica non curat argentum*, &c., that German beast cares not for money, nor any temporal thing whatsoever; and so they ceased any further tampering that way. Such was the Christian resolution of those forty martyrs under the persecution of Licinius the emperor, A.D. 300., that when Agricolaus his chief governor, and one of the devil's prime agents, set upon them by several ways to renounce Christ, and at last tempted them with money and preferments, they all cried out with one consent, ὦ αἰδιότης, ὦ αἰδιότης, χρήματα δίδως τὰ ἀπομένοντα, &c., O eternity! eternity! give money that may last for ever, and glory that may never fade away. Nothing but Jesus Christ and Him crucified will serve St. Paul's turn, 1 Cor. ii. 2. And thus it is, that nothing but eternity will satisfy the gracious soul; let all the world, the things of heaven and earth, present themselves to the soul by way of satisfaction, it will say, What are ye? temporal or eternal? If temporal, away with them; but if they bring eternity along with them, if the inscription of eternity be set on them, then it closes with them, and is satisfied in the sweet enjoyment of them.

Melch. Adamus in Vita.

Basil Magn. Hom. in xl. Martyres.

1528. *The Ranters' Religion.*

It is reported of the Lindians, a people in the Isle of Rhodes, who using to offer their sacrifices with curses and execrable maledictions, thought their unholy holy rites were profaned, if that, in all the time of the solemnity, *vel imprudenti alicui exciderit verbum bonum*, any one of them at unawares should have cast out or let fall one good word. Such is the irreligious religion, and desperate carriage of a wretched crew, called Ranters, whose mouths are filled with cursing and blasphemous speeches, and that in such a horrid and confused manner, as, if Pythagoras' μεταμψιχῶσις were to be credited, a man would think Rabshakeh's soul had been transported into their bodies, their dialect being alike devilish, their language *semblable*.

Herodotus.

Strabo.

Lactant. de Vero Dei Cultu.

Atque Deos atque astra

vocant crudelia, &c. Virgil.

1529. *Flatterers to be Avoided.*

WHEN Xerxes with his multitudinous army marched towards Greece and asked of his friends, what they feared most; and one said, that when the Greeks heard of his coming, they would fly away, before he could come near them; another said, he feared the air had not room enough for the arrows of his army; another feared all Greece was not sufficient to quarter his soldiers in; and then Damascerus, the philosopher, said, he feared that all those parasites would deceive him. And no wonder, for many men have been eaten up and cheated out of their whole estates by such dissembling and devouring caterpillars; *adulationis unctio est domorum emunctio*, the oil of flattery hath soaked up many a good family; *Plus nocet lingua adulatoris quam gladius persecutoris*, saith another, a flatterer's tongue doth more mischief than a persecutor's sword; so that better it were for men to live *εἰς κόρακας*, amongst ravens, than *εἰς κολακας*, amongst flatterers; for ravens feed only upon dead carcasses, and flatterers feast upon living men; they are therefore to be banished from our ears, or at the least, no ways trusted, and by no means countenanced, which if they be, it is to be feared they will not only deceive us, but also destroy us, Prov. xxvi. 28, and mislead from the ways of goodness.

Trog. Pomp. Hist. *St. August. in Psal. xvi.* *Diog. Laert. in Vita Diog. Cyn.* *Adulatores sunt hostes et scintillæ Diaboli.* *Jerome, in Prov. i.*

1530. *The Vanity of Temporal Things compared with those Eternal.*

ABULENSIS, setting out the vanity of all worldly excellency, observes that those who have been the most glorious in what man accounts excellent, have had inglorious ends, whereby their splendour hath been much eclipsed; as in Samson for strength, and what a contemptible end had he; Absolom for beauty, Ahithophel for policy, Asahel for swiftness, Alexander the Great for conquests, yet poisoned in the end. And he instanceth also in kingdoms, as that of the Assyrian, the Chaldean, Persian, Grecian, and Roman; how soon were they gone! He might have added commonwealths, for be they never so well settled they must have their ending too.

Com. in ii. Reg. cap. 15, qu. 30, et in cap. 17, qu. 21.

1531. *Crowns have their Periods, Length of Days their Date, Triumphs their Tombs, Felicity its Fate.*

SUCH then is the vanity of all temporal things, compared with those eternal; the beauty of all worldly things being but as a fair picture drawn upon the ice that melts away with it; the fashion of this world passeth away, and did but worldly men consider, what is become of all those that have had as great dealings, and as many merry meetings as they, and have indulged the flesh as much as they, that they are gone, rotten in their graves, and their souls, it may be, crying under the wrath of an infinite God, and all their bravery and delights at an end, they would then leave doating on the world, and fix their hearts upon things that shall make for their eternal and everlasting good.

Jer. Borogh's Moses' Choice. Sic parvis est componere magna, &c.

1532. *Ceremonies of the Church not to be any Cause of Separation.*

PLINY in his *Natural History* reporteth of hedgehogs, that having been abroad to provide their store, and returning home laden with nuts and fruit, if the least filbert fall but off, they will in a pettish humour fling down all the rest, and beat the ground for very anger with their bristles. And such is the peevish fancy of many strait-laced Christians amongst us, (such as in themselves are bells of passing good metal, and tuneable enough, though by the artifice of some miserably rung out of tune,) that will leave our church, and remain obstinate for trifles and accidents, ceremonies, things in themselves adiaphorous, indifferent, and harmless, that fire hath tried them to be but stubble and straw controversies, easy to be moderated, if malice and prejudice make not men irreconcilable, 1 Cor. iii.

Will. Barlow, Defence of Art. of Relig. W. Laud, Ep. Ded. in Reply to Fisher.

1533. *The Tongue for the most part a Mischievous Member.*

ÆSOP being sent by his master to buy all the best meat he could get in the market, bought all tongues; and being sent again to

buy all the worst, he bought all tongues again ; being demanded why he did so, answered, That no flesh was better than a good tongue, nor any worse than a bad tongue. And most true it is, (as Bias told Amasis, King of Egypt,) the tongue is the best and worst member of the body, for the most part an unruly mischievous member, *lambit et lædit*, a killing and destroying member, a dangerous weapon, and the worst of all other weapons ; the stroke of a sword may be borne off, the shot of an arrow may be shunned ; or if not, the wounds may be healed, but there is no way to escape a poisoned tongue, no salve to cure it ; hence it is well observed, that a word and a pest grow upon the same root in Hebrew, signifying that the plague and an ill tongue go together.

In Vita Æsopi.

Plutarch.

Lingua mali pars pessima servi.

Juvenal.

Saintes Paginni Thes. Ling. Sanct.

1534. *In the midst of Worldly Enjoyments to mind Eternity.*

THERE is a notable story of one Theodorus, a Christian young man in Egypt, who, when there was a great deal of feasting with music in his father's house, withdrew himself from all the company, and being got alone, thus thought with himself, Here is content and delight enough for the flesh, I may have what I desire, but how long will this last ? this will not hold out long : then falling upon his knees to God in prayer ; O Lord, says he, my heart is open unto Thee, I indeed know not what to ask, but only this, Lord let me not die eternally ; O Lord, thou knowest I love Thee, O let me live eternally to praise Thee. And then, when his mother came to him, and would have had him come into the rest of the company, he made an excuse and would not, only upon this meditation, because he saw this could not hold out long. And thus it is heartily to be wished that the sons of men, when they find their hearts beginning to be let out upon any temporal good, when they are in the midst of all their worldly delights and pleasures, would think upon eternity, and reason with themselves thus : I am now in the midst of all temporal enjoyments, but will they hold out ? I was made to abide for ever, I was made for that God that must abide for ever ; what are a few hours here ? if years, they are nothing to eternity : those that abide longest in the fruition of health and prosperity, their time is but a bubble, they are gone, and the memory of them is perished. Xenophilus in Pliny, (Lib. vii. cap. 7.)

lived an hundred and five years without any sickness ; but what is that to eternity ?

Jer. Borogh's Moses' Choice. Sursum corda.

1535. *Popery, a mere Heap of Confusion.*

It is said of the nabis, a beast in Egypt so called, that it hath the shape of several beasts ; and of Hannibal's army, that it consisted *ex colluvie omnium gentium*, of the very scum of all nations. Thus the whole body of popery is nought else but a very amassed lump of pagan rites, and old heretical dregs, as in their purgatory, idolatry, sacrifice for the dead, holy water, free-will, challenge of the church, merit of works, renouncing of Scriptures, &c ; so that as Josephus said of Apion's writings, that they were *ψεῦσματα σολυχυντικά*, a mere dunghill of shameless untruths, rather than orthodox verities, a mere heap of trash and trumpery.

Plin. Nat. Hist. Lib. vii. cap. 18.

1536. *Children to have a Care how they Marry without Consent of Parents.*

TERTULLIAN, the African father, writing to his wife concerning marriage, closeth all with a piece of admiration, *Unde sufficiam ad enarrantam felicitatem ejus matrimonii, quod Ecclesia conciliat, confirmat oblatio, &c.* ? O how shall I be able sufficiently to describe the happy state of that couple, whom the church hath joined, prayer and thanksgiving have confirmed, angels in heaven proclaimed, and the parents on earth approved ? Such were those of Rebekah, Gen. xxiv., and the woman of Timnath, Judges xiv. ; the one for Isaac, the other for Samson, though both appointed by God, yet consented thereunto by parents on all sides. But on the other side, O how miserable is the state of that pair, who by contemning the advice and consent of their parents, do so highly offend God, that they can expect no blessing from God, till with weeping tears they have sued unto God for pardon, and by all possible means of submission and humiliation (which is the best plank after shipwreck) sought to be reconciled to their parents, and labour in what they can to make a compensation for their former disobedience, with a care of conscionable walking before them.

G. Williams, of the Church.

Phil. Bosquieri Tabula Naufragii.

1537. *Afflictions of this Life, the Comfortable Use that is to be made of them.*

A SHIP, after a long voyage, being come into harbour, springs a leak; the master is somewhat troubled at it, and is never at quiet till it be stopped, so that it is an evil to him; yet he comforts himself in this, that it did not happen unto him when he was out at sea; that had been a great deal worse, and might have proved the ruin of them all. And thus it is for troubles and sorrows, there is a comfortable use to be made of them, so long as they happen to us in this life, we may say, they are upon us; but, (blessed be God) they are upon us here in this world, so that by a sanctified use to be made of them, they shall never be eternally upon us in the world to come. Hence is that prayer of St. Augustine, and of all good men, in his words: *Domine hic ure, hic seca, ut in æternum parcas*, Here, Lord, do what thou wilt with me, but spare me hereafter; and that of Fulgentius, *Da Domine patientiam hic, &c.*, Give patience here, Lord, and pardon hereafter; whatsoever my grievances are here upon earth, let me rejoice with Thee in Heaven.

Jer. Borogh's Moses' Choice. Dabit Deus his quoque finem. Virgil, Æn. 1.

1538. *Constancy of Holy Duties makes the Performance of them Easy.*

It is easy to keep that armour bright which is daily used, but hanging by the walls till it be rusty, it will ask some time and pains to furbish it over again; if an instrument be daily played upon, it is easily kept in tune; but let it be but a while neglected, and cast in a corner, the strings and frets break, the bridge flies off, and no small labour is required to bring it into order again. And thus also it is in things spiritual, in the performance of holy duties, if we continue them with a settled constancy, they will be easy, familiar, and delightful to us; but if once broken off, and intermitted, it is a new work to begin again, and will not be reduced to the former estate, but with much endeavour and great difficulty.

Joh. Downham's Guide to Godliness. Usus promptos facit.

1539. *Men to be Provident Christians.*

It is said that in the days of Solomon, Judah and Israel dwelt safely, every man under his vine, and under his fig-tree, from Dan

even to Beersheba, 1 Kings iv. 25, *i.e.* from one end of the country to the other. But then, at the very next verse following, it is said, And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. What! peace and plenty, horses and horsemen, *quam male conveniunt!* how can they stand together? Very well. No doubt, but this was one of the greatest points of Solomon's wisdom, to foresee a danger, and shun it, Prov. xxii. 3; in times of peace, to provide for war. And thus it must be the care of all good Christians, to be provident Christians, with Joseph, in times of plenty to lay up for times of dearth, Gen. xli. 49; now in the strength of youth to provide for the weakness of age; now in the time of gospel-light and knowledge to be stocked and stored with graces and gospel-promises to live upon in worse times.

Nat. Shut's Sermon at St. Mildred's, Poultny, Lond., 1627.

1540. *Hell-torments, the Eternity of them to be Considered.*

It is reported of a voluptuous young man, that could not endure to be crossed in his ways, and of all things he could not bear it, to be kept awake in the dark; but it so happened, that being sick, he was kept awake in the night and could not sleep at all. Whereupon he had these thoughts, What, is it so tedious then to be kept from sleep one night, and to lie a few hours in the dark? Oh, what is it then to be in torments and everlasting darkness? I am here in my own house upon a soft bed in the dark, kept from sleep but one night; but to lie in flames and endless misery, how dreadful must that needs be. These and such like meditations were the happy means of that young man's conversion; and by the blessing of God may be the like unto divers others, when they shall consider the eternity of hell-torments, that they are everlasting, for ever and ever, (a fatal soul-wounding expression,) when there shall be a suffering of as many years as there be sands on the sea shore, and stars in the firmament for their number, yet no comfort at all. Oh, this eternity of torments is the hell of hell. In the curse of Adam there was a *donec reverteris*: In the sweat of thy brow shalt thou eat thy bread, until thou return, &c. There is no *donec*, no time limited, no bounds set to the torments of the damned in hell, they are for evermore.

Hieron. Drexel. Consid. de Eternitate. Mors ibi semper incipit et deficere nescit. Greg. Moral. in Matth.

1541. *Christian Perfection to be Attained by Degrees.*

METEORS, soon after their first appearing, make the greatest show ; a fire of thorns, as soon as it is kindled, gives the fairest blaze, and makes the most noise and crackling ; and both of them decrease by little and little, till they disappear, whereas the morning light shineth more and more unto the perfect day, Prov. iv. 18. Mushrooms come to their perfection in one night's growth, but trees of righteousness of God's right planting, are still in growth, and bring forth most fruit in old age, Psalm xcii. 14. Summer fruits are soon ripe, and soon rotten ; but winter fruits last longer. Infants in the womb that make more haste than good speed, prove abortive ; whereas those that stay their time, come to their growth by degrees. And thus it is that we must think to aspire unto perfection, but in a gradual way ; not imagine that we can the first day, and in the beginning of our first conversion attain unto it ; for, as *nemo repente fit pessimus*, no man is made the worst at the first, so *nemo repente fit optimus*, no man is made the best all at once : which made a good old Christian cry out, *Nolo repente fieri summus*, &c., I would not upon the sudden attain to my highest pitch, but grow towards it by little and little. *Nondum apprehendi*, I have not yet attained, says the blessed doctor of the Gentiles, but I press hard forward, &c., Phil. iii. 14, and so must we, from knowledge to knowledge, from virtue to virtue, from faith to faith, from one degree of grace to another, unto a perfect man, and unto the measure of the stature of the fullness of Christ, Ephes. iv. 13.

Jer. Whitaker's Serm. at Westminster, 1650.
Festina lente.

St. Bernard, in Cant.

1542. *The Liar's Reward and Punishment.*

ÆSOP tells us a tale, how a town shepherd ran to the village where he dwelt twice or thrice, and told the people the wolves came, and were devouring their sheep ; but when they came out to rescue their cattle, they saw there was no such matter. At last, the wolves came indeed, and the shepherd ran into the town as before, crying out that his sheep were all at the mercy of the cruel wolves ; but the people being formerly deceived by this lying shepherd, would not believe him, nor step one foot out of doors to save their goods, until they were all destroyed by the savage

beasts ; his accustomed lies made them so diffident to believe the truth, that they were all undone by the bargain. And such is the reward of all liars, that they shall not be believed when they speak the truth ; as Demetrius Phalerius being asked, what was the fruit and reward of lying, answered, *Quod ne vera quidem dicentibus, deinceps, fides adhibeatur*, That after a man is known to be a liar, everything is questioned that he speaks ; let him have never so much gold in his chest, his words are but brass, and pass for nothing ; yea, he is no better than a dumb man in effect, for it is all one, whether one cannot speak, or cannot be believed when they do speak.

Aristotle, apud Diog. Laert., Lib. v.

1543. *In all our Doings to Think upon Eternity.*

AMONGST many other rites and ceremonies of elder times in the consecration of bishops, they had this speech made unto them, *Habeatis æternitatem in omnibus cogitationibus vestris*, Have eternity in all your thoughts. Whether it were so, *penes sit Auctorem* ; but certain it is, that at the decollation of the late Archbishop of Canterbury, Jan. 10, 1644, there stood on either side as he was to pass, a generation of people that echoed out unto him the like saying, Remember eternity (a sweet breath, had it not come from corrupt lungs ; a good memento, had it proceeded from sanctified hearts ; but it is much to be feared, that they spake rather *ex livore malitiæ, quam ex zelo justitiæ*, rather out of malice, than love to his soul, being not silent many days after in quarrelling his salvation). However, there is a right good and godly use to be made of the thoughts of eternity ; so precious are they, that if men would but spend one quarter of an hour of every day therein—thus thinking with themselves : This body of mine, though frail and mortal, yet must live for ever, and this soul of mine must live eternally ; it is too, too much time that I have spent in seeking after contentment for the flesh ; but what have I done for my soul ? what for eternity ?—it cannot be imagined what good such thoughts would do, for, without all doubt, there is many a blessed soul now in Heaven praising and magnifying God, that they were so well employed ; and too many in the neglect thereof, howling in hell for ever.

Jer. Borogh's Moses' Choice. In Vita ejus per anonym. Hieron. in Drexeltii Considerat. de Æternitate.

1544. *Gluttony Reproved.*

CLEMENS ALEXANDRINUS, in his book called *Pædagogus*, maketh mention of the sea ass, and citing Aristotle for his author, saith, That amongst all other living and sensible creatures, this only hath his heart in his belly, whom Epicharmus, an ancient poet, termeth *ἐκτραπελογάστῳ*, such an one as varies from the ordinary course of nature. And such are all they that do *indulgere genio*, pamper themselves, *quorum animi in patinis*, who mind nothing but their guts, and are given over to their carnal appetite, that they take more pains to satisfy it, than to please God; *ὡς ὁ θεὸς ἡ κοιλία*, whose belly is their god, Phil. iii., and as Tertullian sets them out, Their stomach is their altar, their belly is their god, their priest is their cook, their holy ghost is the smell of their meat, the graces of the spirit are their sauces, their kitchen is their church, &c. : thus being transformed from men to beasts, they are led more by their sense and appetite than by reason and religion, and have their gluttonous paunch the chief seat of their souls, not their hearts where it should be.

Pædag. Lib. ii. cap. 1. Aristot. Hist. Animal. Lib. ix. cap. 17. Ulyss. Aldrovandus de Piscibus. Tertullian, Lib. de Jejunio. O prodigiosa rerum Luxuries. Lucan.

1545. *Innovations in Church or State very Dangerous.*

AMONGST the Locrians there was a statute of that strictness, that whosoever desired to bring in a new law, he should come and declare it publicly in the market place before the people with a halter about his neck; that if his law was not thought meet to be enacted for the good of the commonwealth, he might presently be hanged for his desire of innovation. And good reason too, for it is very dangerous to innovate anything either in church or commonwealth; not but that it is in the power of supreme authority to change and correct such laws, as shall seem fit to be changed for the good of the people; yet according to the strict rules of policy that is not to be done neither, but upon pure necessity what apparent profit soever may be pretended to the contrary.

G. Williams, of the Church.

1546. *To be Careful how we Come under the Evil of a Reviling Tongue.*

DAVID, upon sad experience, compareth a wicked reviling tongue to three fatal weapons, a razor, a sword, and an arrow ; to a razor, Psal. lii. 2, such an one as will take off every little hair ; so a reviling tongue will not only take advantage of every gross sin committed by others, but those peccadilloes, the least infirmities, which others better qualified cannot so much as discern. Secondly, to a sword that wounds, Psal. lvii. 4 ; so the tongues of reproaching men cut deeply into the credit and reputation of their brethren ; but a sword doth mischief only near hand, not afar off ; and therefore it is in the third place compared to an arrow, Psal. lxiv. 3, that can hit at a distance ; and so revilers do not ill offices to those only in the parish or town where they live, but to others far remote. How much then doth it concern every man to walk circumspectly ! to give no just cause of reproach, not to make himself a scorn to the fools of the world ; but if they will reproach, (as certainly they will) let it be for forwardness in God's ways, and not for sin, that so the reproach may fall upon their own heads, and their scandalous language into their own throats.

*Jer. Borogh's Moses' Choice. Plena victoria est acclamatione tacere, &c.
Val. Episcop. in Serm.*

1547. *Correction of Children and Servants, how to be moderated.*

ST. JEROME writing to Celantia, a worthy matron, amongst much other good counsel that he there gives her, thus adviseth, *Familiam tuam ita rege et consue,* &c., That she should so govern her family, and cherish it, as that she should rather seem their mother than their mistress ; and draw from them reverence rather by loving benignity than rigorous severity : and he adds this reason : for that obedience is always more faithful and acceptable, which floweth from love, than that which is extorted by fear. Thus in the correction of children and servants (if there be no other help), justice must be observed : first, that there is a fault committed, and that the fault so committed deserveth punishment, and that the punishment do not exceed the quality of the fault, which will otherwise seem to rage and revenge than to chastise for amendment.

*Epist. de Institutione Matris-Familias. Cuncta prius tentanda, &c. Ovid.
Sed parcus utere loris. Id. Met. Lib. ii.*

1548. *Christians not to Revile and Reproach one another.*

It is a notable speech of one Nemon, that was a general of the Persian army, that when he was fighting against Alexander, one of his soldiers run upon Alexander's face with much ill language, and many opprobrious terms; the general hearing of it, smote him on the face, saying, I did not hire thee to reproach Alexander, but to fight against him. Thus if a heathen could not endure to hear that his enemy should be reproached, how much less will God bear it, to have His children reproaching one another? It was therefore a brave speech of Calvin:—*Etiamsi Lutherus vocet me Diabolum. &c.*, Although Luther call me devil, yet I will honour him as a dear servant of Jesus Christ; and so, though those that are our brethren do cast reproach upon us, we should honour the grace of God in them, and not cast reproach upon them again. It is more than enough, that the briars and thorns of the wilderness, such as are without, do tear the flesh, and rend the good names of Christians, let not them do it then one unto another.

Plutarch in Vita Alexandri.

Melch. Adamus in Vita.

1549. *A Child of God bettered by Afflictions.*

STARS shine brightest in the darkest night; torches are better for the beating; grapes come not to the proof till they come to the press; spices smell sweetest when pounded; young trees root the faster for shaking; vines are the better for bleeding; gold looks the brighter for scouring; glow-worms glisten best in the dark; juniper smells sweetest in the fire; pomander becomes most fragrant for chafing; the palm-tree proves the better for pressing; camomile, the more you tread it, the more you spread it. Such is the condition of all God's children, they are then most triumphant, when most tempted; most glorious, when most afflicted; most in the favour of God, when least in man's; as their conflicts, so their conquests; as their tribulations, so their triumphs: true salamanders, that live best in the furnace of persecution, so that heavy afflictions are the best benefactors to heavenly affections; and where afflictions hang heaviest, corruptions hang loosest; and grace that is hid in nature, as sweet water in rose leaves, is then most fragrant, when the fire of affliction is put under to distil it out.

Sam. Clerk's Preface to Martyrology.

Dolor hic tibi proderit olim. Ovid,

Amor. iii.

1550. *The Great Benefit of Repentant Tears.*

It is reported of a river in Sicily, wherein if black sheep be but bathed, their wool immediately will turn white: and it is well known that the waters of Jordan cleansed the leprosy of Naaman the Syrian, 2 Kings v. So whosoever he be that bathes himself in the pure fountain of repentant tears, shall be purged from all the filthiness of sin; though it be as red as scarlet, yet it shall be made as white as wool. And the reason is given by St. Ambrose: *Quia lacrymæ tacitæ quædam preces sunt, non postulant, sed merentur, non causam dicunt sed consequuntur*, Our tears are a kind of silent prayers, which, though they say nothing, yet they obtain pardon, and though they plead not a man's cause, yet they procure mercy from God's hands; as we find in St. Peter, *Non legitur quid dixerit, &c.*, he said nothing that we can read of, but wept bitterly, and obtained mercy.

Jul. Solinus. St. Ambrose in Luc. Lib. xix. Lacrymæ pondera vocis habent. Ovid, de Ponto, Lib. iii.

1551. *How to Bear the Reproaches of Men.*

DIONYSIUS having not very well used Plato at the court, when he was gone, he feared lest he should write against him, and therefore sent after him, to bid him have a care how he set out anything prejudicial unto him. Tell him, says Plato, I have not so much leisure as to think upon him. So we should let those that reproach us know so much from us, that we have not leisure to think of them; and though we should not be insensible, yet not to take too much notice of every reproach that is cast upon us; but as when the viper came upon St. Paul's hand, he shook it off, so when reproaches come upon our good name or credit, shake them off; for it is a dishonour to think upon them, as if we had nothing else to do.

Marsil. Ficinus in Vita Platonis. Nihil utilius quam tacere provocatis, &c. Valer. Episcop. in Serm.

1552. *The True Love of God will cause a Man to Love His Ordinances.*

If the wounded Jew in the parable, Luke x. 35, should have cast away the two pence which the Samaritan left to provide for him, it had been an argument that he neither regarded him nor his

kindness. And it was a sign that Esau loved not God, because he esteemed not his birthright. Thus the true love of God is far from us, if we set not a high esteem upon His ordinances, those pledges of His favour which He hath left with us; to wit, the Word and Sacraments; the Word, wherein we hear Him speak lovingly; and the Sacraments, wherein we see Him speak comfortably to us.

Tho. de Trugillo Thesaurus Concionat. Rex non diligitur si odio lex ejus habetur. Isidor.

1553. *The Vanity of Gay Apparel.*

It is a pretty observation of a Jewish Rabbi, that it was good policy for husbands to attire themselves below their ability, forso they might the sooner thrive; and to clothe their children according to their ability, so they might the better match them; but to maintain their wives beyond their ability, for so perhaps they might live in more peace than they should otherwise do. But now it is so, that husbands and wives, parents and children, masters and servants, are very vain in the matter of apparel, all of them antic and fantastic in garb and fashion; of many whereof it may be truly said, that when they have their best clothes on, they are in the very midst of their wealth; whereas a modest discreet man goes in a plain suit, but hath rich linings.

Joh. Plantavit. Florileg. Rabbinicum. Mollia indumenta animi molliem indicant. Bern. in Apollon.

1554. *Reproaches to be Borne Cheerfully, because God is concerned therein.*

As a man going to sea, if he know that the mariner hath skill, that he loves him, and hath promised that he will have a care of him, and that many others have had experience of his former industry, this is much; but when he considers that his life is the mariner's life, that being both in one bottom, if the one perish, the other cannot be safe, this now is full assurance, that, as far as the mariner can do it, it shall be well with him. Thus, in the matter of reproaches, and the cheerful bearing of them, were it that we only did know that God had a love to us, and were merciful to us, that were enough to assure us; but when we shall find that as God hath loved us, so He hath engaged Himself that He will stand by His people in the time of their suffering; add hereunto our own experience of God's gracious dealing with us in the day

of our trouble, this is somewhat more. But lastly, to rise somewhat higher, when we shall consider that it is God's own case, so that our reproaches and sufferings are His reproaches and sufferings, (as Luther, writing to Melancthon, at that time much distracted with fears concerning the church's good, *Si nos ruimus,ruit et Christus*, If we fall, Christ falls with us,) this may fully assure us in the cheerful bearing of them, because He is chiefly concerned in them.

Jer. Borogh's Moses' Choice. *Contumeliæ sunt Christi insignia, &c. Thry-verus.*

1555. *The True Love of God will cause Familiarity with God.*

WHERE there is love, free from jealousy, betwixt man and wife, they are, as it were, incorporated; they think themselves never better than when they are in one another's company, talking and discoursing together, laying open each other's griefs, and making one another partaker of each other's comforts. So we must have such interest in God, if we love Him, we must in a humble distanced manner be familiar with Him. Let never a day pass over our heads, wherein we have not fetched a walk or two in the gallery of our hearts with Him, and there laid open ourselves before Him, both concerning our miseries and our sins, saying after this or like manner, Thou seest, O Lord, what sorrows I endure within and without, I beseech Thee give me grace, so to carry myself as that Thou mayest have the glory of Thy own work; and Thou knowest, O my God, that I have this infirmity, or that weakness; and that, were it not for Thee, I should fall into fearful breaches of Thy law; but, Lord, help me against this sin, as against pride, deceit, vain-glory, and the like, that I may in a more settled and constant course honour Thee, my God, to whom I am so infinitely bound, &c.

Root of Thankfulness, a Sermon at St. Paul's, 1627.

1556. *No Man too Good to Learn.*

ST. AUGUSTINE, writing to Auxilius, his fellow bishop, about the matter of excommunication, in all humility saith, *Senex a juvene co-episcopo, et episcopus tot annorum a collega necdum anniculo,*

paratus sum doceri, Ep. lvii., Though I be an old man, and a bishop of so many years' standing, yet I am ready to be taught of a young man, my companion, scarce of one year's growth. Thus dimly (in their own conceits) have those great lights from time to time shined out in the firmament of the church, having been ever glad of any auxiliary to add unto their lustre. Then if the greatest clerks have need to be instructed, what shall we think of the meanest? How much knowledge do they want, that know almost nothing, when they that think they know so much, do notwithstanding want so much, as that they may be taught something by the meanest? No age superannuated, no condition of man so exalted, but may in one thing or other *in ordine ad Deum*, learn of the youngest and the meanest, either by bringing to their mind what hath been forgotten, confirming in what they have already learnt, or instructing in what (for all their parts) they never as yet heard of.

Omnis ætatis homines schola admittit. Sen. Ep. 76. Joh. Boys' Postills.

1557. *Consideration of the Name of Christ to be a Motive from Sin.*

SUPPOSE one were set upon going to do mischief, and his father and mother should throw themselves down in the path, that if he goes on, he must tread upon them, and they should say thus, You shall tread upon the bowels out of which you came, upon the loins that begat you; this would certainly be a great stop. And thus when we find our hearts begin to stir, and corruption boil, the name of Christ calls, Stay, and says, If you go to sin, you shall tread upon me, trample upon me and my blood, and bring reproach upon me; this must needs be a great stop in the ways to sin. In all the Word of God, there is scarce a stronger argument to keep man from sinning, than the consideration of Christ's name lying prostrate before us, that the name of Christ shall suffer by it; for the people of God to suffer by our sins is an evil thing; for a man to have his kindred ashamed of him, is a sad thing; but for a man to be a reproach to Jesus Christ, to be a grievance to the blessed Spirit of God, this, if he have any ingenuity, any spark of grace left in him, any love of Christ remaining in him, will take him quite off from the ways of sin and wickedness.

Jer. Borogh's Moses' Choice.

1558. *How to be Truly Thankful unto God.*

PER *brachium fit judicium de corde*, is the physician's aphorism ; and therefore when they pass their judgment of men's hearts, they do it by the pulse beating in their arms, and not by the words that proceed from their mouths : so wise men will look more to doing than to saying, (though both are good, and both must be done,) remembering that Jesus did and said, Acts i. 1. And then it is that men are truly thankful unto God, when they act what they say, as Noah is no sooner out of the ark, but he builds an altar for the Lord, before he provides a house for himself ; he talks not of it, but does it. For to thank God with our tongues, and not to live answerably thereunto, is no better than to say, All hail, King of the Jews, and to spit upon Him ; Hosanna, with one breath, and Crucify Him, with another ; to have Jacob's smooth tongue, and Esau's rough hands ; a great deal of formal hypocrisy hung out at the sign of the lips, and no reality at all in the heart and hand where it should be.

Hippocratis Aphorism. Root of Thankfulness, a Sermon at St. Paul's, 1627.

1559. *A Man to be Clear of that Fault he Reproves in Another.*

It was Plutarch's shame, when his servant could thus upbraid him : *Non est ita ut Plutarchus dicit*, It is not as my master saith, his opinion is, that it is a shame for a philosopher to be angry, and he hath often reasoned of the mischiefs that come thereby, and hath written a book of not being angry, *et ipse mihi irascitur*, yet he is angry with me. A great fault it was in Plutarch then, and it is no less in those that are guilty of the same sin they reprove in others now, and little good will come thereby ; for the eye which is filled with dust, can never see clearly the spot that is in another's face ; nor that hand which is besmeared with mire, wash any other member clean ; nor that man which is corrupted with sin, do any good when he reproveth his own sin in another : as when one thief reproves another, one drunkard condemns another, they may shame one another, but seldom mend one another. *Mundus à vitiis esse debet, qui aliena corrigere curat*, He must needs be clean himself, that goes about to cleanse another.

G. Williams, of the Church. De Cohibenda Iracundia. Turpe est
doctori, &c. Gregorii Homil.

1560. *Reproaches and Sufferings for the Name of Christ Marks of Salvation.*

THERE is mention made of one Æschylus, who being condemned to be stoned to death, and all the people being ready to do execution upon him, his brother ran in unto him and showed them that he had but one hand, and that he lost the other in defence of his country; whereupon there was none that would throw a stone at him. And thus it is that reproaches and sufferings in the cause of Christ are notable marks to safe guard us in the time of trouble; it was Jeremiah's plea, O Lord, thou knowest, remember me and visit me, know that for Thy sake I have suffered rebuke, Jer. xv. 15. This is the evidence that a gracious heart hath to itself, that God will spare him when others shall suffer from His wrath. For the more any man is called to suffer in the cause of God, and when he finds his heart ready and willing to yield to God in suffering, the more evidence he may have to his soul, that when others be called to suffer from wrath, he shall be spared; this being the bottom of the psalmist's prayer, Remember, Lord, the reproaches of Thy servants, how I do bear in my bosom the reproach of Thy mighty people, Psal. lxxix. 9.

Jer. Borogh's Moses' Choice.

1561. *Mercies of God to be particularly Recorded to Posterity.*

THE Jews (as the Rabbins do observe) the night before the pass-over, are wont to confer with their children on this wise; the child said, Why is it called the passover? The father answered, Because the angel passed over and destroyed us not. The child said, Why do we eat unleavened bread? The father answered, Because we were forced to make haste out of Egypt. The child said again, Why eat we sour herbs? The father said, To put us in mind of the afflictions in Egypt, &c. Thus ought we to deal in all the great and marvellous kindnesses of God, to speak publicly of them for the generations to come; with David to tell what God hath done for our souls, Psal. lxxvi. 16; to declare His glory among all nations and His wonders among all people, Psal. xcvi. 3; the prince must speak of them to his subjects, the minister to his people, the master to his servants, and the father to his children.

Joh. Menochius de Repub. Heb.

1562. *Parents not to be Forsaken though they be Infidels and Wicked.*

WHEN St. John had baptised Chrysippa, the governor's wife of Patmos, she presently thereupon would forsake her unbelieving husband. By no means; that must not be. St. John told her that he had a commission to join her to Christ, but no warrant to keep her from her husband; and therefore he suffered her not to depart, but commanded her to return unto her house again. It is also written of St. Martin, that he lived with his parents that were Gentiles, and performed all good offices to them as became a good Christian child, because the church of God, when she receiveth any one to Christ, doth by no means acquit the obligation of that law which bindeth a son unto his father. Thus we are not with the prodigal to run out of our father's house, not to condemn them that begat us, but to condemn their impiety if they seek to mislead us; for it is not to be believed that God, who commanded us to honour father or mother, would ever bid us to forsake them. And therefore if any man hath an infidel to his father, let him not be persuaded by him to do any disservice unto God, but continue his obedience to him, and in so doing he shall receive the reward of his duty, and the father shall find the punishment of his iniquity.

Prochorus in Vita S. Joh. cap. 21. Sulp. Sev. Hist. G. Williams, of the Church.

1563. *The Martyr's Welcome to Heaven.*

WHEN a father sends his son abroad about some earnest business, and he meet with much difficulty in the way, and come home in rainy, tempestuous weather, how gladly doth he entertain him! the whole family are ready to tend upon him; one makes a fire, another gets him dry clothes, a third is busy in preparing somewhat to comfort his wearied spirits: and thus the people of God, when they meet with hardship in the pilgrimage of this world, and suffer even unto death for righteousness' sake, whether they be martyrs in will, and in deed, as St. Stephen; in will and not in deed, as St. John; in deed, but not in will, as the innocents, when they come and meet with Christ, for whom and in whose cause they have suffered, how shall they be received! With what welcome shall they be entertained! What riches of glory shall they enjoy in the highest heavens for evermore! They shall

have crowns upon their heads, palms in their hands, long white robes upon their backs, and shall sit at the right hand of God, when all their persecutors shall stand like so many base unworthy creatures before them.

Lud. Granatens. Meditat.

Ro. Willan, Elijah's Wish, a Funeral Sermon,
1629.

1564. *The Formal Christian discovered.*

Look but upon a pageant on some triumphant day, what a goodly show it makes without, how it is carried on men's shoulders ; oh, but look then again within it, and you shall find little substance, only a few gilded laths and pasteboards, things of small concernment. Then again, a may-pole stands on high, decked with ribbons and garlands on the top, gazed upon by all men ; Oh, but it hath no rooting, no sap to preserve it. Such are all formal Christians, top and top-gallant, they have fair gilded outsides, some certain general notions swimming in their heads, but as the apostle's phrase is, Col. ii. 7, they are not rooted, not principled, their heads are uncatechised, and their hearts unsanctified, they make a goodly show, have abundance of form, but no power of godliness in them.

Jer. Leech's Sermon at St. Mary-le-Bow, 1627.

1565. *The Printing of Learned Men's Works Instrumental to God's Glory.*

It is the opinion of some learned men, that the saints who are now triumphing in heaven, have an augmentation of glory bestowed on them, according to the good they do after their death, as by sermons preached, or books printed, while they were living ; instance is given in the apostle St. Paul, whose glory in heaven, say they, is increased, according as men are converted by reading of his epistles. Which doctrine, if it be true, will be a mighty encouragement to persuade the friends of deceased ministers, and other learned men, to publish the sermons and works they leave behind them. Howsoever, whether this be true or not, sure it is that by the publishing thereof, especially when perfected after their death, much glory is brought unto God, and much benefit to the souls of the living.

Ed. Calamy, Epist. Dedic. before Dr. Taylor's Posthumous Works.

1566. *Reproaches and Sufferings made Honourable by God.*

It is said of Joan, Countess of Shrewsbury, that in the midst of a dance at court, she let her garter fall as unawares; and blushing at the accident, the king (Edward III.) took it up in his hand, whereat the nobility smiled. Well, says he, I will make this an honourable ornament ere long; and upon that came the order of the knights of the garter; the garter being an ornament of the highest nobility, such as kings wear about their necks, as an ensign of their princely order. Thus, if man can put honour upon such mean things, then God much more; it is He that ennobleth reproaches, and sanctifieth afflictions to His children, and maketh the sufferings of His servants, as so many ensigns of heavenly nobility, so that if men had but the true skill of Christianity, they would be ambitious of the crown of martyrdom, look upon it as a blessed thing, when men speak all manner of evil of them, Matth. v. 11; and with Moses, rather choose to suffer with the people of God than enjoy the pleasures of sin for a season, Heb. xi. 25.

Guil. Camdeni Britannia in Com. Berk.

1567. *God showing Mercy only for Christ Jesus' sake.*

DAVID after his victory over the Philistines, calls Ziba before him, and asks him, Whether there were not yet any man left of the house of Saul, that he might do him kindness for Jonathan's sake; whereupon they presented unto him Mephibosheth, a poor lame impotent man, who no sooner sees the king, but he falls on his face, and looks upon himself as a dead dog, far below the king's favour: No matter, says the king, fear not, for I will show thee kindness for Jonathan's sake, &c., 2 Sam. ix. 7. And thus if there be any forlorn Joseph that is fallen into the pit of despair, let him but cast up his eyes to the hills from whence cometh his salvation, and God will show him mercy for Christ Jesus' sake. If there be any lame impotent Mephibosheth, any wounded spirit, any of the household of faith that is distressed, God will inquire after them, and do them good for Christ Jesus' sake.

Jer. Leech's Serm. at St. Mary-le-Bow, 1631.

1568. *God's Goodness to us to be a Motive to Abstain from Vain Swearing.*

POLYCARP, that religious martyr and Bishop of Smyrna, in the time of the fourth persecution under Marcus Antonius Verres, when he was commanded to swear but one oath, made this answer, Four-score and six years have I endeavoured to do God service, and all this while He never hurt me, how shall I speak evil of so good a Lord and Master, who hath thus long preserved me? And added further, being thereunto urged by the proconsul, I am a Christian, and cannot do it; let heathens and infidels swear if they will, I cannot do it, were it to the saving of my life. Thus it is that if nothing else will keep a man from idle swearing, and taking of the blessed name of God in vain, the very consideration of benefits received from Him should be motive and dissuasive sufficient not to lade Him with oaths, that hath so laden us with favours, and that whilst He is every moment doing good for our souls and bodies, we should dare to return Him evil for the good He doth unto us.

Eusebii Hist., Lib. ii. cap. 15.

*Te pater Æneas et avunculus excitat Hector.
Virgil.*

1569. *The Sword of War impartial.*

WHEN the Duke of Medina Sidonia was armed by the King of Spain, his master, against the protestant party, he spoiled all before him, and flew as well upon those of his own religion as others. One asked him, why he had no more care to spare those of his own religion: his answer was, My sword knows no difference betwixt Catholics and Lutherans. Thus it is, that whensoever God shall be pleased, for the sins of a people or nation, to give the sword a commission to eat flesh and drink blood, it will make little or no difference at all betwixt the precious and the vile, the godly and profane, the bullet will not distinguish betwixt the commanders and the commanded. No argument was found so forcible as to persuade the enraged Babylonians to spare the poor captive Jews, 2 Chron. xxxvi. 17. And at another time it was neither the religion of God himself, the memory of ancient prophets, nor the glory of their temple, nor the beauty of their well-compacted city, nor the multitudes of people, nor any respect in the world, could move the incensed Romans to have the least pity on them. But

there is no such need to step over our own threshold to prove the truth of this assertion, it is yet in fresh and bleeding memory, that the sword of war is impartial, sparing none that come before it, and pitying none that come nigh it.

Hispan. Rerum Scriptores. Tutius est igitur fictis contendere verbis, Quam pugnare manu. Ovid, Metam. Josephus de Bello Jud. Hegesippus de Excidio Hierosolym.

1570. *Afflictions fit us for Heaven.*

It was a notable expression of Mr. Hawks, writing a consolatory epistle to Mr. Philpot, then a prisoner in the bishop's coal-house; this bishop's coal-house, says he, is but to scour you, and make you bright, and fit you to be set up upon the high shelf, meaning Heaven; as when good housewives would set up vessels of brass or iron, they first take cinders or ashes and scour them, whereby they are fitted to be set up. So all afflictions and troubles of this life are but means that God useth to furbish His people withal, to make them bright and clean, that so they may be set on high, they must not come on the high shelf till all the rust be taken off; not enter into Heaven till they have been in the furnace of affliction, and are washed and cleansed, and purified from the filth and dross of sinful pollutions.

Acts and Monuments. Post afflictiones vita tranquillior, post tenebras venit lux. Greg. Nazianzen. in Orat. ad Cyprian.

1571. *The Great Weight of Government.*

It is a moral that is given of Aaron's apparel, that he carried the twelve tribes in his breast-plate next his heart, to show that in care he was to bear them; but he had them also engraven in two onyx stones, and those set upon his shoulders, to show that another while he was to bear them in patience also, Exod. xxviii. And it was so with Moses too, at one time he bears the people as a nurse doth her child, that is, full tenderly; but when they fall a murmuring (as they did often), he bare them upon his shoulders in great patience and long-suffering; yea, he complained: *Non possum portare*, I am not able to bear all this people, Num. xi. 14. Thus it is that governments may well be said to have their weights, be heavy, when shoulders and all must be put to them, when they need not only a good head, but good shoulders that sustain them; yet that not so much while they be in good tune and temper, then they need no great carriage; but when they grow unwieldy, (be it weak-

ness or waywardness of the governed,) in that case they need : and in that case there is no governor, but that, at one time or other. he hath load enough upon his shoulders, and finds the weight of government, *onus humeris angelorum non leve*, unsupportable.

Lanc. Andrews, Winton, Serm. at Court, 1617. Onos, onus. Chrysostom, ad Populum Antioch.

1572. *New Inventions of Sin condemned.*

SARDANAPALUS, that wretched epicure, made a proclamation through the coasts of Assyria, that he should be well rewarded, who could devise some new way of delight, never thought on before ; and as he was industrious to find out new ways of pleasure, so was Perillus as careful to invent a new way of punishment, by the making of a brazen bull at the command of a tyrant, by whose means he was the first that bellowed out his life in the same. Thus it is with us, We are all for invention, and new devices of sin, altogether unknown to the ages of our forefathers ; new lords, new laws, new lights, new doctrines, new fashions, new faces ; nay, almost new kinds of men and women, *hic mulier, hæc vir*, scarce discernible by their habits whether men or women, or neither, or some kind of a monster betwixt both ; new devices for gain, new ways of cheating, new ways of breaking ; so that without all doubt, God is devising some new manner of judgment, as was said of Korah and his complices, Num. xvi. 29.

Plutarchi Symposiac. Cæl. Rhodegin, Lect. Cunctarum novitas gratissima rerum. Ovid, Pont. iii. 4.

1573. *To Bless God for all.*

THERE is a kind of dialogue betwixt one Doctor Thaulerus, and a poor man that lay begging by the highway side ; Good morrow, poor man, says the doctor. I never had any bad morrow, said the beggar. No? says the doctor ; thou art a miserable poor man, thou art as good as naked, without any clothes on thy back, no friends, nor any one to relieve thee, how can it then be true, that thou sayest thou never hadst any bad morrow? I'll tell you, says the beggar : whether I am sick or in health, whether it be warm or cold weather, whether I be clothed or naked, rich or poor, I bless God for all. O, but friend, said the doctor, what if Christ should cast thee into hell? If he should, says he, I would be contented, but I have two arms, the one of faith, the other of love,

wherewith I would lay such fast hold on Him, that I would have Him along with me, and then I am sure that hell would be heaven if He were there. And thus it is that we should bless God at all times, in all places, upon all occasions, and in all conditions, as well for years of dearth, as years of plenty, times of war, as well as times of peace, for adversity, as well as prosperity; in sickness and in health, in weal and in woe, in liberty and restraint, whether it be that the Lord giveth, or whether He taketh away, still to bless the name of the Lord.

Franc. de Salis. Introduction à la Vie Devot. Semper Deo gratias agere studeamus, &c. Augustin. de Verbo Dom.

1574. *Godliness a Great Mystery, and why so.*

THE world hath her mysteries in all arts and trades (yea, mechanical appertaining to this life) which are imparted to none but *filiis scientiæ*, apprentices to them: these have their mysteries; have them, nay, are nothing but mysteries. So they delight to style themselves by such and such a mystery, such and such a craft, &c. Now, if godliness be great gain, 1 Tim. vi. 6, 7, and profitable unto all things, a trade of good return, and in request with all good men, then to be allowed her mysteries—at least such as all other trades have;—and the rather for that, that there is *mysterium iniquitatis*, a mystery of iniquity, 2 Thess. ii. 7, so that it would be somewhat hard if there were not *mysterium pietatis*, a mystery of godliness to encounter it; that Babylon should be allowed the name of a mystery, Apoc. xvii. 5, and Sion not; that there should be *profunda Satanæ*, deep things of Satan's, Apoc. ii. 24, and there should not be deep and profound things of God and godliness for the Spirit to search out and dive into.

L. Andrews, Winton, Sermon at Court, 1614.

1575. *How a Man should Demean himself, being Fallen into Bad Company.*

IT is said of Antigonus, that being invited to a great feast, where a notable harlot was to be present, he asked counsel of Menedemus, a discreet man, what he should do, and how he should behave himself in such company; who bade him only to remember this, that he was *ἀδελφὸς τοῦ βασιλέως*, the son of a king. So good men may be invited where none of the best may meet; many an

honest man may fall into a knave's company ; the best counsel is, keep ever in mind, that they are king's sons, God's children ; and therefore it were a base thing for them to be allured by the wicked to do things unseemly, and that they should much degenerate, if they should make any sinful compliance with such as are notoriously wicked.

Plutarchi Moralia. Ante circumspiciendum est cum quibus edas et bibas, quam quid edas et bibas. Sen. Ep. 11.

1576. *The Desperate Sinner's Madness.*

ST. AMEROSE reports of one Theotymus, that being troubled with a sore disease upon his body, when the physician told him, that except he did abstain from intemperance, as drunkenness and excess, he was like to lose his eyes, his heart was so desperately set upon his sin, that he said, *Vale lumen amicum* : Farewell sweet light then, I must have my pleasure in that sin, I must drink, though I drink out my eyes, then farewell eyes, and farewell light and all. O desperate madness, for men to venture upon sin, to the loss not only of the light of the eye, but the light of God's loving countenance for evermore ! It is to be supposed, that no man will be so far owned by his words, as to say, Farewell God and Christ, and eternal life and all, I must have my sin ; yet though directly they say not so, they do in effect say it ; they know that the Scripture saith, that no drunkard, whoremonger, nor covetous, nor unclean person shall enter into the Kingdom of Heaven, Ephes. v. 5 ; then whosoever that knowing this, goeth for all that in such a way, doth as it were say, Farewell God and Heaven, and farewell all that God hath purchased by his blood, rather than I will lose my sin, I will lose all.

Ambros. Com. in Luc. cap. iv. Quæ te dementia cepit ? Virg.

1577. *Christmas Day to be held in Remembrance.*

As kings keep the day of their inauguration ; as cities have their *palilia*, when the trench is first cast up ; and churches their *enœnia*, when they are first dedicate ; as men their *γενέθλια*, when they first came into the world : so all good Christians celebrate the day of Christ's nativity, a day of joy both in Heaven and on earth : in Heaven for a day of glory unto God on high ; on earth, for a day of peace here below, and good-will toward men ;

a day of joy to all people past, present, and to come ; such a day as wherein, after long expectation, the best return was made that ever came to the poor sons of men, such a day as the Lord Himself made, let us therefore rejoice therein, Psalm cxviii. 24.

L. Andrews, Winton, Serm. at Court, 1616.

1578. *How to Feast Comfortably.*

JOSEPH had his tomb in his garden, to season his delight with meditations of his death ; the Egyptians had a skeleton or carcase brought into their feasts for the same purpose ; at Prester John's table a death's head is the first thing set on ; and Philip had not only a boy every morning, but a dead man's skull on his table every meal, to put him in mind of his mortality. And thus ought we all to do, mingle our feasting with the meditation of our farewell out of this wretched life, when we sit at dinner, to think of our dissolution, and ever to set our own carcase before the eyes of our mind, saying within ourselves, Alas ! this feeding and feasting is but a little repairing and propping up of a poor ruinous house, that ere long will fall down to the ground and come to nothing.

Geo. Sandy's Travels. Cæd. Rhodogin. Lect. Var. Convivium a precatione captum, &c. Chrysost. Hom. de Fide Anim.

1579. *Heaven not to be Found upon Earth.*

It is storied of a King of Persia, that he must have an imaginary Heaven, and thereupon he is at the charge of a stately brave palace, where in the top he caused the heavens to be artificially moulded, and the sun, moon, and stars to be painted, and under them the clouds, that by art moved up and down, distilled rain, and made great cracks of thunder. Above that was placed a great throne, glistening with all the art that nature could afford. This might be sufficient for a heathen, that knew no better things ; but how sad is the condition of a company of drossy-spirited men, that (with that Duke of Bourbon in France, who if he might but have his palace in Paris, would not change it for Paradise) can be content to take the things of this world for their portion. If they had but this or that thing, it were Heaven to them ; it argues they have low thoughts of an immortal soul, and are ignorant of what an immortal soul is capable of, that can think themselves satisfied in any creature, and have loose thoughts of

God, as if there were no treasures in Him, but only a few temporary earthly delights, as meat, and drink, and sports, and whatsoever the vanity of this world calls delightful.

Jer. Borogh's Moses' Choice. Phil. Comin., Hist.

1580. *Afflictions, if anything, will Make us Seek God.*

THE Persian messenger, (though a heathen,) as Æschylus in one of his tragedies observeth, said thus, When the Grecian forces hotly pursued our host, and we must needs venture over the great water Strymon, frozen then, but beginning to thaw, when a hundred to one we had all died for it, with mine eyes, I saw, saith he, many of those gallants, whom I had heard before so boldly maintain there was no God, every one upon his knees, and devoutly praying that the ice might hold till they got over. And Pharaoh was at high terms with God, Exod. v. 2, but when extremity came upon him, then he was humbled. Thus it is, that many men, like the dromedary of exceeding swiftness, (the female especially,) run over hill and dale, take their whole swing of pleasure, and snuff up the air of all sensual delights, Jer. ii. 24 ; age, death, and sickness are afar off ; youth, health, and strength possess them, there is no coming to them then ; no meddling with them till their month come, till winter come, a day of sorrow and distress overtake them, then they will seek unto God, Isaiah ii. 3-4. And herein is folly condemned, even of her own children, and wisdom justified of her very enemies, that they, that greedily seek sin, are at last glad to get rid of it ; and they that merrily scorn religion, at last are glad to be sheltered under the protection thereof.

Afflictiones humiliter sustinentes caelestia multiplicant. Greg. Homil. super Evang.

1581. *Deceit and Unfaithfulness in Trade and Commerce condemned.*

LYSANDER, the Lacedæmonian, held for a main principle of his religion, that children were to be deceived with trifles, as rattles and gewgaws ; but old men were to be gulled with oaths, and held on with fair promises : and it is now almost grown a trade for men to be so slippery in their dealings one with another, that they can find loopholes to wind out of the most cautious contracts for advantages, break faith, promises, bonds, run away with men's goods ;

so that Turks and Jews are more trusty than such hollow, shifting Christians. And hence it is, that God's justice, and His just revenge on all trades at this day is such, that scarce any prosper in them, God having divorced His blessing from them, because they have turned their trades into crafts, not for the help but the overthrow one of another.

Joh. Bodin., Commonwealth. Plutarch. Non hospes ab hospite tutus. Ovid.

1582. *The Great Danger of Living in any one known Sin.*

THERE have been prodigals in all ages, such as having a fair inheritance, have lost it all upon one cast of the dice. A man may escape many wounds and shots in the wars, and yet may be killed at the last with the stab of a penknife, or the prick of a pin or needle. It is reported of Sir Francis Drake, that having compassed the world, and being in a boat upon the Thames in a very rough tide, said, What, have I escaped the violence of the sea, and must be now drowned in a ditch? Thus many a man that hath escaped many gross sins, may by some little secret lust be deprived of the glory of the Kingdom of Heaven. Moses came within the sight of Canaan; but for one sin, not sanctifying God's name at the water of Meribah, he never set foot within it. A great affliction it was, no doubt, unto him to be so near, and yet so far off from entering. And no less will it be to any man, that for one sin, not sanctifying the name of God as he ought, shall come short of Heaven; not but that there may be some remainders of sin, and yet the heart be taken off from every sin; but if there be any secret closing with any one sin, all the profession of godliness, and leaving all other sins, will be to no purpose, nor ever bring a man to happiness.

Sir Fr. Bacon, by way of discourse. Usitata culpa obligat mentem ut nequam surgere possit, &c. Greg. Moral., Lib. xxiv.

1583. *Rich Men to be Mindful of what they have Received at God's Hand.*

ST. GREGORY confesseth thus much of himself, that never any sentence entered so deep into his soul as that text, *Fili recordare, &c.*, Son, remember that thou in thy lifetime receivedst thy pleasure or good things, and likewise Lazarus pains, Luke xvi. 25; and that as *Surgite mortui* was ever in St. Jerome's ear, and *Non in comes-*

sationibus, Not in surfeiting, Rom. xiii. 13, in St. Augustine's, by which he was first converted ; for he sitting in the See of Rome, when it was grown rich, and of great revenue, was, as he saith, still afraid of this text, whether his exalting into that chair might not be his recompence at God's hands, and all that ever he should receive from Him for all his service, *mercedem non arrham*, his portion of earth, not the earnest of Heaven : thus did the good father. And would God his example herein might make a due impression, and work the like fear, in so many as have, in the eyes of all men, received the good things of this life ; for it is too apparent, that divers that have so received, and that in a measure even heaped up, and running over, carry themselves so without remembrance of themselves, as if no such simile were in all the Bible, as that of the needle's eye, Matth. xix. 24, no such example as that of the rich glutton, no such memento as that of Abraham to him ; but that they have learned a point of divinity, such as Abraham never knew, Balaam's divinity, 2 Pet. ii. 15, (it is to be feared) to love the wages of unrighteousness ; and yet they must needs into Abraham's bosom, die the death of the righteous, Numb. xxiii. 10.

L. Andrews' Serm. at Court, 1616. Greg. in Moral., super locum. Discant divites non in facultatibus, &c. Ambros. in Luc.

1584. *Sin Unrepented of Heavy upon the Soul at the Time of Death.*

A MASSIVE piece of timber floating upon the water, may be easily drawn towards the shore so long as it swimmeth, any one may turn it this way or that way at pleasure ; but if it be once grounded, not many men can move it, but with great pains and industry. Thus man's life is the water, death the shore, and sin the piece of timber. Whilst we live in strength and health, borne up by the streams of worldly pleasure and delight, sin seems but light unto us, great sins appear as little sins, and little sins as no sins at all ; but at the time of our dissolution, when we are ready to touch upon the brink of death, then sin appears in its colours, in its true proportion ; small ones so great in the magnitude, light ones so ponderous in the weight, that the poor miserable sinner finds them a burden insupportable, too heavy for him to bear ; and looking about for help, cries out with St. Paul, Miserable man that I am ! who shall deliver me, &c. ? Rom. vii. 24.

Hect. Pintus in Daniel. Apparent rari nantes in gurgite vasto.

1585. *Godliness, a very Gainful Trade.*

A MERCHANT that drives a rich trade, will, by a bargain in one morning, get a hundred pounds or more; whereas many other poor people are fain to work hard to get a shilling or eighteen pence a day. Now, every one would be of the gaining side, it is the common voice of nature, Who will show us any good? How shall we come to be rich? Oh, prize the trade of godliness then, therein is great gain to be had. As for the works of morality and common grace, they are like the trade of the poor labouring man, that earns some small matter, that works hard and gets only some outward blessings from God; but godliness is a full merchant's trade, that brings in hundreds and thousands at a clap; and such a trade God would have us set our hearts upon, to look after great and glorious things. As Cleopatra, that Egyptian princess, said to Marcus Antonius, it was not for him to fish for gudgeons, but for towns, forts, and castles; so it is not for those that are acquainted with the ways of godliness, to be trading for poor things, for temporal, transitory trash; but for eternal life, glory and immortality.

Tho. de Trugillo, Serm. Nulla Deo merces est melior ea quæ habet pietatis munera. Ambros. in Lib. de Viduis. Plutarch, in Antonio.

1586. *Consideration of our Secret Sins, a Motive to Compassionate others.*

WE may read of a judge in the primitive times, who when he was seriously invited to the place of judgment to pass sentence upon another, withdrew himself; and at last, being earnestly pressed, came with a bag of sand upon his shoulders to the judgment seat, saying, You call me to pass judgment upon this poor offender; how can I do it, when I myself am guilty of more sins than this bag hath sand in it, if the world saw them all? This was not so well done as a public magistrate, being invited to do justice; yet as becoming a conscionable Christian. And thus ought all good men to do, the consideration of their bosom sins, should work in them compassion towards others, saying within themselves: Can I be as Judah to cry out upon Tamar, Let her be burnt, when I remember the ring and the staff, laid in pawn to her in secret? Gen. xxxviii. 25: how can I be extreme against my weak brother,

when if my faults were written on my forehead, I might deserve as severe a censure myself?

R. Abbot, Secret Sins Discovered. Contr. Zuingeri Theat. Hum. Vitæ.

1587. *Ministers to Preach the Gospel, notwithstanding the Discouragements of their Auditory, and why so.*

TULLY maketh mention of Antimachus, a famous poet of his time, who having penned some excellent quaint piece, read it openly before a judicious auditory; but whether through disaffection to the person, or disregard of the poem, they all left him except Plato; which he perceiving, resolved to go on with this confidence, that Plato being there alone, he cared not though all the rest were absent. Thus ministers are to preach the Gospel of Christ, though they meet with many discouragements to the work of their ministry; though the congregation be so thin, that there may seem to be more pews and pillars in the church than people, and they as stupid and senseless in the matter of attention as the seats they sit on, some highway side, some thorny, some rocky hearers, Mark iv.; yet for all that, there may be one Plato, one good grounded hearer who may prove the crown of all his labours, and in whose conversion he shall have much cause of rejoicing before men and angels in Heaven.

In Libro de Claris Oratoribus, et in Bruto. Plato erit instar omnium. Qui animarum curam pro Domino suscipit, &c. Gloss, super Prov. xi.

1588. *The Misgiving Thoughts of a Worldly-minded Man in Reference to the Enjoyment of Heaven.*

A BEGGAR asking an alms, if a man put his hand in his pocket, and take out a penny or twopence, he hath hope to have that; but if he chance to pull out a piece of gold, then his heart fails, because it is too much. Cast a bone to a dog, he falls to it presently, but set a joint of meat before him, well dressed, in a fair large dish, he dares not venture upon that. So for these sublunary things, as riches, honours, and preferments, such as God casts many times to dogs, worldly men may fall upon them, and think they are for their tooth; but when they come to the dainties and infinite treasures of God, can a drunkard that prizeth nothing but

a little swilling drink; can a swinish, filthy, base, low-spirited man, that never minded anything but the satisfying of his unclean lusts, think that God should make it the greatest work that He hath in the world, to communicate the riches of His goodness and grace to such a one as he is? He cannot but have misgiving thoughts, and think that he hath no part in them.

Jer. Borogh's Moses' Choice. Haud tali se dignatur honore.

1589. *A Heavenly-minded Man looks through and beyond Afflictions.*

TRAVELLERS tell us, that they that are on the top of the Alps may see great showers of rain fall under them, which they overlook, but not one drop of it comes at them. And he that is on the top of some high tower mindeth not the croaking of frogs and toads, the hissing of serpents, adders, and the like venomous creatures that are below. Thus a heavenly-minded man, who dwells in heaven on earth, looks through and beyond all troubles and afflictions, rides triumphantly through the storm of disparagements; nay, he boldly stares death in the face, though never so ugly disguised. As Anaxarchus said to the tyrant, *Tunde, tunde, Anaxarchum non tundis*, beat him and bruise him and kill him it may, but he will keep up his soul in the very ruins of his body.

Relat. di Botero. Quo fata trahunt retrahuntque sequuti. Virg. Diog. Laert. in Vita.

1590. *Deliberation to be Used in all our Ways.*

He that is to climb up some high ladder, must not think, that setting his foot upon the lowest round, he can skip over all the rest, and be at the top, without evident danger to himself. Such is the course of our life, just like a ladder of many rounds set up to some high place; the first step is (or of necessity should be) the thought of God and goodness; and the last step, the full assurance of heaven; but there are in the middle many other steps, as of means, consideration, deliberation, &c., how to love God above all things, and our neighbours as ourselves, and how to demean ourselves in the midst of a crooked and froward generation, which if we miss and step over, no marvel if we never come to the top, but perish in the midway to all eternity.

H. Pintus in Ezek. Cuncta prius tentanda. Ovid, Metam.

1591. *Heavenly-mindedness of a Child of God.*

IT is recorded of Edward the First, that he had a great desire to go to the Holy Land, but being hindered by a domestic war, he gave his son a strict charge upon his deathbed, that after his death he should cause his heart to be conveyed thither, and to that purpose he had prepared two and thirty thousand pounds to defray the charge, and ordered that sevenscore knights with their several retinues should attend it thither. Thus the saints and dear children of God, though they have not their bodies in heaven, yet their hearts are there; they are like eagles, always mounting upwards, their treasure is in Heaven, and there will their hearts be also, they may have many weights of corruption without, that press them downward, yet they have an inward principle that works upward: a special work of God so ordering it, that their conversation is altogether in heaven, (Phil. iii. 20); and that though with the church they be black and dark in regard of their infirmities, yet they are like unto pillars of smoke that ascend upward, Cant. iii. 6.

J. Speed's Chronicle ex Walsingh. Propter Deum fastidit omnia terrena.
Muscul. in Psal. lxxiii. 5.

1592. *To be Careful of our Precious Souls.*

CHARLES THE FIFTH, when he was solicited by a great counsellor (Antonius de Lena) to cut off all the petty princes of Germany, and then he should rule alone, cried out: *Anima, anima*, My soul, my soul; Nay, says the tiger, if your majesty have a soul, give over your empire. The emperor had some care of his soul, the bloody advocate had none. Oh the precious soul of man! the master-wheel of all our actions, the chief seat of the image of God; that, for which Christ emptied Himself of glory; that, wherein Christ desires to dwell by faith; how ought such a jewel to be kept with all diligence; let the men of the world prize their souls at never so low a rate, yet let all good men set a high value upon theirs.

Val. Rothm. Carolid. Lib. iii. Paul. Jovii Hist. Lib. xxvii. O anima insignita Dei imagine, decorata, &c. Bern. in Medit.

1593. *The World's Uncertainty.*

As it cannot be otherwise, but that the sun shining out in our horizon, must needs be the occasion of darkness in another, so that our day is their night; and when it is day with them, it is night with us: thus it is with the things of this world, they are at no certainty, many are made poor, that a few may become rich; one is made honourable by another's disgrace; this man full by that man's emptiness; if the day of prosperity smile upon one, the night of adversity lowers upon another; one weepeth, and another rejoiceth; one gains by another's loss: why then should any man think that to be certain with him, that is so inconstant to all beside him.

Jer. Leach's Sermon at St. Mary-le-Bow, 1624. Rara si constat sua forma mundo, Si tantas variat vices. Boeth. De Consolat. Lib. ii.

1594. *How to Know whether a Man be Heavenly or Earthly-minded.*

ALL things in nature have a principle to carry them to their proper place; as for example, take earth and close it in a vessel, and take fire and put it in another vessel; then open the vessels, let them out, and they will both go to their proper place, the one upward, the other downward, because the place of fire is on high: hence is it that sparks fly naturally upward; and because the place of earth is below, thence is it that it tends downward. Thus if the place and centre of the heart be in Heaven, then certainly it will move upward toward Heaven; but if on earth, then it will bear downward. So likewise the souls of men, when they are gone out of the body, they go to the place where they had a principle to carry them, not a principle that shall be put into them when they die, but a principle that they were led by before; so that if their hearts be pressed down by earthly things, when they die, they will fall down; but if heavenly-minded, they will mount upward. It stands therefore upon every man to know how his soul worketh.

Jer. Borogh's Moses' Choice. Exitus acta probat.

1595. *Children to be Ready in Relief of their Parents' Necessities.*

LUTHER hath a story of a good father in Germany, that had made over all his estate to his sons, reserving only to himself a power, by turns, to come and take his diet at their tables. One of the sons being at dinner, and having a goose before him, espied his father coming, and set the goose underneath the table, till his father was gone again. Then takes he up the goose, which God had miraculously turned into a great toad, which leaped into his face, and notwithstanding all his striving, it could not be removed till it had stifled him. Let all children seriously look upon this example, and look to it that they relieve their parents, for parents helped them when they were not able to help themselves. Let parents not be slighted, not mocked, not cursed, not smitten ; but submitted unto and relieved by the examples of Christ, of David, and of Joseph, and of divers others, that for their filial love, are recorded as famous in their several generations, Deut. xxvii. 16, Prov. xxx. 17, Levit. xix. 3, Exod. xxi. 15, John xix. 26, 1 Sam. xxii. 3, Gen. xlvii. 12.

Loc. Com. tit. De Amore erga Parentes. R. Abbot's Secret Sins Discovered.

1596. *Captious Hearers of the Word condemned.*

SUPPOSE a company of people coming, not to an elbow, but to a working goldsmith's shop ; one buys a chain, another a diamond ring ; this buys a jewel, that a rich piece of plate ; and that there should be one amongst them so self-conceited, should take up a coal from off the floor, and handle it so long, till he had all besmeared his fingers, refusing what the shop afforded, so as he might but have that coal along with him. Were not this great absurdity ? Yet such and more is the condition of those captious hearers of God's Word, that while others carry away good and wholesome doctrine, precious promises, such as is food for their souls ; they come only to carp and catch at their minister, that so they may more easily traduce him, and brand him with the black coal of infamy and disgrace ; but they shall one day find, that the more they throw dirt in his face, the more they bespatter their own.

Hector Pintus, Com. in Isaian.

1597. *Things of Heaven to be Waited for with Patience.*

IN the way of trade; if a man go and buy a commodity of five or ten shillings' price, he lays down ready money; but if the price rise high, and come to a good round sum, then he doth but give something in earnest, the great payment (it may be) comes six or twelve months after. So when men will bargain with God for their obedience, to have credit and esteem in the world, these are but poor trifling matters, and God gives them presently; but because the covenant that is betwixt God and Christ, and so betwixt Christ and us, is about great matters, and God intends to reward His people with glorious things eternally in the heavens, we have but the first fruits of them at present, and must not expect the fullness of them suddenly; they are great things, and must be waited for with patience till they do come, and being once come, they will make amends for all our tarrying.

*Jer. Leech's Sermon, at St. Mary-le Bow, Lond., 1622. Perfert patientia
palman.*

1598. *Children to be Religiously Educated.*

IT was the saying of Aulus Fulvius to his son, when he was discovered to be a complotter in Cataline's conspiracy, *Ego te non Catalinæ sed patriæ genui*, I begot thee not for Cataline, but for thy country; and indeed too, too often it falls out, that parents may be said to get children for the devil rather than God, for the ruin, rather than the raising of their country; they must therefore look to it, that they be well educated, religiously trained up, that they may appear to be God's children as well as theirs.

Val. Max. Lib. v., cap. 8. R. Abbot, Secret Sins Discovered.

1599. *How the Devil is said to Know our Thoughts.*

AN angler having baited his hook, throws it into the water, the fish having espied the bait after two or three vagaries about it, nibbles at it, and after a while swallows down the bait, hook and all: the fisher sees none of all this; but by the sinking of the cork he knows that the fish is taken. Thus the devil (though a most cunning angler) knows not the thoughts of men, such as are

mere pure thoughts, that is God's peculiar, it is He that searcheth the heart, and trieth the reins ; but if we write or speak, if the cork do but stir, if our countenance do but change, he is of such perspicuity, and so well experienced withal, that he will soon know what our thoughts are, and suit his temptations accordingly.

R. Holdsworth's Serm. at St. Paul's, Lond., 1626. Prius complexionem unicujusque adversarius perspicit, et tunc tentationis laqueos apponit. Greg. Moral. Lib. ix.

1600. *Faithful and Seeming Servants of God Differenced by way of Reward.*

GREAT men have usually two kinds of servants ; some that they hire by the day, or the month, or the year, and they shall have so much, or so much wages paid unto them every night, or, it may be, every week. Other servants there are, that are not paid off presently ; but that which they serve for, is the expectation of some great office, or some reversion of lands that should fall unto them after a certain time expired, and thereupon they go on in doing faithful service, though there come nothing of it at present. This is the difference of faithful and seeming servants of God in reference to the matter of reward ; they who live the best lives, such as moral, civil honest men, who cannot yet be called truly gracious, though in some measure they may be said to do God some service, it is but such as poor labouring men do, that are paid for their day's labour, and so they have their daily pay of meat and drink, and clothes, such comforts as the creature can afford ; but God hath other manner of servants better qualified, such as are godly and true Christians indeed, who though they have not so much present pay as the other, yet there are reversions and some glorious things that they expect hereafter, hence is it that they go on, not envying them that have their daily pay in outward things, but wait patiently for better.

Jer. Borogh's Moses' Choice. Certantes in stadio numerosior corona glorificat. Cassiodor. Lib. viii. Ep. 22.

1601. *Wicked Persons may be in a Godly Family.*

ST. AUGUSTINE, writing to the clergy and townsmen of Hippo, saith :—Although the discipline and government of my house be

strict and vigilant, yet as I am a man, and live amongst men, I dare not arrogate to myself that my house should be better than the ark of Noah, the house of Abraham, Isaac, Jacob, and of Christ. Thus may it be also with many a good man; yea, there have been no worse men in the world, than they that have had the best means of grace in Christian families; as in Adam's, there was a murdering Cain; in Abraham's, a persecuting Ishmael; in Noah's, a scoffing Ham; in Isaac's, a profane Esau; in David's, an undutiful Absalom; in Mephibosheth's, a faithless Ziba; in Elisha's, a lying Gehazi; and in the college of Christ, a treacherous Judas: and no wonder, for religion is not hereditary—yea, religion is the work of God, Rom. ix. 8, and He hath other ends in means of reformation than conversion, as may be seen in Pharaoh and in Eli's sons, 1 Sam. ii. 12.

Quantum libet vigilet disciplina domus meæ, &c. Aug. in Epist. Rich. de Mediavilla, Progres. Cælestis.

1602. *The Soul of Man Precious in the Sight of God.*

A SKILFUL jeweller having taken a great deal of pains to make up some exquisite piece of art, cannot choose but be much troubled, when he sees his workmanship fallen into the hands of children and fools that have no understanding, such as cannot value what work is, and therefore slight it. Such a rare piece is the soul of man, framed by God after His own divine image, so precious and transcendent in the estimate, that the Spirit of God is, as it were, at a stand to find anything to equal it; what shall a man give in exchange for his soul? Matth. xvi. 26. Now, to speak after the manner of men, how is the Holy Spirit of God grieved, when that which He hath made a temple for Himself to dwell in, shall by sin be made a den of dragons, a cage of unclean birds, a harbour for impure thoughts! to see that slighted, which Himself holdeth so near and dearly beloved unto Him! 1 Cor. iii. 17.

Hector Pintus, in Ezekiel.

1603. *Christians having an Eye upon the Heavenly Rewards, not to be Daunted at any Outward Troubles.*

JULIUS CÆSAR, that great Roman emperor, when he was at any time sad upon the thoughts of some disaster that befel him in the

way of his dominion, was wont to say, *Cogita te esse Cæsarem*, Think that thou art Cæsar ; and that was it, that put him into a more joyous temper. And memorable is that place of holy writ, when Jonadab said to Amnon :—Why art thou lean from day to day, being the king's son ? 2 Sam. xiii. 4, intimating, that he could have no just cause to pine and fret away himself, being the king's son, and heir apparent to the crown, whose present condition, and future hopes, might make him easily dispense with such matters as would be grievous to others ; besides, he was of that power and authority, that he might easily remove any obstacle that lay in his way. Thus it may very well be said of every true-hearted Christian, that having an eye upon the reward, they should not be daunted at any outward thing whatsoever, but to think upon their crown and glory, Heb. xi. 26, not to have their hearts troubled, and to walk dumpishly and heavily in the ways of God ; for they are the King of Heaven's sons, heirs of God, co-heirs with Christ, the children of the bride-chamber, and therefore to rejoice and go on with an holy and heavenly cheerfulness and courage in all the ways of God.

Suetonius in Vita. Annotat. in Biblia Angl.

1604. *The Mystery of the Blessed Trinity, Shadowed out in Familiar Resemblances.*

IN a fired coal, there is the substance of the coal, the light of the coal, the heat of the coal, and yet but one fired coal. So soon as the coal is fired, there are these three—substance, light, and heat. So in the divine essence (though in a more transcendent way) is there the Father, Son, and Holy Ghost. Again, it may be shadowed out in a man's self ; as soon as ever he is born into this world, he is a creature to God, a child to his parents, a subject to his prince, and yet he is but one. So, so soon as ever that God is, (that is from all eternity,) he is Father, Son, and Holy Ghost, yet but one God.

R. Abbot's Catechism. Damascen. Orthodox. Fidei, Lib. ii cap. 4.

1605. *How to be truly Rich and truly Honourable.*

THERE is mention made of a painter, that having drawn the picture of a horse, would needs have him foaming at the mouth, but

could not by any means do it. Whereupon in a great rage, he took the sponge wherewith he made his pencils clean, and threw it at the picture, intending to have utterly defaced it : but it so fell out, that the sponge having sucked in several sorts of colours, effected that by chance, which the artist by all his industry could not compass. Thus it is with them that strive to make themselves great and eminent in the world, how do they cark and care, flatter, lie, and dissemble, and all to be thought somebody among their fearful neighbours. But all in vain ; this is not the way to do it : for as Charles the Fifth told his son, That fortune was just like a woman, the more you woo her, the further she flings off. Let every good Christian then take up the sponge of contempt, and throw it at these outward eminencies. Moses did so, and found, to his exceeding joy, that the abjection of vain glory was the acquisition of that which was true and real, Heb. xi. 24.

Plutarch, Moral. Sir Fr. Bacon's Advancement of Learning.

1606. *The Difference of Good and Bad Men in their Preparation for Death.*

A WIFE that hath been faithful to her husband, and waits his coming home, let him knock when he will, she is always ready to open the door unto him ; but another woman that is false to her husband, and hath other lovers in the house, if her husband chance to knock at the door, she does not immediately go to the door and let him in, but there is a shuffling up and down in the house, and she delays the time till she have got the others out of the way. Thus it is when death knocks at the door of these earthly tabernacles of ours, here is the difference. A good man is willing and ready to open to death, his heart is in such an heavenly frame, that he is always prepared for death ; and seeing by faith the heavens opened, a crown prepared, and God in all His glory, it cannot be expressed with what cheerfulness of heart he welcomes death, that so he may take possession : whereas the atheist, he dares not die, for fear of a *non-esse*, that he shall be no more ; the profane person is afraid of death, because of a *male-esse*, to be made miserable ; and every wicked ungodly man is loath to die, for having espoused himself to the things of this world, he shrinks at the very thought of death, and cries out to his soul, as sometimes Pope Adrian did, O my soul, whither goest thou ? thou shalt never be merry more ; or as

those ten men, Slay us not, for we have treasures in the field of wheat and of barley, and of oil and of honey, &c., Jer. xli. 8.

Jer. Borogh's Moses' Choice. *Piis mors ultra non est mors, sed nomen tantum habet mortis.* *Chrysost. Homil. in Matth. cap. x.* *P. Jovius in Adriano.*

1607. *Christ to be the Sum of all our Actions.*

THERE is mention made of one in the primitive times, who being asked what he was, answered, a Christian. What is thy name? he answered, Christian. What is thy profession? he answered, Christian. What are thy thoughts? he answered, Christian. Thy words and deeds, what are they? he answered, Christian. What life ledest thou? he answered still, Christian. He had so digested Christ into his soul by faith, that he could speak nothing but Christian. And thus it is, that Christ is to be made the sum and ultimate of all our actions; we must labour that Christ may be made one with us, and we with Him, that in all our works begun, continued, and ended, we may still conclude with that expression of the church, Through Jesus Christ our Lord.

Rich. de Mediavilla, Clavis David.

1608. *God's Immutability.*

A MAN travelling upon the road espies some great castle; sometimes it seems to be nigh, another time afar off; now on this hand, anon on that; now before, by-and-bye behind; when all the while it standeth still unmoved. So a man that goes in a boat by water thinks the shore moveth, whereas it is not the shore but the boat that passeth away. Thus it is with God, sometimes He seemeth to be angry with the sons of men, another time to be well pleased; now to be at hand, anon at a distance; now showing the light of His countenance, by-and-bye hiding His face in displeasure; yet He is not changed at all. It is we, not He that is changed. He is immutable in His nature, in His counsels, and in all His promises; whereas all creatures have and are subject to change, having their dependance on some more powerful agent, but God being only independent, is (as the schoolmen say) *omnino immutabilis*, altogether immutable, Mal. iii. 6.

Hect. Pintus in Isaiam.

1609. *The Godly Man Rejoicing in Death.*

It is storied of Godfrey, Duke of Bouillon, that when in that, his expedition to the Holy Land, he came within view of Jerusalem, his army seeing the high turrets, goodly buildings, and fair fronts, (though but, as it were, as so many skeletons of far more glorious bodies,) being even transported with the joyfulness of such a sight, gave a mighty shout, that the earth was verily thought to ring with the noise thereof. Such is the rejoicing of a godly man in death, when he doth not see the turrets and towers of an earthly, but the spiritual building of a heavenly Jerusalem, and his soul ready to take possession of them, how doth he delight in his dissolution! Especially when he sees grace changing into glory, hope into fruition, faith into vision, and love into perfect comprehension; such and so great are the exultations of his spirit, such mighty workings and shoutings of the heart as cannot be expressed.

Matth. Paris in Hist. Ang. Felicissima justorum mors tanquam finis laborum, &c. Bern. de Transitu Malachie.

1610. *Sin to be Looked upon as the Cause of all Sorrow.*

In the course of justice we say, and say truly, when a criminal is put to death, that the executioner cannot be said to be the cause of his death, nor the sheriff by whose command he doth it; neither yet the judge, by whose sentence; nor the twelve men, by whose verdict; nor the law itself, by whose authority it is proceeded in, (for God forbid that we should indict these, or any of these, of murder;) *solum peccatum homicida*, sin, and sin only, is the cause and occasion of all sorrows. It is not the looking upon any accidentals, any instrumentals of our miseries and vexations, but upon the principal, the prime agent, and that is sin, to take a wreak or holy revenge upon that, to send out an inquiry in our souls after that, and having found it, to pass sentence thereupon.

L. Andrews, Winton, Sermon at Court, 1617. Gloria peccati nulla petenda tui est. Ovid, de Remed.

1611. *The Good Man's Comfort in Matter of Worldly Loss.*

It was a handsome conceit of a great Duke of Florence, that had for his arms a fair spread tree, having one branch only lopped off,

with this motto, *Uno avulso non deficit alter* ; intimating thereby, that as long as the trunk or body of the tree was well rooted, there was no fear, though a branch or two were withered. Thus a good man bears up himself in the matter of temporal losses. As to the matter of government, if a David be gathered to his fathers, a Solomon may succeed him in his throne, 1 Kings ii. If a John be cast into prison, rather than the pulpit shall stand empty, a greater than John, even Christ Himself, will begin to preach, Mark i. 14. What if a Sulpitius die at Rome, a Tully is left behind. What though a good king, a good minister, a good magistrate be removed, he cheers up himself, that as good may succeed ; however, he lies down with patience, expecting the event. If God take away his estate in this world, *manet altera cælo*, he looks for a better in Heaven, 2 Cor. iv. 18 ; if he be traduced by men, he shall be cleared by God, Luke vi. 22 ; if he lose his life here, he shall find it hereafter, Matth. xvi. 25.

Hector Pintus in Daniel, cap. iv.

1612. *Men, upon Hearing of the Joys of Heaven, to be much taken therewith.*

THE Gauls, an ancient people of France, after they had once tasted of the sweet wine of the grapes, that grew in Italy, inquired after the country where such pleasant liquor was, and understanding of it, they made towards the place, and never rested till they came thither, where such pleasant things grew. Thus, when the minister hath endeavoured to lay open the rich and precious things of God, and brought unto our souls some of the clusters of Canaan, and some of that wine which is to be drunk in the kingdom of Heaven, let it be our parts to close in with Him, in the pursuit after such good things, and not to let our hearts rest, till we come to taste the sweet, and enjoy the benefit thereof.

Plutarch in Vita Camilli.

1613. *Order to be in the Church of God.*

As there is an order in God Himself, even in the blessed Trinity, where, though the persons be co-eternal and co-equal, and the essence itself of the Deity indivisible, yet there is the first, second, and third person ; and as in God, so in the whole creation, angels have their orders, thrones and dominions, principalities and powers, Col. i. 16, and an archangel, that at the last shall blow the trumpet,

1 Thess. iv. 16: so it is among the saints, the souls of just men perfected, all of them have enough, none of them want; yet there is a difference in the measure of their glory, because every one hath his own reward according to his labour, 1 Cor. iii. 8. Stars are not all of one magnitude, one differs from another in glory, 1 Cor. xv. 41. As for things below, some have only a being; some, being and life; others, being, life, and sense; and others besides all these have reason and understanding: all arts and sciences, before they can be learned, must be reduced into order and method; a camp well disciplined is a perfect pattern of good order; nay, there is a kind of order even in hell itself, a place of disorder and confusion, Matt. xii. 24. And shall then God and Belial, angels and men, saints and devils, Heaven and earth, be all in order, and the church out? It cannot be, the church is to be as an army with banners, to consist of governors and governed, some to teach, and some to hear, *ordine quisque suo*, all in decency and in order, 1 Cor. xiv. 40.

Will. Attersoll on Numb. in Preface.

1614. *How the Human Nature may in some sort be said to Excel the Angelical.*

A CHAIN that is made up of coarse gold, may in some sense be said to outvalue that which is made up of finer, not in respect of the nature and perfection of the gold, but because there is a very rich jewel fixed unto it. So the angelical nature may, in respect of its pure and undefiled quality, be said to excel that which is human; yet the human in another way excels it, because there is that sparkling diamond of the divine nature fastened unto it, *Verbum caro factum*, the Word made flesh, the Son of God made like unto the son of man in all things, (sin only excepted,) passing by the angels, taking the seed of Abraham, Heb. ii. 16.

Hector Pintus in Ezek.

1615. *Mention of the Joys of Heaven to be a Winning Subject upon the Souls of Men.*

It is reported of Adrianus, an officer unto Maximinianus the Tyrant, that seeing the constancy of martyrs, in suffering such grievous things for the cause of Christ, was very earnest to know

what was that which caused them so willingly to undergo such exquisite torments ; one of them (there being at that time two and twenty under the tormentor's hands,) made answer in that text of St. Paul, 1 Cor. ii. 9, Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, what is laid up for them that love God. Upon the hearing whereof, Adrianus was converted to the Christian faith, and sealed the profession thereof with his blood. Thus ought the very mention of the joys of Heaven to be as a winning argument to work upon the souls of men, not to sit down contented with the greatest things in the world, if they once appear in competition with the things of Heaven. Shall men's hearts stir when they hear of God's wrath, and dreadfulness of His displeasure against sin ? and shall not their hearts burn within them for joy, when they hear of the goodness of God, and of the riches of the grace of God, and of the wonderful thoughts that He hath for the everlasting good of mankind ?

Laurent. Surius in Vita Adriani.

1616. *Reverence to be Used in the Worship of God.*

WHEN Moses had received the law from the mouth of the Law-giver Himself, and had published the same, and finished the tabernacle of the ark and sanctuary, he musters up all the tribes and families of Israel, from twenty years of age upward. The number of the whole army was six hundred and three thousand, five hundred and fifty men of war, besides women and children, and strangers that followed out of Egypt ; these he divides into four gross and mighty battalions. In the midst of them, the tabernacle (as it were a portable temple,) was carried, being surrounded by the Levites, and the Levites by the other tribes ; so that not only the pagans and heathens were forbidden access unto it, but the sentence of death passed upon every soul of the Israelites themselves, that durst be so bold as to approach it, such who were not Levites, to whom the charge was wholly committed, Numb. iii. 8. So sacred was it, and with such reverence guarded and regarded, that two and twenty thousand priests were dedicated to the service and attendance thereof, which was performed with such dutiful observance in the preserving and laying up of the holy vessels, the solemn removing, together with the prudent and provident defence of the same, that it might well procure all due reverence to the

holy things of God, and increase zeal and devotion' in such as drew near unto Him. This was their devotion to the ark of God then, and afterwards to the temple, and ought to be continued among all good Christians to the house of God, the house of prayer, now in times of greater light ; but (which is to be lamented) whereas most of our churches have two doors ; superstition crept in long since at the one, and profaneness hath of later days shouldered in at the other ; so that had there been more fear and reverence in the hearts of men towards the worship of God, and the parts thereof, there had been less slighting of his ordinances, and much less contempt of His word and commandments.

Will. Attersoll on Numbers. Templum portabile. Isidor. de Summ. Bono. J. Martinus de Repub. Heb. R. Holdsworth's Serm. at St. Paul's, Lond., 1624.

1617. *A Good Christian will rather Part
with his Life than his Integrity.*

PIERIUS VALERIANUS, in his book of Egyptian Hieroglyphics, maketh mention of a kind of white mouse, called the Armenian mouse, being of such a cleanly disposition, that it will rather die than be any way defiled, so that the passage into her hole being besmeared with any filth, she will rather expose herself to the mercy of her cruel enemy, than any way seek to save her life by passing so foul an entrance. And thus every well-grounded, true-hearted Christian will, with those three noble-spirited Hebrews, choose rather to be cast into the fiery furnace, than worship the golden image, Dan. iii. 20 ; with Moses rather suffer affliction with God's people, than live a pleasant life in Pharaoh's court, Exod. ii. ; with Daniel rather be fed with water and pulse, than eat of the king's portion ; in a word, rather part with estate, liberty, life and all, than part with his integrity.

Lib. xiii. Hector Pintus in Ezekiel.

1618. *To have Children, Male and Female,
God's Great Blessing.*

As it is with the soul and the body, though the soul be far more excellent than the body, yet the soul alone is not so perfect as when soul and body are together ; because, though the body be not so strong in constitution, and noble in condition as the soul, yet body and soul in creation were joined together ; hence is it

that their greatest perfection consists in unity : so likewise is it in a family, though sons of nature are more perfect, yet because it was the first institution of a family, male and female, therefore the fullness and completeness of the blessing is in the union of both. Sons without daughters may bear up the name, and daughters without sons may enlarge the family ; but where there are sons and daughters both, is the perfection of the blessing, because man was so made at the first, male and female created He them, Gen. ii.

Jos. Caryl on Job ii.

1619. *The Multitude always Desirous of Change in Government.*

Livy maketh mention of the citizens of Capua, that being gathered together in a mutinous manner, they would needs depose the senate ; and being weary of their government, agreed to put them to death ; but Pacuvius Calavius, the head magistrate, being willing to save them ; when they had passed sentence upon one of them to have him executed, bade them first in his stead to choose a good and righteous senator. At the first they were all silent, not knowing how to find a better. After, when some odd fellow of the crew, past all shame and reverence, seemed to nominate one to succeed, by-and-bye they grew to loud words and great outcries ; some said flatly, they knew not the man ; others laid heinous things to his charge ; some said, he was of a base and beggarly condition ; others objected to his trade and way of living. Thus they grew more and more vehement upon the proposals of a second and third to their choice. Whereupon they bethought themselves and repented of what they had done already, considering how much they failed, and were to seek upon every new election, and so at length they were content to keep their old senators still. And just thus is it with the many-headed multitude,¹ *neutrum modo, mas modo vulgus*, as changeable, inconstant, and variable as the weather, never at any certain ; discontented with the present government, which, if changed for another, they like that no better, weary of present things, desirous of change and alteration ; either they serve basely, or rule proudly. As for liberty, that is the mean betwixt them both, they have neither the skill to despise with reason, nor the grace to entertain in any proportionable measure.

Livy, Decad. iii. Sir Walter Raleigh's Hist. of the World.

¹ *Bellua multorum capitum.*

1620. *Worldly Policy not to be Prejudicial to the Honour of God.*

DAVID, coming to the court of Achish, King of Gath, saw himself in danger, and thereupon feigned himself mad, 1 Sam. xxi. 13, which, though he did in a politic way to save his life and liberty, yet he had no warrant so to do, because it tended not only to his own disgrace, being King of Israel, but it was also dishonourable to God Himself, whose majesty he should have represented. Thus there are some that think it good policy (and so it is, good worldly policy) to rise early, and go to bed late, to eat the bread of care, and work full hard; yea, they have set hours for working, eating, resting, &c., but this their policy (as it is much to be feared,) eats up the service of God, it leaves them small or no time wherein they may offer up the calves of their lips in the morning, Hos. xiv. 2, or at night to come before Him with an evening sacrifice, Psalm cxli. 2; and therefore prejudicial to His honour, and, as the Apostle speaks of wisdom in the same respect, earthly, sensual, and devilish, Jam. iii. 15.

P. Martyr, in locum. Matth. Griffiths, Bethel.

1621. *To be Thankful unto God in the Saddest Times and Conditions.*

It was a pretty sweet passage that was once betwixt a distressed mother and a child about eight or nine years of age, who being reduced to such a strait, that hunger began to pinch them both, the child looking earnestly on the mother, said, Mother, do you think that God will starve us? No, child, answered the mother, He will not. The child replied, But if He do, yet we must love Him and serve Him. Here now was language from a little child, which being from the heart, might well become and argue a child of grace, a well-grown Christian. Such an one was Job, though God slay him, yet he will trust in Him, Job xiii. 15; and the rod and staff of God shall be David's comfort, Psal. xxiii. 4; and St. Paul had so learned the art of thankfulness, as in all conditions to be contented, Phil. iv. 11. And so must every one labour to have the same frame of spirit, that in the worst of times, in the saddest of conditions, whether public or private, national or personal, they be thankful unto God, and speak good of His most holy name.

Jos. Caryl on Job ii.

1622. *Ministers to be Men of Gravity and Experience.*

IN the art of navigation it was a law, wont to be seriously observed, that none should be master of a ship, or master's mate, that had not first been a sculler and rowed with oars, and from thence been promoted to the stern. And in military discipline, a man is first enlisted a soldier, then riseth by degrees before he comes to be a commander. The Levites under the law were first probationers, before they were allowed to be practitioners. Such ought all ministers to be, men of gravity and experience, not such as run before they are sent, Jer. xxiii. 21, and thrust themselves into the vineyard before they be hired, that come from Jericho before their beards be grown, that are young in years, and as young in qualities and qualifications relating to the ministry, young Timothies, and possibly old Demases, that have not shed their colt's teeth, nor scarce sowed their wild oats, so that it may very well be said of them, The prophet is a fool, the spiritual man is mad, Hos. ix. 7.

G. Nazianz. in laudem Basilii.

Will. Attersoll on Numb. viii.

1623. *Worldly Policy, not to Prejudice the Truth of a Good Conscience.*

RACHEL having stolen her father's idols, when he pursued her, and came to search for them in the tent, she having hid them in the camel's litter, and sitting upon them, entreated him not to be angry, though she rose not up to him; for she was sick, as she pretended, and said, It was with her after the manner of women; if by the custom of women, she would be understood to be in travail, then she told a flat lie; but if by a trick of mental reservation, she did use that ambiguous phrase, with an intention to deceive, then at the best she did but equivocate; and even in so saying, and so doing, she made a flat breach of conscience. Thus many among us desire to be at as little charge as may be possible, whether to the state or to the church; and therefore, when they are pressed by or for either of these, then they are politically sick in the purse, make themselves poor and needy, and will hardly part with a penny (if they can but with common civility or shameless impudency keep it) which savours not only of unthankful hearts to God, but shows that they have most wretched con-

sciences, caring not what they do, so as they may keep that which (falsely) they call their own.

Lippomannus in Genes. Seneca de Beneficiis. Gesp. Melo in Matth. cap. xxii.

1624. *Holy Duties call for Holy Preparation.*

DAVID washeth his hands in innocency, before he compasseth God's altar, Psalm xxvi. 6, and Job intending to sacrifice unto God, on the behalf of himself and his children, sends to them solemnly to prepare themselves, chap. i. 5. Nay, the very heathens themselves would not admit any to come to their religious services, unless they were first prepared; as that of Æneas to his father Anchises, upon his return from the wars. *Tu genitor cape sacra manu*; therefore they had one that cried out to the people, *Procul hinc, procul este profani*, All you that are unclean and profane, depart hence and come not near us. And shall Christians then, who have learnt better things, touch holy things with unholy hands, or unholy hearts? No, they must not, they ought not: holy duties call for holy preparation; they must be sanctified within and without, before they come to the performance of any holy duty. It is true that the duty sanctifies; but it is as true that the duty seldom sanctifies, unless men be sanctified for the duty; and they get most holiness from the duty, who are most holy before they come to it.

Virgil, Æneid. Lib. ii. Cæsar. Rhodogin, Lect. Var. Jos. Caryl on Job.

1625. *Attention in Hearing God's Word commanded and commended.*

MANY there are in our days, that delight to have rings and jewels hanged at their ears, and they account it a great ornament unto them; whose vanity the poet long since in a scoffing manner, answered: It is (saith he) because they have no fingers on their hands, as if the fingers not the ears were made for rings. However this may be said, that if we had the richest jewels the east or west could afford us, if we have not an ear bored through to the heart, a hearing ear to hear the Word of God, they are no better than jewels in a swine's snout. Oh the excellency of the jewel of attention! when *audire* terminates in *obedire*, when we hear the

Word of God and do it, when we understand, believe and practise what we hear.

Plautus in Pœnulo.

Plutarch in Rom. Antiquitat.

Jos. Shute's Serm. at St. Paul's, Lond., 1627.

1626. *Worldly Policy not to be in anything Prejudicial to Commutative Justice.*

KING DAVID was very politic in contriving how to work himself out of the shame of adultery, and his child by Bathsheba out of the shame of bastardy; and therefore he so closely carried it, that Uriah was slain, and then he took her to wife; but because it did not stand with justice, first to deprave the wife, then to deprive the husband, this his supposed masterpiece of folly, and worldly policy, is (amongst many other good characters) brought in as a cross-bar in his arms, and a foul blemish in his coat, 1 Kings xv. 5. Thus it is, that few of us make any conscience at all of that justice which is commutative, due unto our neighbour. Do we not sometimes swear and lie, and swear falsely, and lay our foundation in the blood of the innocent, rather than we will not build and enlarge our houses? Yea, are not many of our buildings raised out of the ruins of Sion? What care we to take advantage of our brother's simplicity? We look upon inferiors with contempt and scorn, use them but as stirrups to mount up into the saddle of our own private ends; or like so many ladders to reach our designs, and when we have got as high as they can help us, then, no matter though, ladder-like, they be hung up by the walls. As for superiors, we either do not know, or will not acknowledge any, living like the locusts, as if we had no supreme authority, (Prov. xxx. 27,) no law, no government, to the great prejudice of the place where-in we live.

Matth. Griffiths' Bethel.

*Per fas et nefas.
Norwich, 1640.*

Geo. Downham's Serm. at

1627. *The Best of Men not Free from Sin in this Life.*

As a man, who in the morning washeth his hands, and goes abroad about his worldly business, though he doth not puddle in the mire, or rake among dunghills, yet when he returns home again at dinner, or at night, if he wash, he finds that he hath contracted some

uncleanness, and that his hands are foul ; there is no man can converse with an unclean and filthy world, but some uncleanness must needs fasten unto him : even so it is with the souls of men, such is the universal corruption of human nature, that the souls of the best, of the purest, of the holiest, though they do not rake in the dunghill, and wallow in the mire of sin basely and filthily, yet they do from day to day, yea from moment to moment, contract some filth and uncleanness ; they may be clear from sinning wilfully, and with delight, (in which sense it is said, 1 John iii. 9, He that is born of God sinneth not,) and free from scandalous sins, whereinto many of God's dear children have through inadvertency fallen ; but they can never acquit themselves from sins of infirmity, such as do inevitably and inseparably cleave unto the best of men, especially considering the state and condition wherein they are, having corrupt flesh and blood about them.

Jos. Caryl on Job. Nullus sanctus et justus caret peccato, &c. Aug. de Eccles. Dogmat.

1628. *Children of Persons Excommunicated to be Baptised.*

ST. AUGUSTINE writing (Epis. lxxv.) to a young busy bishop called Auxilius, on the behalf of one Classicanus, saith, That for the offence of the master of the house, whom he had excommunicated before, he should not therefore excommunicate the rest of the family, and deny them the benefit of the Sacrament ; for (saith he) herein the man may perish that is a friend, and the devil be glad that is an enemy. Thus in a manner do they offend, who refuse to baptise the children of those that are excommunicated, and such as are born in fornication, because their parents are impenitent ; as though the son should bear the iniquity of the father, or the wife of the husband ; or he that is not yet born, the iniquity of them that are born, contrary to that of Ezekiel, chap. xviii. 20.

Nullus à baptismo prohibendus est, &c. Aug. in Enchirid.

1629. *No Man so Old but he may Learn something.*

CHARLES V. gave for his arms Hercules' Pillars, with this motto, *Plus ultra*, meaning that those pillars, which are two hills at the

entrance of the Strait's mouth, should not bound his empire, which he intended to extend further (as indeed he did afterwards) to America. Thus it is that old men should do well, if they did sail by his compass, never to set any bounds to their knowledge, not to hug themselves in their great experience, as if there were not a *plus ultra*; St. Augustine, in his old age, studied the Greek, and Cato the rudiments of grammar. As for God's school, that doth not only teach the principles, but also the perfection of divine wisdom, which, not being attained unto even in oldest age, St. John writes as well to you fathers as to you young men and children, 1 John ii. 13; intimating that the fathers themselves have as much to learn as the children.

Imp. Rom. Vitæ. Ad discendum, quod opus est, nulla ætas sera videri potest, &c. Aug. Conr. Zuingeri Theat. Hum. Vitæ.

1630. *Religion not to be Made a Stalking-horse to Policy.*

ONE of the Trent doctors, being a fisherman's son born, while he was of some inferior order, would always cause a net to be spread under his tablecloth, when he was to sit down at his meat, and this was to put him in mind from whence he came, that so he might not at any time be puffed up with any high conceit of his own worth. A good meaning, had it been real; but it so fell out, that being saluted with a red hat from the conclave, the net was presently laid aside; and being desired to tell the reason why it was so, made answer, I have now caught what I fished for. Thus it is that religion is too, too often made a stalking horse to worldly policy, so that when they have gotten enough (as they think) from God, they care not for God; and when the fish is caught, they lay by the net: for they do but go a fishing with holiness, and the profession of religion; and when they have their ends, there is an end also of their profession.

Matth. Stiles' Serm. at St. George's, Botolph Lane, Lond., 1636. Simulata sanctitas.

1631. *The Painful Minister's Joy at the Time of his Death.*

It is said of Gregorius, surnamed Thaumaturgus, Wonder-worker, when he asked the question, being now ready to die: How many

infidels yet remained in the city Neocæsaria, answer was returned unto him, Seventeen; that he rejoiced greatly and comforted himself, and gave thanks unto God, saying, *Totidem erant fideles, &c.*, There were only so many faithful and believers when I was made bishop of that place. A great work of God by a wonder-working man! And such will be the crown and rejoicing of all painful and laborious ministers of God's Word and Sacraments, that when they shall be ready to give an account of the souls committed to their charge, that they can do it with joy and not with grief, that they have been faithful and looked more after the flock than the fleece, and that it is not with them (as it often falls out with too, too many) whose rising hath been the fall of the church, and mightiness the miseries thereof.

G. Nyssen in Vita. Ruffin. Lib. ii. cap. 9. Bene agente populo unusquisque pro suo merito remuneratur sed sacerdos pro bonis omnium, &c. Chrysost. in Matth. xxv.

1632. *Parents to show Good Examples to their Children.*

WE may read in the fable, what the mother-crab said to the daughter, Go forward, my daughter, go forward; the daughter replied, Good mother, do you show me the way; whereupon the mother crawling backward and sidelong as she was wont, the daughter straight cried out: Lo, mother, I go just as you do. Let parents then be sure that their carriage be just and justifiable, especially in the sight of their children, lest instead of being their correctors, they prove their corruptors; let them never be able to stop their mouths, and twit them in the teeth (when they reprove them) with their own vicious pattern, as if where the parents were naught themselves, the children should hold it a kind of sauciness to be good, and had rather be bad for company than their mannerly carriage should seem to teach their betters.

Dialogo Creaturarum. Probum esse oportet patrem qui gnatum suum, &c. Plautus. Matth. Griffiths' Bethel.

1633. *The Trial of True and False Professors.*

As it was with Naomi and her two daughters-in-law, Orpah and Ruth: all the while that she was Naomi, beautiful and had enough,

they both stayed with her ; but when Naomi became Mara, bitter and empty, then Orpah took her leave of her, but Ruth abode with her still, chap. i. ; here was the trial, whether Orpah or Ruth had the more sincere affection to Naomi, Ruth loves her mother's person, Orpah her outward estate and preferment : thus, while religion and prosperity go together, it is hard to say which a man follows ; but when they are forced to a separation, where the heart was will soon be manifest. Many will hold on with God as long as the sun shineth, as long as it is fair weather, as long as the profession of the Gospel is countenanced ; but if the storm arise, and troubles come, Matth. vii. 27, then they pull in their heads, then they deny and forsake God, then they draw back from, and betray His truth ; but the upright in heart are like Ruth, Ruth i. 16, 17 ; whatsoever becomes of the Gospel, they will be shares with it in the same condition, be it affliction, or be it consolation ; be it fair weather, or be it foul ; be it light, or be it darkness ; they will take their lot with it, whatsoever it be.

Jos. Caryl on Job iii.

1634. *The Necessity of being Found with Christ's Righteousness.*

It is the observation of St. Ambrose, that Jacob, though he were not by birth the first-born, yet hiding himself under his brother's clothes, and having put on his coat, which smelled most sweetly, came into his father's presence, and got away the blessing from his elder brother, Gen. xxvii. 36. So it is very necessary that we lie hid under the precious pureness of Christ our elder brother, that having the sweet savour of His garments, 2 Cor. ii. 15, our sins may be covered with His perfections, and our unrighteousness with the robes of His righteousness, that so we may offer up ourselves unto God a living and acceptable sacrifice, Rom. xii. 1, not having our own righteousness, but that which is only to be found in Christ Jesus.

De Jacob, Lib. i. cap. 2.

1635. *The Scoffing Drunkard's Sad Condition.*

THERE is mention made of a notable soaker, who being brought before Pyrrhus for railing against him in his cups, said : It is true

that I spake somewhat against thee; and much more should I have, had not the wine failed me. Thus it appears *ex confesso*, that where men do swill immoderately, they will make every object they light upon matter of reproach; no person shall be free from their derision; they will observe no laws, reverence no magistrates, respect no friends, spare no cost, regard no religion, keep no church, fear no God, Isa. v. 11; tell them of God's displeasure, like so many Michols they will jeer you to your face; tell them of Solomon's induction, like so many Edomites they will make songs of you: all and every of these are but a may-game and a mocking-stock unto them, Prov. xxiii. 29, 30.

Plutarch in Vita Pyrrhi. Matth. Griffiths' Bethel.

1636. *Graces of the Spirit to be Held fast in the Midst of Temporal Losses.*

As it is with a man in a wreck at sea, when all is cast overboard, the victuals that feed him, the clothes that should keep him warm, yet he swims to the shore with his life in his hand. Or as it is with a valiant standard-bearer, that carries the banner in the time of battle, if he sees all lost, he wraps the banner about his body, and chooseth rather to die in that as his winding-sheet, than let any man take it from him, or spoil him of it; he will hold that fast though he lose his life with it. Thus Job in all his troubles is said to hold fast his integrity, chap. ii. verse 3, and so must all of us do, hold our spirituals, whatsoever become of temporals. When wife and children, and friends, and liberty, and life and all is going, say unto peace of conscience, to innocency and integrity, as Jacob said to the angel, (whether they be those summer-graces of prosperity, as joy and thanksgiving; or the winter-graces of adversity, as patience and perseverance; or the grace of humility that is always in season,) We will not let ye go; for indeed there is no blessing without them. There is not a man upon the face of the earth, but if he be of a heavenly temper and spiritual resolution, will in the greatest storm, in the hottest assault, wrap himself round about with his integrity, and will not let it go till he go along with it.

Jos. Caryl in locum. T. Fuller's Serm. at St. Clem., London, 1652.

1637. *Children not to Marry without their Parents' Consent.*

CYRUS, an heathenish king, having conquered Babylon, and returning home in triumph, was offered by his uncle Cyaxares, to have his daughter in marriage ; but he thanked his uncle, praised the maid, liked well of the portion ; as for consent to the match, he returned this answer : Uncle, I commend the stock, and the maid, and the portion ; howbeit (saith he) by the counsel of my father and my mother, I will assent unto you ; as if he had said, without their advice I can do nothing. And thus all dutiful children are content to submit to their parents' directions, and to be ordered by them, especially in the matter of so high concernment as marriage : thus did Jacob, Gen. xxviii. 1, and Samson, not as it is the manner of children now-a-days, who consult with their parents last of all, nay regard not their parents' consent at all, but make their choice after the lust of their eyes, and delight of their own deceitful hearts, making up a match in great haste, and repenting at leisure.

Xenophon, Cyropæd. Lib. viii.

Will. Attersoll on Numb.

1638. *How it is that Wicked Drunken Men Think Well of themselves.*

THERE is a story of a Frenchman, that lodging one night in a courtesan's house at Rome, when in the morning he took his gold chain, he found it would go but thrice about his neck, whereas it was formerly wont to go four times ; and thereupon he guessed that the courtesan had (as she had indeed) taken away some of the links ; but she cunningly dissembling to excuse her fault, would needs make the Frenchman believe that his head was much swollen that night ; and to confirm her words, she caused him to view himself in a false glass, which made all things seem a great deal bigger than indeed they were ; and so not knowing how to help himself, he was fain to persuade himself, that all the fault was in the growth of his head. To this chain may be likened the soul of man, which being sober, perceives that, by intemperance, the memory and understanding (which are two main links of it) are taken away ; but the devil (like a cunning courtesan) as it were by a false glass, makes men believe it is nothing so ; but on the

contrary, that all things are greater than they were, their memory greater, their understanding greater, their strength greater, their wits riper ; whereas it is nothing so, their understanding is infatuated, their will perverted, their memory enfeebled, their comeliness deformed, all out of order.

Othon. Melandri Joco-seria. Nath. Shute's Serm. at St. Mild., Poultney, Lond., 1633. Multum merum pauca cogit sapere. Menand.

1639. *The Evil of Division.*

THE Rabbins have a conceit, why after the work of the second day was finished, God (beholding what He had done) did not add any approbation to it ; when He made the light, which was the first day's work, He approves it, God saw the light, and said it was good ; but to the work of the second day, God subjoined no approbation, by saying it was good. The reason which they give of it is this, because then was the first disunion, that made the first second that ever was ; all before was one (*sub unissimo Deo*) under the One-most God. But to leave this fancy to the Jewish doctors, among many others of the like nature, there is somewhat in the notion itself, namely, that division and disunion are the evils of the creature, all natural disunions are the afflictions of natural things. And so civil disunions and civil dissensions are much more the afflictions of people and nations ; Christ assures us, that the strongest kingdom divided cannot stand, Mark iii. 24. Whereas, contrarily, weak things are strong by union, and that not only by union with the strong, but by union amongst themselves ; and things obscure, united, are honourable, especially when united to things that are honourable.

Jos. Caryl on Job. Joh. Plantavit. Florileg. Rabbinicum.

1640. *The Persons of Poor Men not to be Slighted.*

It is reported of Mr. Fox the Martyrologist, when it was told him, that a certain man (of none of the highest or greatest calling) who had received much comfort from him in the days of his trouble, was desirous to acknowledge his thankfulness towards him, and asked him, whether he remembered such a one, he answered :—I remember him well ; I tell you, I forget lords and ladies, to remember such as he is. But now it is otherwise in the world ; many there are that look so high, that they cannot discern

their lower brother, whom notwithstanding God loveth, for whom Christ died, and to whom the word of salvation is preached : nay, so supercilious and lofty are most men, that they look upon a lower, a poorer man, no otherwise than if God had made them so on purpose to be laughed at ; but let all such know for a certain, that they are the same with them, and though they have not *vestem communem*, the same coat, yet they have *cutem communem*, the same skin, and that, he that mocketh the poor, reproacheth Him that made him.

Rich. Greenham's Works. *Will. Attersoll on Philemon.* *Nil habet infelix paupertas durius in se, Quam quod ridiculos homines facit. Juvenal.*

1641. *To be Careful of Extraordinary Drinking.*

CYRUS, the Persian monarch, being demanded of his grandfather Astyages, why he would drink no wine, answered, For fear lest they give me poison, for quoth he, I noted yesterday, when you celebrated your nativity, that some body had poisoned all the wine they drank, because at the taking away of the cloth, not one of all those that were present at the feast arose in his right mind. Let all men take heed then how they multiply their cups, as in that feast of Ahasuerus at Shushan, Esther i. 8, where every man drank as much as he list, but content themselves with Timothy's modicum prescribed by St. Paul, 1 Tim. v. 23. One cup is enough, two are too much, and three too little ; but how may that be ? When a man hath taken off three, he is fit (if possible) for three hundred, and then *ab hilaritate ad ebrietatem lubricus est gradus*, he shall find to his sorrow that from mirth to madness the step is very slippery.

Xenophon in Cyropædia. *Lud. Vives in Exercitat. Ling. Lat.*

1642. *The Great Pains that Wicked Men take to Go to Hell.*

It is observed of Antiochus Epiphanes, one of the kings of Syria, that he was a most cruel persecutor of the church, and undertook more troublesome journeys, and went upon more hazardous designs, merely to trouble, vex, and oppose the church of the Jews, than ever any of his predecessors did about any other conquest,

or noble enterprise ; and he travelled more miles to do mischief (as he will find that compareth their journeys) than any of the saints did to do good ; and thereupon concludes the story of him, with this general truth concerning all wicked men ; that they go with more pains to eternal death, than the saints to eternal rest ; that they toil themselves more, and suffer more hardship to work out their own damnation, than the godly do to work out their salvation. Thus it is that a wicked ungodly man is said to travail with pain all the days of his life, Job xv. 20, and wearying himself in the way to hell doing the devil's drudgery : and whereas a good man is merciful to his beast, he is unmerciful to himself, and tires himself more than a good man will tire his beast, Prov. xii. 10 ; for he that will follow sin and serve his own lusts, (especially the lusts of pride and oppression) serveth a hard master, one that will make him sweat for it, and pay him home at last with eternal death ; so that the work of sin is bad enough ; but (as to the sinner) the wages is worse, Rom. vi. 23.

Joh. Buntingus, Itinerarium Patriarch. &c.

Jos. Caryll on Job.

1643. *Proper Names of Men, not to be so much Regarded as Appellative.*

A POOR shepherd in Germany, when divers observing the Cardinal of Cologne, and admiring his pomp as a prince, whereas his calling was but a bishop ; O, says the shepherd, *cum damnatus fuerit rex, quid fiet de episcopo ?* if the great duke should go to hell for pride, what would come of the humble bishop ? Thus as with titles, so is it with the names of men ; it is not the proper name, but the appellative ; not the nominal, but the real that makes a good construction in God's grammar ; Abraham is a good name, but the father of the faithful is a better : Moses, a good name ; but the servant of God much better : David, a good name ; but a man after God's own heart, far better : so it may be said of St. John, he had a good name ; but to be the beloved disciple of Jesus Christ, was much beyond it : Paul, a good name ; but to be a chosen vessel of the Lord, much more. So that grace is not tied to names ; Theodorus, Theodosius, Dorothy, Theodotus, Deodatus, Adeodatus, all signifying the gift of God, may well be given to our children ; but it is the grace of God that maketh happy. No man hath the mystery of his fortune written in his name. Names are not propheticall, much less magical ; yet the

civil use of them is for distinction, *nomen quasi notamen*; and the religious use of them hath by good antiquity been always observed in the sacrament of baptism.

T. Adams on 2 Pet. Ex nominis significatione non est judicandum de moribus. Demosth. R. Holdsworth's Serm. at St. Peter-le-Poor, Lond., 1632.

1644. *Excessive Drinking condemned.*

ANACHARSIS had a saying, that the first draught of wine is for thirst, the second for nourishment, the third for mirth, the fourth for madness; whereupon Callisthenes being pressed to quaff off a great bowl of wine (which bowl they called Alexander) gravely replied: That he would not for drinking of Alexander, stand in need of Æsculapius, *i.e.*, he would drink no more than what should do him good. And it were heartily to be wished, that all men were of his mind; but so it is, that now-a-days, a drunken health (like the conclusion in a syllogism) must not be denied; yea, such and so excessive is the custom of high drinking, that St. Basil makes it a wonder, how the bodies of drunkards, being by nature framed of earth, do not with so much moisture dissolve into clay and water.

Anach. in Sopholog. Theopompus in Hist. "Απας πονηρός ο άνθρωπος, &c. Philemon. Basil, Homil. xiii. in Ebrietat. et Luxum.

1645. *Books of Piety and Religion, Testimonials at the Great Day of Judgment.*

It is usual in Scripture to ascribe a testimony to the more notable circumstances and accidents of human life, as to the rust of hoarded money, Jam. v. 3, to the solemn publications of the Gospel, the dust of the Apostles' feet, Matt. x. 14. And so downward in the primitive times, when grown persons were baptised, they were wont to leave a stole or white garment in the vestry for a testimony and witness of their baptism. Wherefore, when one Elpidophorus had revolted from the faith, the deacon of the church came and told him, O Elpidophorus, I will keep this stole as a monument against thee to all eternity. And thus it is, that books of piety and devotion, being public monuments, are much of this nature, a testimony likely to be produced in the day of judgment, not only against the authors, but the persons by whom they shall happen to be perused, in case on either side there be any defection in judgment or manners, from the truths therein expressed.

T. Manton in Prefat. Com. in Jacobum. Nicephorus in Hist. Ecclesiast. Lib. iii.

1646. *Atheistical Wicked Men, at the Hour of Death, forced to confess God's Judgments.*

It is the report of a reverend divine (now with God), Dr. Westfield, concerning an atheist in England. A young man, says he, was a papist, but soon fell into dislike of their superstition: he became a protestant, but that did not please him long; England could not content him, he reels to Amsterdam; there he fell from one sect to another, till he lighted upon the Familists: the first principle they taught him was this—there is no God, (as indeed they had need to sear up their consciences, and dam up all natural light that turn Familists); hereupon he fell to a loose life, committed a robbery, was convicted, condemned, and brought to die; at the execution he desired a little time, uttering these words:—Say what you will, surely there is a God, loving to His friends, terrible to His enemies. And thus it is, that the lewdest reprobates, the most wretched atheists that spit in the face of Heaven, and wade deepest in blood, are forced at the time of death, when they see the hand-writing of God's judgments upon the wall, Dan. v. 5, to confess there is a God, who is just in all His ways, and wondrous in all His works, Rev. xv. 3.

Julianus Antiochus.

1647. *Fleshly Lusts, the Danger of Them.*

It is said of the torpedo, a kind of dangerous sea-fish, that it is of so venomous a nature, that if it chance to touch but the line of him that angles, the poison is thereby derived to the rod, and thence to the hand of him that holds it; whereupon the party is so benumbed and stupified on a sudden, that he loseth the use of his limbs. Even so, when enchanting lusts insinuate themselves into, or indeed but barely touch upon voluptuous minds, they grow (with the companions of Ulysses) not only brutish, but withal so senseless, that they have not the power to think a good thought, or to do any good action.

Plin. Nat. Hist. Lib. xxxii. cap. 1. Ovid, Met.

1648. *The Grand Impostry of Pretended Revelations.*

MAHOMET, that grand hellish impostor, often pretended visions from Heaven ; and the story assures us, that he cunningly made use of the disease of his body, to persuade his disciples of the soundness of his doctrine ; for being afflicted with the falling-sickness, when at any time a fit was upon him, he made the people believe that he was in ecstasy, or ravishment of the spirit at the appearance of the angel Gabriel, who revealed many mysteries unto him : and having by long use and familiarity taught a pigeon to feed at his ear, he by art prevailed with the people to feed at his poisonous mouth, as if his words had been the inspirations of the Holy Ghost, who (as he affirmed) came then to him in the form of a dove, and taught him those secrets. Thus it is, that when vain men, such as the apostle calls filthy dreamers, Jude 8, would put a new-nothing upon the world, as an infallible truth, and have it swallowed down without chewing, received without disputing, then usually they pretend that it is *quid divinum*, a doctrine or message come down immediately from God ; and so shaping their own dark conceptions by the light of divine revelation, do with the more estimation put off either such points of doctrine, or such rules of policy as themselves have only invented.

Fr. Sylburgii Mahometica. Jos. Caryl on Job iv.

1649. *To be Favourable in the Censure of our Brother.*

IN Friesland there was a false prophet, one George David, who called himself God's nephew, and said, that Heaven was empty, and that he was to choose some to fill it, and none, forsooth, must come there but whom he liked. And we have some amongst us, such mad prophets, that will elect and damn whom they please ; but as themselves say, The pope hath no power to make saints, so we may very well say, They have no authority to make devils ; every man is to be reputed honest till he be disproved ; charity thinks no evil, 1 Cor. xiii. 5.

*Job. Sleidan's Comment. Quid de quoque viro et cui dicas sape caveto.
Horat. Ep. i.*

1650. *The World's Deceitfulness and Treachery.*

It is said of the city of Athens, that it was a goodly place for a philosopher to pass through, for there he should see and hear many things that might better his understanding, (it being as it were the nurse and mother of all learning,) but it was not good for him to stay there, because he could hardly live in safety. So may it well be said of this world, that if a man do but only pass through it, he may behold many admirable works of God to better his knowledge, but if he take up his abode here, then he is in jeopardy of his life; for the world salutes passengers after a friendly manner, and bids them welcome, but with that proviso to his servants, which Judas gave to his complices, Whomsoever I shall kiss, that is He, hold Him fast, Matt. xxvi. 48; treacherously kissing and killing them, entertaining them with a smile, but sending them home not by cheering, but by weeping-cross. It gives them for a while the liberty of the house, to call for what they list, they may have all the deadly sins at their service, but they shall have a cutting reckoning in the end: conscience keeps the bar, and will make them pay with a witness. For in the very height of their contentments, they shall be arrested upon an action of riot, and (if God's great mercy prevent not) be cast into hell without bail or mainprize, for ever.

Treasury of Ancient and Modern Times. Matth. Griffiths' Bethel. Con-
scientia codex est in quo, &c. Chrysost. in Psalm.

1651. *Commonness of the Death of others, taking away the Sense of Death.*

It is said of birds that build and roost in steeples, being used to the continual ringing of bells, the sound disquiets them not at all; or as those that dwell near the fall of the river Nilus, the noise of the water deafens them so, that they mind it not. Thus it is, that the commonness of the death of others, is made but as it were a formal thing; many have been so often at the grave, that now the grave is worn out of their hearts; they have gone so often to the house of mourning, that they are grown familiar with death, they look upon it as a matter of custom for men to die and be buried; and when the solemnity is over, the thoughts of death are over also; as soon as the grave is out of their sight, preparation for the

grave is out of their mind, then they go to their worldly business, to trading and dealing, yea to coveting and sinning, as if the last man (that ever should be) were buried.

Jos. Caryl on Job iv. Vivunt homines tanquam mors nulla sequatur.

1652. *Silence in the Cause of God's Honour condemned.*

HERODOTUS writes of a dumb son that Cræsus had, who, when his father was endangered in a battle, on a sudden his tongue was loosed, and he cried out, *Parce, rex est*, O spare him, he is the king. So, when God's glory is in question, what a numbness, what a dumbness is it, not to say, O spare him, He is the Lord ! Luther will be accounted proud, passionate, enemy to the pope, or anything rather than to be found guilty of sinful silence, when the cause of God suffereth. To hear blasphemers wound and tear the sweet and sacred name of Christ in pieces, would make a dumb man speak, though there be a time (yet an evil time) when a prudent man is to hold his peace, Amos v. 13.

In Cliv, Lib. i., cap. 85. In Epist. ad Stauþium.

1653. *The Deepest Dissembler at one time or other Discovering himself.*

XENOPHON writes of the Persians, that they taught their children to lie to their enemies, and to speak truth to their friends ; but they soon forgot the distinction, and so discovered themselves. As it is in the fable : a wolf being crept into a sheep's skin, went so long to school, till he came to the spelling of his paternoster ; and being asked, what spells p and a, he answered, pa ; then what spells t, e, r, he answered, ter ; put them together, said the master ; the wolf cried, *agnus* ; *Ore protulit quod in corde fuit*, saith the moral, intimating that the deepest dissembler will at one time or other discover himself. No man can personate another long, neither can any so transform himself, but now and then you shall see his heart at his tongue's end. The devil may transform himself into an angel of light, and men may seem to be zealous in a good matter, when their hearts are ranging after their lusts ; yet *mark them well*, and at one time or other, you shall find that true,

which the damsel said unto Peter, Thou art a Galilean, thy speech bewrayeth thee, &c., Mark xiv. 70.

Lib. de Instit. Cyri. Laur. Abstemius in Mytholog. Nemo potest personam fictam diu ferre, &c. Sen. Ep. ad Neronem.

1654. *Wise Men dying as well as Fools.*

It is observed concerning Paracelsus, (a great physician, and a man exceedingly well versed in chymical experiments,) that he bragged and boasted, that he had attained to such wisdom in discerning the constitutions of men's bodies, and studying remedies, that whosoever did follow his rules, and keep to his directions, should never die by any disease; casually he might, and of age he must; but he would undertake to secure his health against all diseases: a bold undertaking! But he, who by his art promised to protect others to the extremity of old age from the arrest of death, could not by all his art and skill make himself a protection in the prime of his youth, but died even as one without wisdom, before or when he had seen but thirty, Eccles. ii. 16. Thus it is, that wise men many times do not only die as well as fools, but, as fools, without wisdom. They who have most worldly wisdom, usually die with the least, in not preparing wisely for death; they may be said to have had wisdom, but they die as if they never had had any—that is, they apply not their wisdom while they live, to fit themselves for their death; they die before they understand what it is to live, or why they live; and so dying unpreparedly, they die foolishly.

T. Fuller's Holy State.

Christoph. Penelii Mellificium Hist. Serm. on Job iv. 21.

Jos. Caryl's

1655. *Neglect of Restitution condemned.*

A GREAT lady in Barbary, being a widow, called to her an English merchant, trading in those parts, with whom she knew her husband had some commerce, and asked him if there were nothing owing to him from her deceased husband. He after her much importunity acknowledged what, and showed the particulars. She tendered him satisfaction, (yea, and after his many modest refusals, as being greatly benefited by the dead Barbarian,) forced him to take the uttermost penny, saying thus, I would not have my husband's soul to seek your soul in hell to pay his debts. Here now was a fire in a dark vault, great zeal in blind ignorance, seeing

that by the candle-light of nature, which St. Augustine delivered long since for a doctrinal truth, *Non dimittitur peccatum nisi restituatur ablatum*, thus in Mr. Latimer's old English, Either restitution or hell. But O the sadness of these grasping times ! where is the man that restoreth what is unjustly taken away, what hath been indirectly gotten ? the estates, credits, goods, and good names of men are taken away, by exactions and slanders ; but where is the man that maketh restitution ? Zaccheus may very well rise up in judgment against such a griping and exacting generation as this is, Luke xix. 8.

T. Adams' Serm. on 2 Peter. Si in ignem mittitur, qui non dedit rem propriam, ubi putas mittendus erit, &c. Aug. de Verb. Dom. cap. 20.

1656. *Wives to Love their Husbands cordially.*

IT is not without some significancy, that the church, in the solemnity of marriage, ordaineth that there shall be a gold ring ; of gold it must be, intimating that love should abound betwixt the married couple, love the best of graces ; and round it must be, to show that love must continue to the end ; besides, this ring must be put by the man upon the fourth finger of the woman, signifying also thereby, that as there is a vein in that finger which correspondeth with the heart ; so she should be cordially affected to her husband, having no thought in that kind of any other man as long as he lives, whom God by His ministry hath given unto her.

Matth. Griffiths' Bethel. Pet. de Clavis-rubeis.

1657. *The Wicked Man's Folly in his Worldly Choice.*

WHEN an heir is impleaded for an idiot, the judge commands an apple or a counter, with a piece of gold, to be set before him, to try which he will take ; if he take the apple or the counter, and leave the gold, then he is cast for a fool, and so held by the judgment of the court, as one that is unable to manage his estate, because he knows not the value of things, or how to make a true election of what is fittest for him in the way of subsistency. This is the case of all wicked men, thus foolish and much more : when *bugles* and diamonds, counters and gold are before them, they leave the diamonds and the gold, and please themselves with toys

and baubles. Nay, when (which is infinitely more sottish) Heaven and hell, life and death are set before them, they choose hell rather than Heaven, and death rather than life; they take the mean, transitory, trifling things of the world, before the favour of God, the pardon of sin, a part in Jesus Christ, and an inheritance amongst the saints in light celestial.

Swinburn, Court of Wards and Liveries. Mutant quadrata rotundis.

1658. *Custom in Sin hardly Broken off.*

THERE is an apologue, how four things meeting, boasted their incomparable strength—the oak, a stone, wine, and custom. The oak stood stoutly to it, but a blast of wind came and made it bow, the axe felled it quite down. Great is the strength of stones, yet *gutta cavat*, a continual dropping wears them away, and a hammer beats them to pieces. Wine overthrows giants and strong men, senators and wise men, *et quid non pocula possunt?* yet sleep overcomes wine. But custom *invicta manet*, remains unconquered. Hence it was that the Cretans, when they cursed their enemies, did not wish their houses on fire, nor a sword at their hearts, but that which in time would bring on greater woes, that *mala consuetudine delectentur*, they might be delighted with an ill custom; and to say truth, custom in sin is hardly broken off; when vices are made manners, the disease is made incurable; when through long trading and custom in sin, neither ministry nor misery, nor miracle, nor mercy, can possibly reclaim; a man may very truly write on that soul, Lord have mercy on it. For custom is not another nurture, but another nature, and what becomes natural is not easily reduced; it is the principal magistrate of man's life, the guide of his actions, and as we have inured ourselves at the first setting out in this world, so commonly we go on, unless we be turned by miracle, and changed by that which is only able to do it, the grace of God.

Laurent, Abstemii Mytholog. Laqueo tenet ambitiosi Consuetudo mali.
Juvenal. Nath. Shute's Serm. at St. Mildred's, Poulney, Lond., 1627.

1659. *Wives to be Subject to their Husbands.*

WHEN the sun is down, the moon takes upon her the government of the heavens, and outshines the stars, yet not without borrowing her best light from the sun; but when the sun appears she veils her light, and by degrees vanisheth out of sight. So the wife in

her husband's absence shines in the family, *tanquam inter ignes luna minores*, like the fair moon amongst the lesser stars ; but when he comes in, it will be her modesty to contract and withdraw herself, by leaving the government to him only ; Cardinal Wolsey's *Ego et rex meus*, I and my king, is insupportable in politics, so I and my husband is insufferable in the economics ; for let but the moon get the upper hand of the sun, the wife over her husband, the glory of that family must needs be eclipsed.

Horatius. R. Burton's Melancholy.

1660. *The Safety of God's People.*

PLUTARCH, in the relation of Alexander's wars, saith, that when he came to besiege the Sogdians, a people who dwelt upon a rock, or such as had the munition of rocks for their defence, they jeered him, and asked him whether his soldiers had wings or not ? Unless your soldiers can fly in the air, we fear you not. Such is the safety of God's people, He can set them upon a rock so high, that no ladders can be found long enough to scale their habitations, nor any artillery or engine strong enough to batter them down, Isa. xxxiii. 16 ; so that unless their adversaries have, and those more than eagle's wings, to soar higher than God Himself, they cannot do them the least annoyance. Their place of defence is the munition of the rocks, safe enough from all dangers whatsoever.

Plutarch, in Vita. Jos. Caryl on Job.

1661. *Not to Consent unto Sin.*

WHEN Lucretia, that gallant Roman lady, was ravished by Tarquin, Augustus made this observation :—*Duo fuerunt et unus adulterium admisit* ; there were two persons, and but one adulterer ; a conjunction of bodies, but a distraction of minds. This is the direct condition of every regenerate man, sin is rather done on him, than of him ; there will be *sensus*, but his care is that there shall not be *consensus*, not the least consent unto sin. Though lust yield, and sin must be bred, yet he is sure to lock up the midwife of consent, that it may prove an abortive brood, be stifled in the womb and still-born. And thus ought all of us to do, if sinners entice us, not to consent unto them, Prov. i. 10. All of us have lust about us, a very body of death, Rom. vii. 24. Satan the father is ready, lust the mother is willing, keep away consent the mid-

wife, that though sin be done upon us, we may have this inward comfort that we consented not.

Sueton. in Vita. T. Adams on 2 Pet.

1662. *Children to Submit to their Parents' Correction.*

It is said of Ælian, that after he had been long absent from his father, and being asked, what he had learned, answered, he should know that ere long; and in the meantime his father correcting him, he took it in good part, and said, Sir, you see I have learned somewhat, for I have learned to bear with your anger, and patiently to endure what you please to inflict upon me. Thus it is that children should show their obedience, in quietly bearing their parents' corrections, Prov. xv. 5. The rod of correction being *monile ingenuorum*, such a jewel that it makes God's jewels of so many as willingly submit thereunto; it is the *unum necessarium*, a most necessary lesson to be learned—necessary for parents, because they are bound to do it, and for children, because they are by God commanded to suffer it.

Cæc. Rhodogin, Lect. Var. Lib. xxii. cap. 22. Nazians. de Plaga Grandinis.

1663. *The Different Effects of the Gospel Preached.*

As the same light of the sun offendeth weak eyes, but comforteth those that are stronger sighted, and as the heat thereof hardens clay, but softens wax; or as the same star is to some *φωσφόρος*, to others *ἑσπερος*, to some a morning star ushering in light and day, and to others an evening star, bringing darkness and night; so the gospel is preached indifferently to all manner of persons, *παντί τῇ λαῳ*, to all people, but it works in a different manner, it hath not the like effect on all people; forasmuch as being received by the faithful, it produceth in them life and salvation, as containing all the causes thereof in itself; but being rejected by unbelievers, it becometh in them the occasion of a greater condemnation, and makes their perdition inevitable: to some it is a comfort, to others a terror; the rise of one man, and the fall of another, Luke ii. 34.

Annotat. of Sundry Divines on 2 Cor. ii. 1.

1664. *Content with God's Good Pleasure a Great Blessing.*

WHEN Æsop, with the rest of his fellow-slaves, were put to carry burdens to a city, one chose to carry this merchandise, another that; every one had his choice, and Æsop chose to carry the victuals. Every one laughed at this, that he, being the weakest, had elected the heaviest burden; away they went together, and after some miles they went to breakfast; his burden was the lighter for that; then to dinner, it was lighter still; then to supper, now it was easy; the next day they had eaten up all his burden, and he went empty to the city, whither they being laden could not reach. Thus it is in the world, the covetous man chooseth gold for his burden; the proud, fine clothes; the ambitious, mountains of honour; every worldling his several luggage; but a child of God contents himself with God's good pleasure, and sets up his rest with that of St. Paul, if he have food and raiment, therewith to rest contented, 1 Tim. vi. 8, and so he goes the lighter to heaven.

In Æsopi Vita. Trahit sua quemque voluntas.

1665. *Children to be Carefully Educated by Parents.*

It was a saying of Alexander, that he was as much beholden to Aristotle for his breeding, as to Philip his father for begetting him; for the one, said he, gave me a being, the other a well-being. St. Paul was brought up at Gamaliel's feet, Timothy was instructed in his youth, and king Saul tells David that Goliath was a man of war from his youth up, 1 Sam. xvii. 33. All this is to show that children should be carefully and religiously educated by their parents; for they can never fight the Lord's battles as they should, that are not sworn soldiers in their very swaddling clothes. What a guard lies that man open at, that wants manners and religious education! Every one spies, and either jeers or pities his breeding, every step he treads, and word he speaks, bewrays him to a kind of nothing in the habit of somebody; he is commonly used like a whetstone, for every one to sharpen their wit upon; and if at any time he counterfeit and look big, yet he may be easily discovered to be an ass, for all the lion's skin that he stalks in.

Plutarch, Apophthegm. Jer. Leech's Serm. at St. Paul's, London, 1624.

1666. *God loveth a Cheerful Giver.*

IT is Pliny's observation, that never any good came to a man by offering a beast in sacrifice, *renitentem et se trahentem ab aris*, such a one as violently drew back from the altar, and could not be brought to it, but, as it is said, like a bear to the stake, with much force. Thus it is in the matter of charity and liberality, that which is extorted from a man, he properly giveth not; liberality implieth liberty, and necessity and liberty in this kind cannot well stand together. God loveth a cheerful giver, 2 Cor. ix. 7, because he gives his heart first to Him, before he gives his alms to the poor, and giving that with lightsome countenance, he more refresheth the receiver, giving him hope of future bounty. *Bis dat qui cito dat*, (said the heathen,) He that gives quickly, gives twice, first to the expectation, then to the necessity of his wanting brother; and with such a giver God is well pleased.

Bis est gratum si quod opus est ultro feras. Annotat. of Sundry Divines, &c.

1667. *An Uncharitable Rich Man no Heavenly-minded Man.*

WHEN Dionysius, the Syracusan tyrant, saw what heaps of gold and silver his son had hoarded up in his closet, he asked him, what he meant to let it lie there, and not to make friends with it to get the kingdom after his decease. *O fili, non est in te animus regni capax*, Son (says he) thou hast not a spirit capable of a kingdom. And thus we may safely conclude, wheresoever we see a wealthy rich man piling up his bags, and purchasing the whole country about him, and yet perceive no works of charity or piety in him, that he is no heavenly-minded man, and justly say of him, *Non est in illo animus regni Cælorum capax*, He hath not a soul capable of the kingdom of Heaven.

Justin. Lib. li. Nihil miserius est quam propter nummos Deum contemnere.
Ambros. in Epist.

1668. *Children to Set their Hands to all Honest Employments.*

THE patriarchs of old were principal men and princes in their generations, yet their tender daughters were brought up in doing

household business ; Rebekah went with her pitcher on her shoulders, to give drink to her father's camels, Gen. xxiv. 15. And the seven daughters of the priest of Midian accustomed themselves to draw water, and fill the troughs to water their father's sheep, Exod. ii. 16. And some say (how true, is uncertain) that Christ himself wrought as a carpenter at his father's reputed trade. Such was the harmless simplicity of those days, and such was the obedience of children, that even she that was appointed to be the mother of patriarchs, prophets, and kings refused not to set her hand to ordinary employments. But how is the case altered in these days of ours ! Our delicate damsels are ready to urge Rebekah's example for the wearing of bracelets and jewels about their necks, but they will not hear of Rebekah's carrying the pitcher upon her shoulders ; they would be clothed like the lilies of the field, but they cannot endure to spin, not work at all. So that whereas Solomon's good housewife laid her hands to the wheel, Prov xxxi. 19 ; they, for want of taking pains, (especially if once married,) set all upon wheels, and while they do nothing, they undo themselves, and bring all to nothing.

Matth. Griffiths' Bethel. Baronius.

1669. *The Right Use of Human Learning in Divinity.*

It is seen by experience, that when a man crops a flower from the earth, he can get nothing out of it but the sweetness of the smell, or delightfulness of the colour ; but when the diligent bee comes, he will make another manner of work with it, he will extract honey, which is, as it were, the very spittle of the stars. So when simple carnal minded men read the poets and the philosophers, they gather nothing but delight and pleasure ; but when the diligent bee comes, a wise man, a serious considerate man, he draws honey and comfort out of them. Or (which is more to the purpose) as a man that cometh into a garden of roses, and seeing them blush upon him, is not afraid to pluck one, yet in the meantime he hath a great care that he do not prick his fingers : so, in reading of poets and philosophers, we should pluck the rose, but shun the thorn or prickle ; always take the best, and be sure to avoid that which is harmful, for the mixture is such, that as the rose grows in the midst of thorns, so the doctrine of the poets is mixed with barbarism, superstition, and corruption.

Basilius. Dan. Featly's Clavis Mystica. Greg. Naziansen.

1670. *Drunkenness a Great Punishment of itself.*

THERE is mention made of a monk at Prague, who having heard at shrift the confessions of many drunkards, wondered at it, and for experiment would try his brain with this sin; so accordingly stole himself drunk. Now, after the vexation of three sick days, to all that confessed that sin, he enjoined no other penance but this: Go and be drunk again. Surely his meaning was like that of Seneca, *Sceleris in scelere supplicium*, that drunkenness was a torment and affliction to itself. And most certain it is, that besides all other plagues, drunkenness is a woe to itself. When the carouser pours in his wine, it troubles him, and he would give somewhat to avoid it; when it offends the stomach, it troubles him worse; when it comes up again, it troubles him worst of all, so that the merry madness of a few hours is paid home with the afflictions of a tedious age, Prov. xxiii. 29.

Radulph. Fornernus, Select. Lib. iii. Ubi regnat ebrietas ratio exulat, &c. Raven.

1671. *Men to be Careful in the Choice of Servants.*

CONSTANTIUS, the father of that good emperor Constantine, gave it out upon a time, that all such Christians as would not leave their religion and deny the faith, should be deprived both of their honours and their offices, and thereupon some (with Demas and Diotrophes, loving pre-eminency) forsook Christ, and embraced this present world, 2 Tim. iv. 10; others stood confidently to it, accounting all but dung and dross in comparison of Christ, Phil. iii. 9, with whom they chose rather to die, than for life or liberty, honour or offices to deny Him. When the emperor had by this means made a perfect discovery, who were true Christians, and who false, by a public edict he banished all the halting hypocrites out of his dominions, saying, They would never be faithful to him, who were false unto their God. And what he then said of subjects, may as truly now be said of servants, They can never be faithful to their masters, that are false to their Maker. It doth therefore concern men to take up David's resolution, to be careful in the choice of their servants, and to entertain such only as have been well principled in religion, such as have been well instructed in

their duties to God and man, Psalm ci. 6, 7 ; if otherwise they may prove to be poison to their children, moths to their wardrobes, thieves to their store, and an ill example to the whole family.

In Hist. Tripart. Matth. Griffiths' Bethel.

1672. *The Necessity of using Human Learning in Divinity.*

It was the saying of Menander, that lived three hundred years before St. Paul, Evil words corrupt good manners, 1 Cor. xv. 33 ; of Aratus, We are the workmanship of God, Acts xvii., and of Epimenides, The Cretians are always liars, evil beasts, slow bellies, Tit. i. 12. All three of them, men famous in their generations, though such as knew not God, nor had any glimpse of the gospel of Jesus Christ, yet the great doctor of the Gentiles scorns not their sayings, but brings them into the garden of God, and there makes as so many flowers of them. Nay, Christ Himself owns Socrates and Plato, the one for that golden rule, *Quod tibi non vis fieri, &c.*, Whatsoever ye would that men should do unto you, do ye even so to them, Matth. vii. 12 ; and the other for that excellent caution, *Medice cura teipsum*, Physician heal thyself, Luke iv. 23. Vain then must needs be the opinion of such, that think there is nothing to be uttered in sermons or other divine discourses but Scripture. Alas ! they understand not what perfection God requires to be in him that is truly called a man of God, one fitted to every good work, that can speak to a poet after the manner of a poet, and to a philosopher in the language of a philosopher, which unless he can do, and so accommodate himself to the party with whom he deals, it is impossible he should be a fit and complete man in the service of God, the neglect whereof hath been a great inlet to idleness, negligence and ignorance in the study of divinity.

Mart. Day on 1 Cor. xv. Diog. Laert. Sacerdotis est, in omni doctrina esse versatum, &c. Ambros. in Hexam.

1673. *Blessedness of the Poor in Spirit in the Matter of Hearing God's Word.*

It is fabled that when Juno on a day had proclaimed a great reward to him that brought her the best present, there came in a physician, a poet, a merchant, a philosopher, and a beggar. The physician presented a hidden secret of nature, a prescript able to

make an old man young again ; the poet, an encomiastic ode of her bird, the peacock ; the merchant, a rare hollow jewel to hang at her ear ; the philosopher, a book of strange mysteries ; the poor quaking beggar, only a bended knee, saying, I have nothing that is worth acceptance, *accipe meipsum*, take myself. Thus it is that many come unto God in the hearing of His Word with pre-scrip'ts of their own ; they have receipts enow already, they care for no more. Others, like the poet, come to admire peacocks, the gaudy popinjays and fashionists of the time, all to be daubed with gold and silver feathers. Others, like the merchant, present jewels, but they are hollow, they come with critical or hypocritical humours, like carps to bite the net, and wound the fisher, not to be taken. Some, like the philosopher, bring a book with them which they read, without minding the preacher, saying, They can find more learning there than he can teach them. But blessed are the poor in spirit, that, like the beggar, give themselves to God, Juno gave the reward to him, and God gives the blessing to these, Luke i. 53. It is a poor reverently devoted heart that carries away the comfort, godliness in the humble dust of adoration, that shall be lifted up by the hand of mercy.

Imagines Deorum, per Cartarum. T. Adams' Exposit. on 2 Peter.

1674. *Christ to be our Example and Pattern of Imitation in Life and Death.*

ST. JEROME having read the life and death of Hilarion (one that lived most Christianly, and died most comfortably) folded up the book, saying, Well, Hilarion shall be the champion that I will follow, his good life shall be my example, and his godly death my precedent. How much more then should each of us first read with diligence the life and death of Jesus Christ, and then propound Him to ourselves, as the most absolute pattern for our imitation, resolving by the grace of God, that Christ shall be the copy after which we will write, the pattern which we will follow in all things that he hath left within the sphere of our activity ; so also in that necessary duty of preparation for death ; He did so, John xiv., and we must do so ; for as in shooting, there is a deliberate draught of the bow, a good aim taken before the loose be given ; so if ever we look for comfort in death, we must look at death through the preparation for it.

Hieron. Guadalupense in Vita. Dan. Price's Sermon at Christ Church, Lond., 1619.

1675. *The Greatest Things wrought by God without Means.*

As when Gideon was to fight with the Midianites, Judg. vii., pretending that his army was but a few, How many hast thou? saith the Lord; so many thousand. They are too many; the Lord will not have them all, but commands them to be reduced to one half, and yet there were too many; the Lord would not work by them, they were too strong. At last he comes to make choice of them by lapping in the water, then they came to three hundred men, to fight against three hundred thousand; for it is said, they covered the earth like grasshoppers. And now the Lord begins to work by these men. And how doth He work? by weapons? No, but with a few broken pitchers in their hands, and they had the day of it; the Midianites He delivered up into their hands as a prey. This was a wonderful act of the great God, who, not tied to means, wrought out victory by His own arm. It is true, that means and second causes He hath much honoured in the world, and commands them to be used; but when He comes to effect great things, such as was the redemption of mankind by Christ, such as shall be the resurrection of the dead at the last day, then such means and causes as seek to set Him forward, He rejects them, and works not by them, but the clean contrary. The greater stench the bodies have sustained in the grave, shall work it unto greater sweetness; and the greater weakness it had, the greater strength shall accrue unto it, and wondrous puissance shall God work unto that part that lacked honour, according to His blessed dispensation in all things.

Mart. Day on 1 Cor. xv.

1676. *Not to be Angry with our Brother.*

A RAILING fellow fell very foul upon Pericles, a man of a civil and Socratical spirit, and he left him not all the day long, but continued till he had brought him to his own door in the evening, somewhat late at night. He all this while not returning one unbecoming word, commanded one of his servants with a torch to light the brawler home to his house. Thus did he by the dim light of nature. And therefore, if a brother offend us upon ignorance, let us neglect it; if upon infirmity, forget it; if upon malice, forbear it; upon what terms soever, forgive it, as we would have God to forgive us. It is a saying, that every man is either a fool or a

physician ; so every Christian is either a madman or a divine ; a madman, if he give his passions the rein ; a divine, if he qualifies them.

Plutarchi Apophthegm.

Vince animos iramque tuam. Ovid, Ep. iii.

1677. *The Natural Man's Blindness in Spiritual Things.*

WHEN Zeuxis drew his masterpiece, and Nicostratus fell into admiration of the rareness thereof, highly commending the exquisiteness of the work, there stood by a rich ignorant, who would needs know what he had discovered worthy of so great applause ; to whom Nicostratus made this answer, My friend, couldst thou but see with my eyes, thou wouldst soon see cause enough to wonder as well as I do. Thus it is that the dear children of God have inexhaustible treasure, even in the midst of their poverty, transcendent dignity in the midst of their disgrace, the height of tranquillity in the very depth of tribulation ; their pulse and locusts relish better than all the glutton's delicious fare ; their sheep skins, goat skins, and camel's hair wear finer than all the purple and soft raiment ; the world's hate makes them happier than all the applauses of the Capitol. Now the sensual, carnal naturalist sees none of all this, he perceives not the things of the Spirit, neither indeed can he, for they are spiritually discerned, no man knows them, but he that hath them ; but had he spiritual sight, were but the scales fallen off from his eyes, as they did from St. Paul's at the time of his conversion, then he would clearly see and say, as the same St. Paul did, that though we suffer tribulation in all things, yet we are not distressed, we are brought into perplexities, yet we are not forsaken, 2 Cor. iv. 8.

Cæsar. Rhodog., Var. Lect., Lib. xvii.

Æliani Var. Hist.

W. Strong's

Serm. at Westminster, 1650.

1678. *Negligent Hearing of God's Word condemned.*

A SERVANT coming from church, praiseth the sermon to his master. He asks him, What was the text ? Nay, quoth the servant, it was begun before I came in. What was then his conclusion ? He answered, I came out before it was done. But what said the preacher in the midst ? Indeed, I was asleep in the midst. Thus

many there are that crowd to get into the church but make no room for the sermon to get into them, commend the preacher to other men's ears, but commend it not to their own hearts, *audiunt sonum sed nullam vocem*, they hear a sound, but for sound doctrine, that is the least part of their attention.

Nat. Shute's Sermon at Mers. Chapel, Lond., 1627.

1679. *God Himself to be only expected as a Reward of all Good Endeavours.*

THE doctors of Douai, in their edition of Thomas Aquinas' Sums, have pictured him on the title page, kneeling before a crucifix, which they feign to speak unto him thus, *Bene scripsisti de me, Thoma, &c.*, Thou hast written well of me, Thomas, say what reward wilt thou have? To which he seems to reply, *Nullam, Domine, nisi teipsum*, None, Lord, but thyself. Now, *quod illi pictè et fictè*, that which they forge and feign of Aquinas, must be true of every one of us thus far, we must expect and desire no other reward for all our service of God (both in life and in death) but only God Himself, for He is all in all.

D. Griffiths' Bethel, or God's House.

1680. *Hope of Future Joy sweeteneth Present Sorrow.*

THE slaves that serve the Turks in their galleys, if they could but think that at seven years' end, some Christian would come and redeem them, they would be better affected and tug at the oar with more cheerfulness and alacrity of spirit, especially if they could be assured of their delivery. If Jacob serve the churl Laban seven years longer, if he think he shall have Rachel at the end of it, it will be but as seven days, and he goes on with comfort, and is content that God shall use him to His hand as it pleaseth Him, Gen. xxix. Thus it is, that the hope of better things sweeteneth the present sadness of any outward condition. There is no grief so heavy, but if a man tie Heaven at the end of it, it will become light; but put them together, and the one will be swallowed up in the other, Rom. viii. 18. If the times be bad, hope for better, the expectation whereof will be an excellent lenitive to allay the smart of present calamity.

Alphons. ab Avendano, Com. in Matth. cap. vi.

1681. *The Law Abused by Libertinism.*

As upon some great solemn festival day, the bells in all steeples are rung, but then the clocks are tied up; there is great untuned confusion and clangour, but no man knows how the time passeth away: so at this time in the universal allowance of liberty by the Gospel, (which indeed rejoiceth our hearts, had we the grace of sober usage,) the clocks that should tell us, how our time passeth, truth and conscience, which show the bounded use, and decent form of things are tied up, and cannot be heard; men give so general an acclamation to the Gospel, and the salvation by it, that they keep not the law at all.

T. Adams' Exposit. on 2 Pet. Verus amor Christi, vera est custodia legis.
Anthol. Sacra.

1682. *How to Think of God in Prayer.*

THERE is mention made of a Gentile and a Christian, and the Christian being upon his knees unto God in prayer, the Gentile (using to have the image of his false god before his eye) asked him, Who do you pray to? the Christian replied, that he knew not. How! says the Gentile, pray to you know not whom? O, says the Christian, *Ideo adoro quia ignoro*, I do therefore adore Him, because I am ignorant of Him; for could I but either apprehend or comprehend Him, He were not worthy of prayer, He should be my God no longer. Thus when we make our addresses unto God in prayer, we must have a care that we do not frame anything in our thoughts of His essential property, that were to set up some idolatrous image in our hearts; but to think of Him in His attributes, especially those of His majesty, goodness, power, mercy, &c., such as may raise our confidence to draw more nigh unto Him; and then, being as it were in a divine rapture, nonplussed and overwhelmed with admiration of Him, is the only time of adoration and supplication unto Him.

Nich. de Cusa. Dial. de Posses. Tho. White's Serm. at St. Giles', Cripplegate,
London, 1653.

1683. *A Child of God Triumphant over Death.*

It hath been an ancient proverb, when a man had done some great matter, he was said to have plucked a lion by the beard; but when

a lion is dead, even to little children it hath been an easy matter. As boys, when they see a bear, a lion, or a wolf dead in the streets, they will pull off their hair, insult over them, and deal with them as they please ; they will trample upon their bodies, and do that unto them, being dead, which they durst not in the least measure venture upon while they were alive. Such a thing is death, a furious beast, a ramping lion, a devouring wolf, the *helluo generis humani*, eater up of mankind, yet Christ hath laid him at his length, hath been the death of death, so that God's children triumph over him, such as those refined ones in the care of the church, those martyrs of the primitive times, who cheerfully offered themselves to the fire, and to the sword, and to all the violence of this hungry beast, and have played upon him, scorned and derided him by the faith that they had in the life of Christ, who hath subdued him to himself, 1 Cor. xv.

Mart. Day on 1 Cor. xv.

In me convertite ferrum.

1684. *To be Diligent Hearers of the Word of God, and Remember what we Hear.*

It is said of our country, that we have fair houses, but bad chimneys, because there is so little smoke of hospitality. And it may as truly be said that we have excellent ears, but bad memories ; quick conceptions, bad retentions ; not a nation under Heaven hears so many good sermons, not a nation under Heaven sooner forgets them. Many arts are taught among us, of quick reading, of short writing, where, by brachygraphical characters, they will take a sermon *verbatim* ; but there is one art, it were heartily to be wished, that some good body would teach it us, it is the art of memory ; that as sermons are taken word for word in our papers, so they might be written sense for sense in our hearts.

J. Squire's Serm. at St. Leonard's, Shored., 1637.

Memoria sit scriba intus manens. Aristot.

1685. *Reconciliation to be Made with all Men.*

SUPPOSE a creditor to whom a man is engaged by bond or otherwise, and upon forfeiture should put the bond in suit, the law is open, the judge must do right, the penalty is imprisonment ; were it not then a high part of wisdom by way of arbitration, or otherwise, to come to some agreement, before the matter come to trial,

that so by withdrawing the action, the party concerned may be drawn out of danger ? The like is every man's case here in this world in the point of brotherly reconciliation, whether thou be wronged, or have wronged, seek peace and ensue it, and that now in the acceptable time, speedily without demur ; for thou art way-laid by death, and knowest not how soon thou shalt be arrested. If thou come out of charity before God's tribunal seat, the angels are His sergeants, hell His prison, devils His hangmen, fire and brimstone His rack, judgment must pass, execution will follow, and then to desire a composition will be too late, the law must pass, and the judge will prove inexorable.

Abulens, in Matth. v. 25. Pridcaux in idem. Pone vesanos animi tumores, teque pietati refer. Sen. in Theb.

1686. *The Saints' Everlasting Peace.*

THERE was in Rome a temple dedicated to Janus, the tutelar god of that city, the doors whereof stood open all the while they were in war, and shut all the time of peace ; but they were so cumbered with enemies abroad, that in eight hundred years together, the doors were but thrice shut. They were open to show that the wars were open, and therefore they gave their God leave to go out and in to succour them, or else they thought his arm could not reach, his power could not extend to their relief ; and when the wars were ceased, they shut the doors to keep in their god, as having no occasion to use him. A ridiculous and foolish conceit ! But, for the saints' comfort, when God shall be pleased to give to this corruption, incorruption ; and to this mortal, immortality, then there shall be for ever a cessation from war, the temple of Janus shall never be opened again, it shall be shut to all eternity, there shall be no cause of war, but the people of God shall live in perfect peace, under the defence of His protection shall they be secured for ever.

Plutarch, de Numa et Rom. Fato, Cælestis pax optima rerum. Auson.

1687. *To make our Calling and Election Sure.*

THERE is a tale of an old usurer, that had nothing in his mouth, but, It is good to be sure. If his servant went to receive money, he would follow him ; why ? O it is good to be sure. Though himself had locked the door, yet he must needs rise out of his bed in the cold, to feel it fast ; why ? O it is good to be sure. *Let*

him have told his money never so often over, yet he will tell it again ; why ? O it is good to be sure. It came to pass that he fell very dangerously sick, and his servant perceiving little hope of life in him, asked him, Master, have you said your prayers ? Yes, I have said them. Nay, but say them again, master, you know it is good to be sure. No, says the worldling, it is more than needs, I am sure enough of that. He bids his servant open his chest, and bring him all his gold in it, to look upon. The honest servant, willing to go to work his master to repentance, having opened it, told him, Master, the devil is in the chest, he lays his paw upon all the gold, and says it is all his, because it was extracted out of the life-blood of widows, orphans, and poor wretches. Says he so ? quoth the extortioner, then bring me the gold, the chest, the devil and all : it is good to be sure. And hence, it may be, it is that usually wicked men are said to get the devil and all. Thus the voice of nature is all for the matter of security in all purchases, bargains, and sale, but as for the things that concern eternal bliss, how to make out evidences for Heaven, to make their calling and election sure, no care is taken at all for that ; but a day will come, when the purchase of their lands, the leases of their houses, bonds and specialities of their moneys, with the great care of keeping their shop books exactly, will be as so many bills to rise up in judgment against them.

Speculum Exemplorum.

Granatens. Dux Peccatorum.

Quærenda

pecunia primum est, Virtus post nummos.

1688. *Repentance not to be Put off till Old Age.*

COMMON experience teacheth that a ship, the longer it leaketh, the harder it is to be emptied ; a house, the longer it goes to decay, the worse it is to repair ; and a nail, the farther it is driven in, the harder it will be to get out. Such is the condition of repentance put off till old age. Let us not then think to sacrifice our health and youth to the service of sin and Satan, and leave God only the dog-days of our age, a body full of sores, and a soul full of sin ; is it to be thought that the trembling joints, the dazzled eyes, the fainting heart, the failing legs of unwieldy, drooping, and indisciplineable old age, may empty, repair, pluck out, the leaks, the ruins, and nails of so many years flowing, failing, and fastening ? and so make that the task of our old age, which should be the practice of all our life, settling our everlasting, our only, our

surest making or marring, upon so tottering, sinking and sandy foundation as old age is.

*J. Prideaux's Sermon at Oxon., 1636. Senectus ipsa totus morbus, &c.
Terence.*

1689. *The Uncertainty of Temporal Victories and Successes.*

WHEN Philip of Macedon had obtained a great victory at Chæronia, being puffed up with success, he wrote to Archimedes in such lofty expressions, that enforced this slight answer, Sir, saith he, you write very stately to me, and in very high terms; the reason I partly know; but if you will but take so much pains as to measure your own shadow, you shall soon find that it is no more, no longer, no larger than it was before your victory; you were as great a man then, and as many inches about as you are now, &c., and what you may be, and how soon, you know not. Such and so uncertain is chance, (as men call it,) and success so variable, that no man can tell how he shall begin, or where he shall end; *inter utrumque volat*, so mutable are the smiles of the world, that there is no victory constant, but still she hovers about, moves and changes her tent and tabernacle from one side to another. Hence no boasting or bragging in these earthly conquests, which have made the greatest emperors of the world after a full gale of fortune, for fear of cross blows to retreat, and leave their honours, and betake themselves to a solitary monastic life, lest they should have a foul end after so fair beginning.

Tit. Liv. Hist. Lib. xxxi. Incerti quò fata ferant, ubi sistere detur. Virg. Mart. Day on 1 Cor. xv.

1690. *The Place of Purgatory, a mere Dream.*

SOME of the geographers, for the proving of a black rock many hundred miles about, seated directly under the north pole, send us to Gyraldus Cambrensis, he to a priest of Norway, the priest to an Oxford magician, who was carried thither to see it by the devil, if we will believe the narration. So the best proofs of our adversaries for their subterranean purgatory, comes by many deductions from the same author, as it appeareth by the divers apparitions they so confidently allege of it. One of their greatest champions is fain to rake hell itself to find out purgatory, and like that lunatic in Athenæus, that thought all the ships to be his own, that

arrived in the haven at Athens ; so wheresoever there is of fire doubtfully mentioned in Scripture, it is straightways conveyed by him to heat purgatory kitchen. The fathers father not (howsoever the great cardinal marshal them) any glowing or local purgatory, but, rightly understood, are as far from it as it from truth ; take one for all :—*Non est ullus ulli locus medius, ut possit esse nisi cum Diabolo qui non est cum Christo*, There is no medium place, he must needs be in hell with the devil, that is not in Heaven with Christ.

Jodocus Hondius in Tab. Univers. Mundi.

cap. 7. Athenæus, Lib. xii., in fine.

Augustin. de Peccat. Remis. cap. xxviii.

Rob. Bellarmin de Purgat. Lib. i.

Lomb. Dist. 45, Lib. iv. S.

1691. *Men by Nature Desirous of Things Unlawful and Prohibited.*

IT was the saying of an ingenious witty divine, that our grandmother Eve got such a cold in Paradise, that all her posterity have ever since had a cough of the lungs, nothing will down with them but forbidden fruit. Would you have a book sell well ? the stationer will soon find a way for that, let it be but prohibited and called in by authority. The only way to make a woman be a blab of her tongue, is to bid her keep counsel. Venison is nothing so sweet, they say, as when it is stolen, and then it comes to be dear many times with a witness. Thus it is that nothing more inflames the natural affections of men, than the prohibition of things they desire ; they long to be meddling with the forbidden morsels of of sin ; they love to eat that on earth which they may chance to digest in hell. It is quite against the nature of man to be confined, to be limited : he will have his own will, though it be contrary to the will of God ; though he get hell for his will, he will have his will. And so much the stronger the interdiction is of anything, so much the more (such is the exorbitancy of his nature) he is inflamed with desire, till he have accomplished it.

T. Adams in a Serm. at St. Gregory's by Paul's, Lond., 1623. Non quia cocta sed quia capta. Nitimur in vetitum semper, &c. Ovid.

1692. *Christ's Wounds the only Hiding-place of a Christian.*

THERE is an apologue, how the dove made moan to her fellow birds of the tyranny of the hawk ; one counsels her to keep below ;

but the hawk can stoop for his prey. Another adviseth to soar aloft ; but the hawk can mount as high as she. Another to shroud herself in the woods, there she shall be sure ; but alas, that is the hawk's manor, the place where he keeps his court. Another bids her keep the town, there she was sure from the hawk ; but so she became a prey to man, and had her eyes put out to make the hawk sport. At last one bids her rest herself in the holes of the rock ; there she should be safe, violence itself could not surprise her. This dove is the soul of every man, she would gladly be secured from Satan. Come to me, saith riches, here thou shalt be sure. No, wealth is the devil's stirrup, whereby he gets up and rides the covetous man. Come to me, saith pleasure, here thou shalt be safe ; as if she were not as very a whore as Delilah to betray thee to the Philistines. Honour says, Come to me, here thou art sure ; as if the devil durst not come near the court gates, or greatness were a *supersedeas* to sin, or a protection against the arrest of judgment. No, there is no assurance in any of these ; yet there is a rock of safety, clefts in that rock, the wounds of Jesus Christ, there and there only the soul shall be in safety.

Laur. Abstemius in Mytholog.

1693. *No Safety to be Expected in the Midst of Public Danger.*

It is the observation of Platina, that when one Facinus Canis was hired by the Gibellines to suppress the contrary faction of the Guelphs in the city of Papia, and the covenant was, that he should have the goods of the Guelphs for his pay : he obtaining the victory, falls a rifling the Gibellines also, without any distinction at all ; and being accused therefore, as not standing to his promise, made this answer ; that themselves indeed were Gibellines, and should be safe, but their goods were Guelphs, and must go to wreck as well as those of their adversaries. Just like that of Garnet the provincial, who, being questioned by Catesby, whether with a safe conscience they might proceed in their powder project, seeing that in blowing up of the king and protestants, divers also of their own party must necessarily go the same way, replies very profoundly, that no doubt it might well be done, seeing it would redound to the good of the Catholic cause. What, not spare their own side to do ours a mischief? No, it will not be, there is no safety, there can be no immunity from damage in the times of public danger ; the truth of this assertion

hath been experimentally felt in these late differences among us. If our persons were on the right side, our goods were on the wrong, all proved fish that came to the net ; whether friend or foe, the goods were sure to suffer.

In Vita P. Joh., xxiv.

Arraignment of Traitors, 1606.
Serm. on Nov. 5, at Oxon.

Joh. Prideaux's

1694. *How it is that the Law is said to be the Strength of Sin.*

As when a physician that is skilful in his profession doth all that belongs to the best of his judgment, the drugs that he gives, and the ingredients that he infuseth, are able to work their effect, if they fall into a suitable body ; but if the patient be froward, and will not be ruled, or his body be distempered, he is never the better for it. Now, the fault is not in the physician, nor in the physic, they be both very good ; but in the patient that was not prepared for it, or that would not receive it, and convert it to that use for which it was prepared. Thus it is, that God gave the law for a good law, a holy and just law, as a true direction for the reformation of life and manners ; but the party that received it, did not take it thus, so that occasionally, (not from the nature of the law, but) by the ill acceptance of the party, it comes to be the strength of sin. The law of itself is said to be a light under our feet, and a lantern to our paths, Psal. cxix. 105 ; and the light of itself, were we but able to follow it, but because of our own natural indisposition, it comes so to pass, that the law which should pull down sin, gives strength unto it, and being made to kill sin, gives life unto it.

Mart. Day, Exposit. on 1 Cor. xv. 47.

Index peccati lex est, plectenda vetando.
Billii Antholog.

1695. *God's Promises are, for the most part, Conditional.*

A PROCLAMATION is read, wherein a Christian king grants honour and wealth to certain of his subjects, with assurance of donation upon their just demand. One amongst the multitude leaps at the news, springs away, and stays not to hear it out ; there is a condition following, provided first that they put on arms, and expel the Turk which infests some part of his dominions. This man comes one of the foremost to demand the promised honours, he is

asked for a testimony of his valour and service in the wars. Alas, he never tarried to hear that condition, and therefore lost the retribution. Thus it is that God promiseth eternal life to men; withal chargeth them to believe in Christ, and to do Him faithful service against the world, the flesh, and the devil; but so it is, that many are quite lost, for not staying to hear the proclamation of the Gospel out, they run away with opinion of sufficient belief, and never think of obedience. Whereas the promises of God are conditional, made up with provisoes. As there is a reward promised, so there is a condition premised; it must be our obedience first, and then comes in God's recompence; our devotion goes before, and His retribution follows after.

Jacobi Merchantii Hortus Pastorum.

1696. *To be Careful of Vows and Promises made in the Time of Extremity.*

THEODORICUS, Archbishop of Cologne, when the emperor Sigismund demanded of him the directest and most compendious way how to attain to true happiness, made answer in brief thus, Perform when thou art well, what thou promisedst when thou wast sick. David did so, he made vows in war, and paid them in peace, Psal. cxvi. And thus should all good men do, not like the cunning devil, of whom the epigrammatist thus writeth:

*Ægrotat dæmon, monachus tunc esse volebat,
Convaleuit dæmon, monachus tunc esse nolebat.*

Well Englished:—

The devil was sick, the devil a monk would be,
The devil got well, the devil a monk was he.

Nor like unto many now-a-days, that if God's hand do but lie somewhat heavy upon them, O what promises, what engagements are there for amendment of life! How like unto marble against rain do they seem to sweat and melt, but still retain their hardness; let but the rod be taken off their backs, or health restored, then as their bodies live, their vows die, all is forgotten; nay, many times it so falleth out, that they are far worse than ever they were before.

Æn. Sylv. Com. Lib. ii. J. Prideaux, Higgaion Selah.

1697. *The Good Christian's Absolute Victory over Death.*

WHEN the Romans had made war upon the Carthaginians, and often overcame them, yet still within eight or ten years or less, they made head again, and stirred up new wars, so that they were in successive combustion ; and it hath been the same in all the nations of the world, he that was erst an underling, not long after becomes the commander-in-chief, and the same thing that the Lord hath now made the tail, may be the head in time to come. As for example, Cerealis gets a great conquest over the Cimbrians and the Teutons, and shortly after Sylla had the like over him ; and Sylla no sooner shines out to the world, but is eclipsed by Pompey ; and Pompey, the glory of his time, is, by the conquering hand of Cæsar, outed both of life and honours ; and Cæsar, in the height of all his pompous state, falls by the hand of bloody conspirators in the senate house. Thus, in the course of this world, as one man is set up, another is pulled down, the conqueror is oftentimes conquered himself ; but in the victory that every good man hath over death, it is so absolute, that it is without any hope or comfort on death's part, and without any fear or suffering on their part. For it is so taken away, as if it had never been ; and that which had the greatest triumph, the mightiest trophies in the world, unto which all kings and princes have bowed their heads, and laid down their sceptres, as so many morsels to feed on, shall by the hand of Jesus Christ be turned into nothing, shall have no name or notion, and be bereft of all hope of recovery, 1 Cor. xv.

Historia Roman. Joh. Xyphilin. in Vita Vespasiani. Plutarch in Cæsare.
Piis mors non est mors, sed nomen tantum habet mortis ; imo et ipsum
nomen sublatum est. Chrysost. in Matth. x.

1698. *To be always Prepared for Death.*

WHEN Harold, King of Denmark, made war upon Harquinus, and was ready to join battle, a dart was seen flying into the air, hovering this way and that way, as though it sought upon whom to rest ; when all stood wondering to know what would become of this strange prodigy, every man fearing himself, at last the dart fell upon Harquinus' head, and slew him. Thus death shoots his arrows among us, here he hits one that is rich, there another that is poor ; now he shoots over at one that is older than ourselves ; anon he shoots short at one that is younger ; here he hits one on

the right hand, our equal ; another on the left, inferior ; and none of us know how soon the arrow may fall upon our own heads, our turn will come ; let it be our care then that we be not surprised on a sudden.

Conrad. Lycosthenes de Prodigis, et Ostentis. Vive memor mortis, uti memor sis et salutis. Ausonius.

1699. *Religion pretended, Mischief intended.*

CELSUS the philosopher, upon his defence of Paganism, setteth an inscription of the Word of truth ; Manicheus, that blasphemous heretic, taking in hand to write to the church his damnable paradoxes, doubteth not to begin thus, *Manicheus apostolus Jesu Christi, &c.*, Manicheus, the apostle of Jesus Christ ; the Macedonian heretics were always saying, *Nos recta fide incedimus*, We walk in the right faith ; all of them seeking the cloak and overture of religion ; it is the old proverb, *In nomine Domini incipit omne malum*, well Englished, In my name have they prophesied lies, Jer. xxiii. Thus it was with them ; and is it not the same (nay worse, considering the abundance of means afforded to be better) with us now, and but some few years ago ? Parsons, that arch-traitor, when he was hatching mischief against his prince and native country, set forth (as if he had been wholly made up of devotion) that excellent piece of Christian resolution. And now, for Sion's sake, I will not hold my tongue, says one, &c. ; so says another ; and so a third. Sion at the tip of the tongue, but Babel at the bottom of the heart ; religion pretended, mischief intended ; like sons of Simon, rather than children of Sion, writing *pharmaca*, medicines, where they should write *venena*, poisons. And by this means they do sugar the brims of their intoxicated cups, that men the more greedily, and without suspicion, may suck in their venomous doctrines, that are administered unto them therein.

Origines contra Cels., Lib. i. Augustin. contra Ep. Fundament. cap. i. Chrysostom. Sanct. Ep. Camden's Elizab. Sub dulci melle venena latent. Ovid, Amor. i.

1700. *Why God suffers His Children to be in a Wanting Condition.*

SEVERUS the emperor was wont to say of his soldiers, that the poorest were the best ; for when they begun to grow rich, then they began to grow naught. Hence is that of the poet, Martem

quisquis amat, &c., If you will bring up a boy or young man to be a soldier, learn him first to endure poverty, to lie hard, and fare hard, and to encounter all the hardship that necessity can present unto him, and then he will deal the better with his enemies. So in the school of Christ, the Lord suffers His people to be in a wanting condition, not because He doth not intend to supply them, not because He cannot provide for them; but the reason is, to bring them up in the discipline of war, to train them up as weaned children, lest they should be taken off with the things of this world, and, as it were, drowned in the vanities of this life, and so forget God and their own soul's health, which is most of all to be regarded.

Ælius in Vita. Mart. Day on 1 Cor. xv.

1701. *All Men alike in Death.*

LUCIAN hath a fable, the moral is good: Menippus meeting with Mercury in the Elysian fields, would needs know of him, which amongst all the ghosts was Philip the great King of Macedon; Mercury answers: He is Philip that hath the hairless scalp. Menippus replies: Why, they have all bald heads. Mercury. Then he with the flat nose. Menippus. They have all flat noses. Mercury. Then he with the hollow eyes. Menippus. They all have hollow eyes, all have naked ribs, disjoined members, all are carcasses. Why then, says Mercury to Menippus, in death there is no difference betwixt the king and the beggar: and it is true, *mors sceptrā ligonibus æquat*. Men upon earth, as in the game of chess, supply different places; one is a king, another a queen, another a bishop, another a pawn; but when the game is done, and they are shuffled into one bag into the grave, they are all alike.

Lucianus. T. Adams on 2 Pet. Omnia mors æquat. Claudian de Raptu Proserp.

1702. *Ignorant Worldly Purchasers.*

IN the parable of the supper, Luke xiv. 18, and the guests that were bidden, we find one that had bought a farm, and he must needs go see it; another had bought five yoke of oxen, and he must by all means go try them; strange purchasers! what, buy a pig in a poke? land and oxen unsight, unseen? But we may read of another manner of purchaser, and that a woman too, Prov. xxxi., that first considered a field, and then bought it; she cast up

the price, considered the soil, the tenure, the situation, then drives the bargain, and takes possession. Now the worldly purchaser buys hand over head, considers not what he buys. The voluptuous epicure eats, drinks, and is merry, but he never looks after the reckoning, that after all this he must be brought to judgment, Eccles. xi. 9. The drunkard swills and carouses, and rises up early to take his fill of wine, never minding the shot, that there is *Mors in olla*, in the end it will bite like a serpent, and sting like a cockatrice, Prov. xxiii. 32. The luxurious man that spendeth his time in dalliance, little thinketh that there is a sting in the tail of his wantonness, *Noctem emptam dolore voluptas*, that he is but as an ox to the slaughter, and a fool to the correction of the stocks, Prov. vii. 22. The griping covetous wretch that joineth house to house, and land to land, making his barns bigger, takes no notice that he is but a fool for his labour, and shall be suddenly snatched away from all, Luke xii. 20. All these and many more like these, poor ignaroes, take upon trust, and pay dear in the conclusion. Whereas the serious Christian sits down, casts up his charges, considers what it will cost him, to be rich in this world, what his honour and greatness will come to, and then purchaseth accordingly.

Alphons. ab Avendano, Com. in Evang. S. Matth. J. Brown's Serm. at St. Faith's, Lond., 1629.

1703. *Men to be Careful of what they Promise unto God in the Matter of Charity.*

It is usual with men, that when they are to go upon some long journey or voyage into a far country, they promise, that if God be pleased to return them safe, they will give so much or so much to the poor; or as a man passing by an hospital, promiseth the poor people, that as he cometh back again, he will give them something towards their relief; but when he comes back, he passeth by, not so much as thinking of them. This is the case of many men in these promising days of ours; if they may be but prosperous in such a voyage, successful in such a design, if God will but do thus and thus by them, then they will do thus and thus unto Him, they will relieve the poor, there is no act of mercy, but they will be one of the foremost to put it on; yet when their turn is served, they never think of their promise at all. But let all such know, that their promise stands upon record in heaven; they may seem to forget it, and sneak away, not paying the shot of their engagement here in this life; but God will call them to a reckoning for it, and

take it upon their bodies and souls hereafter. Let none think therefore to pass a vow to the Lord in a good mood for a good purpose, but that He will take it and exact it at their hands.

Mart. Day's Serm. on 1 Cor. xv., xvi. Fit ut sæpenumero promptiores in promittendo homines sint, quam in exsequendo. Dion. Lib. xxxviii.

1704. *Things of the World, not to be so Highly Prized.*

It is a Rabbinical conceit, that Moses being a child, had Pharaoh's crown given him to play withal, and he made no better than a football of it, cast it down to the ground, and kicked it about ; as if it were a sign of his future villipending temporal things, that he should esteem the reproach of Christ greater than all the treasures of Egypt, Heb. xi. 26. Thus ought we all to do, (especially when riches stand in competition with Christ,) away with them, or they will make away with us. It is Christ's own counsel, Sell all thou hast and give it to the poor, Luke xviii. 22 ; sell it, or if no man will buy it, give it ; or if no man will take it, leave it : it is not worth thy keeping, especially not worth thy carking ; do thou part from it, rather than it shall part thee from Christ ; for he that impoverisheth his soul to enrich his body, is more mad than he that kills his horse to lose his money at a race.

Joh. Plantavit., Florileg. Rabbinicum. Hieron. in Luc. xviii.

1705. *How it is that Godfathers and Godmothers undertake for Children in Baptism.*

AN infant being born to an estate of inheritance cannot actually take possession, but is carried to some part of the land in the nurse's or some other's arms, where the guardian of the child taketh livery and seizin for its use, and promiseth fealty, and to do such service as the premises are bound to ; all which the heir (though but then an infant) is fully to make good, when he comes to years of discretion. Thus in the sacrament of baptism, the child is conditionally received into the congregation of Christ's flock ; but the godfathers and godmothers answering to the stipulation of the church proposed unto them, and undertaking on the child's part, the child coming to years of understanding, is engaged to perform

in as full a manner to all intents and purposes, as if it had been able to have answered for itself.

Ph. Edlin's Serm. at St. Mich. Bassishaw, Lond., 1651.

1706. *The Poor's Relief Heaven's Treasure.*

As when a man is outed in England, whether it be by banishment or otherwise, if he have but laid up a bank at Venice, Amsterdam, or some such like place, he goes thither with more comfort, and much more confidence than otherwise he should have done, because he shall meet with that there in safe hands, which will welcome him when he comes to it. Hence is it that we are called upon to lay up treasure in Heaven, Matt. vi. 20, to make unto ourselves friends of unrighteous mammon, Luke xvi. 9, such are our good works and almsdeeds, which, being sent before, are laid up as a stock of money in a faithful hand, not in a bankrupt or mountebank's hand, but in the trusty hand of God Almighty, which will repay us again with interest. And thus it is that all good men have made sure, that when they shall come to die, they have sent their charity before them, to lie in bank for their better refreshing.

Mart. Day on 1 Cor. xv. Plus valet amicus in via quam denarius in corrigia. Gorran.

1707. *Ill-gotten Goods never Prosper.*

It is an observation set upon the house of Desmond in Ireland, that Maurice Thomas, the first earl, raised it by injustice, and by injustice Gerald, the last earl, ruined it. The crafty fox in the fable hugged himself, to think how he had cozened the crow of his breakfast, but when he had eaten it, and found himself poisoned with it, he wished that he had never meddled with it. Thus wealth got by deceit, is like a piece of buttered sponge (an Italian trick), it goes down glib, but in the stomach swells, and will never be got up again. The gains a man gets by cheating and baseness, at last he may put it all in his eye, yet see himself most miserable.

Fines Morison's Travels. De male quæsitis vix gaudet, &c.

1708. *Men to be Careful of their Principles in Religion.*

As in the things of this life, men have great care to gain the skill to know money, whether it be current and lawful ; and wares, whether they be good and merchantable ; and meat, whether it be wholesome and sound : much more then may we think it concerneth us (there being so much counterfeit, false, and unsound doctrine abroad) to learn skill and knowledge of the true religion, to beware of our principles, to stir up and sharpen our endeavour upon the search and trial of the true faith, and to gain ability to judge and discern of that which is erroneous and false.

R. Abbot's Sermon at St. Mary's, Oxon., 1610.

1709. *To be Fruitful in Children, a Great Blessing of God.*

LUDOVICUS VIVES maketh mention of a town in Spain, consisting of about one hundred families, all of them inhabited by the seed of one old man then living, so that the youngest of them knew not what to call him, and he giveth this reason, *quia lingua Hispanica supra abavum non ascendit*, because the Spanish tongue hath not any word of expression higher than the great-grandfather's father. Such as this must needs be then a numerous issue, a prolific and fertile brood, and without all doubt a great and inestimable blessing of God, Levit. xxvi. 9, especially when they are not so much the fruits of their bodies, as of their prayers, Psal. cxxvii. 3, such as was promised to Abraham, to Isaac, to Job, and to the man that feareth the Lord. Yet let none trust too much in this blessing, it was Haman's fault, and his children's ruin, Est. ix. 10 ; nor any grumble and count them a cross or a curse to their faint estate—not look upon them as a bill of charges, when God hath put them upon the account of mercies. Neither let the barren womb be discouraged ; for that God that knows how to raise good out of evil, doth sometimes bless an adulterous copulation with increase, and sometimes to the chaste embraces of honest wedlock denies it.

In Com. super August. de Civit. Dei., Lib. xv. cap. 8.

1710. *Better to be Honestly than Hastily Rich.*

THE poet feigned Pluto to be the God of riches and of hell (as if hell and riches had both one master), and to be lame, yet withal swift and nimble as fire. When Jupiter sent him to a soldier or a scholar, he went limping; but when to one of his bawds or mistresses, he flew like lightning. The moral is thus: the riches that come in God's name, and are sent to honest men, come slowly; but they that come by unjust dealing, flow in apace. He that resolves to be evil, may soon be rich; when the spring of conscience is screwed up to the highest pin that is ready to crack, when religion is locked up in an out-room, and forbidden, on pain of death, to look into the shop or warehouse, then is the devil on his throne. But more safe and welcome is the gain that comes in the slow wain of honesty, than that which comes hurrying in the swift chariot of iniquity.

Homer. *T. Adams on 2 Peter.* *Dives qui fieri vult, Et cito vult fieri.*
Juvenal.

1711. *God's Watchfulness over His People for their Good.*

THE Egyptians had an idol, called Baal-Zephon, Exod. xiv. 2, which is, by interpretation, *dominus speculæ*, lord of the watch-tower; his office was to fright such fugitive Jews as should offer to steal out of the country; but when Moses and the people of Israel passed that way, and pitched their camp there, this drowsy god was surely fast asleep, for they all marched on their way without let or molestation. Whereas He that keepeth Israel neither slumbereth nor sleepeth; He kept His Israel then, and since; He made good His title then, and will do the like to us; His eyes run to and fro through the world, He is watchful over His people for their good.

Abulens. in locum. *Tho. Pestell's Visit. Sermon at Leicest., 1630.*

1712. *Husband the Head of the Wife.*

THE Persian ladies have to this day some resemblance of a foot, worn in the top of their coronets, in token that the top of their glory must stoop even to their husband's feet, remembering that

of Vashti, Est. i. 20. And who knows it not, but that the virgin, when she is married, leaveth to be called after her father's name, and from thenceforward is owned by her husband's; besides, women are said to be under covert-baron, so that whatsoever contracts or bargains they make, are of no force, either by the laws of God or man, except the husband do approve the same, Ephes. v. 22. Hence it is that the husband is called the head of the wife. And man is more excellent than woman, (not to go so far as Aristotle, to say, she is only *σφάλμα φύσεως*, the aberration of nature,) and surely more eminent, *respectu originis et ratione finis*, the man was not created for the woman, but the woman for the man; and then, *ratione dominii*, God gave him not power to rule over the beasts, but the woman too, Gen. iii. 16. And every school-boy can say, the masculine is more worthy than the feminine; so that obeying husbands and commanding wives may be well said to live very unnaturally, and contrary to the order of creation.

Pet. Bizari, Rer. Persic. Hist. Lib. de Cura Rei Famil.

1713. *Riches, the Danger that Attends them.*

ÆSOP hath a fable of the two frogs that, in the time of drought, when the plashe were dry, consulted what was best to be done; one advised to go down into a deep well, because it was likely the water would not fail there; the other answered, But if it do fail, how shall we get up again? Thus riches are a pit, whereinto we soon slip, but can hardly scramble out. Small puddles, light gains will not serve some, they must plunge into deep wells, excessive profits; but they do not consider how they shall get out again, they do not mind the great dangers that are attendant upon riches, whereby it comes to pass that they are either famished for want of grace, or drowned in a deluge of wealth. If, then, this world be a sea, over which we must swim to the Land of Promise, there will be no necessity of such abundance of luggage, except it be to make us sink the deeper.

D. Valentine at St. Paul's, London, a Sermon, 1623. Opes irritamenta malorum.

1714. *The Inconstancy of Worldly Honours and Preferments.*

WHEN Alexander in the height of his glory kept (as the history saith) *conventum terrarum orbis*, a parliament of the whole world,

himself was summoned by death to appear in another world ; and it was *res spectaculo digna*, (saith another historian,) a wonderful precedent of the vanity and variety of human condition, to see mighty Xerxes to float and flee away in a small vessel, who but a little before wanted sea room for his navy ; but if ever there was a lively spectacle of the world's vanity and misery, it was in Zedekiah, 2 Kings xxv. 7. This is the world's inconstancy, the world's grand impostry, the flux and reflux of honours and advancement—men erewhile shining in glory like stars in the firmament, now vanishing like comets. How hath the moon of great men's honours been eclipsed at the full ! and the sun of their pomp gone down at noon ! such is the uncertainty of all worldly honours and preferments whatsoever.

Plutarch. J. Denison, *Soul's Safety*, a Sermon, 1621. *Justin.* *Nihil est in vita durabile: non opes, non imperium.* *Const. Manass.* *Annal.*

1715. *God fetching Testimonies of Truth out of the Mouths of Adversaries.*

THE Egyptian sorcerers were forced to confess that the finger of God was in the miracles that Moses wrought before Pharaoh, Exod. viii. 19. Nebuchadnezzar, as stiff as he was against the three children, yet when they are freed from the flames, God extorteth this speech from him, That no god could deliver like their God, Dan. iii. 28. The wife of Haman, as ill-affected as she was towards Mordecai, yet she saith, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, Est. vi. 13. The officers that were sent to apprehend Christ, instead of bringing Him, they brought a testimony of Him, Never man spake like this Man, John vii. 46. But to come nearer: Stephen Gardiner, sometime a great man of this nation, and Bishop of Winchester, lying on his death-bed, and the Bishop of Chichester, his old acquaintance, coming to visit him ; when the promises of the Gospel, and salvation by the blood of Christ was laid to his soul, made answer: Nay, if you open that gap once, then farewell all. Not much unlike hereunto, is the close of that learned cardinal who, after the expense of many arguments to the contrary, concludes: *Sed, propter incertitudinem propriæ justitiæ, et periculum inanis gloriæ tutissimum est, &c.*, that because of the uncertainty of our own righteousness, and the danger of vain-glory, the most safe way is to rely upon the merits of Christ Jesus.

Thus it is that God can fetch light out of darkness, testimonies of truth out of the mouths of very adversaries, *magna est veritas et prevalebit*, so great is the truth, that it will prevail, and so powerful is God, that He hath not only the tongues of men, but their hearts also, and turns them as the waters of the south which way soever He please, Psalm cxxvi. 4; so that Balaam shall bless those whom Balak curseth, Num. xxii. 36, and the Midianites thrust their swords into one another's bowels. Madmen must they needs be, then, to lock up the truth, for it will break forth, maugre all opposition whatsoever.

Acts and Monuments. Rob. Bellarm. de Justific., Lib. v. cap. 7.

1716. *God the only Searcher of the Heart of Man.*

THE poets feign that when Jupiter had made man, and was delighted with his own beauteous fabric, he asked Momus, what fault he could espy in that curious piece, what out of square, or worthy blame. Momus commended the proportion, the complexion, the disposition of the lineaments, the correspondence and dependence of the parts; and in a word, the symmetry and harmony of the whole: he would see him go, and liked the motion; he would hear him speak, and praised his voice and expression; but at last he spied a fault, and asked Jupiter whereabouts his heart lay. He told him, within a secret chamber like a queen in her privy lodging, whither they that come must first pass the great chamber and the presence, there being a court of guard, forces and fortifications to save it, shadows to hide it, that it might not be visible; There then is the fault, (saith Momus,) thou hast forgotten to make a window into this chamber, that men might look in and see what the heart is doing, and whether her recorder, the tongue, do agree with her meaning. Thus man is the masterpiece of God's Creation, exquisitely and wonderfully made, but his heart is close and deceitful above all things, Jer. xvii. 9. Had he but *pectus fenestratum*, a glass window in his heart, how would the black devices which are contrived in *tenebris*, appear palpably odious! How would the coals of festering malice blister the tongues, and scald the lips of them that imagine mischief in their hearts; Psal. cxi. 2. Then it would be seen, how they pack and shuffle, and cut, and deal too; but it is a poor game to the innocent. In the meantime, let all such know, that the privy chamber of the

heart hath a window to God's, though not to man's or angels', inspection.

Homerus. T. Adams' *Exposit. on 2 Pet.* Conr. Zuingeri *Theat. Hum. Vitæ.*

1717. *The Union and Fellowship of God's Children one with another.*

THE least drop of water hath the nature of its element, hath the entire properties of it, partakes of the round figure of that element, and best agrees and unites itself to water. In like manner it is with fire, and the rest of the elements, being homogeneous bodies, every part doth *suscipere rationem totius*, participate of the name and nature of the whole, shuns what is contrary to that nature, and most willingly gathers itself to that which is of the same kind. So it is with the true members of that mystical body whereof Christ is the head; such is the union, unanimity, association and fellowship of the people of God one amongst another, that they cannot suffer themselves to be combined with wicked persons and unbelievers; no, they will associate none unto themselves by their goodwills, who are not endowed with grace and goodness and a godly conversation, being the true qualities and marks of that true church whereof they themselves are true members.

Sermon on Josh. iv. 15, per ignotum.

1718. *Excellency of the Crown of Glory.*

MANY were the sorts of crowns which were in use among the Roman victors; as, 1, *corona civica*, a crown made of oaken boughs, which was given by the Romans to him that saved the life of any citizen in battle against his enemies; 2, *obsidionalis*, which was of grass, given to him that delivered a town or city from siege; 3, *muralis*, which was of gold, given to him that first scaled the wall of any town or castle; 4, *castralis*, which was likewise of gold, given to him that first entered the camp of the enemy; 5, *navalis*, and that also of gold, given unto him that first boarded the ship of an enemy; 6, *ovalis*, which was given to those captains (and that of myrtle) that subdued any town or city, or that won any field easily without blood; 7, *triumphalis*, which was of laurel, given to the chief general or consul, which after some signal victory came home triumphing. These, with many other, as imperial, regal, and princely crowns (rather garlands or coronets than

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crowns) are not to be compared to the crown of glory which God hath prepared for those that love Him. Who is able to express the glory of it? or to what glorious thing shall it be likened? *Ingenium, fateor, transcendit gloria*, if I had the tongue of men and angels, I were not able to decipher it, as it worthily deserveth. It is not only a crown of glory, but hath divers other titles of pre-eminency given unto it, of which all shall be true partakers that are godly; a crown of righteousness, by the imputation of Christ's righteousness, 2 Tim. iv. 8; a crown of life, Rev. ii. 10, Jam. i. 12, because those that have it shall be made capable of life eternal; a crown of stars, because they that receive it shall shine as stars for ever and ever.

Wolfgang. Lazius in Com. Reipub. Rom. Lib. ix. Clem. Alex. Pædag. Lib. ii. cap. 8. Sic parvis est componere magna.

1719. *The Slavery of Sin to be Avoided.*

WHEN Alexander found Diogenes in his tub, and disputed with him, whether was the freer estate, with Alexander to command the world, or with Diogenes to be confined to a barrel; the Cynic answered: *Latior tua potestas non felicior*, thou commandest others, I command myself; I am a servant to the king, the king is a servant to his slave, yea even to my slave; I am emperor over those affections that exercise a dominion over thee. And surely most true is that undeniable axiom, *Quot vitia tot tyranni*, sin and slavery cannot be separated. The dog runs at the master's whistling, but for the master to go at the dog's commanding, is a preposterous servility; great cause have we then to abandon that service which must be obsequious to the vilest, proudest, basest grooms in our family, our own carnal lusts, which are no better (though they dwell with us) than the very limbs of Belial.

Diog. Laert. in Vita Diogenis. Impius non unius hominis, sed, quod gravius est, tot dominorum quot vitiorum servus est. Aug. de Civit. Dei, Lib. iv.

1720. *How to Use the World Rightly.*

A SERVANT, whilst a stranger walks with his master, follows them both; but when the stranger takes his leave and departs from his master, he leaves the stranger, and followeth his master: thus, while the world doth any way concur with the Lord, and conduce to the salvation of the precious soul, so far we may accompany it;

but if it once depart from that, then let us give the world a farewell, follow God, and have a care of our souls. Again, as Almighty God, by bounding and confining the waters to their proper places, hath made the sea a garment, which was before a grave to the whole earth, Gen. i. 9, so we by bounding and ordering our affections toward the world, and actions in the world, may make it a help, which otherwise would be a hindrance in our way to Heaven; *Fac trajectitium*, (saith St. Augustine,) meaning that we should employ these earthly things to the glory of God, and the good of our brethren, that like provident merchants, we may have those temporals returned in Heaven, by bill of exchange, into things eternal.

Joh. Denison's Soul's Safety, a Sermon, 1621. Da tua dum tua sunt.

1721. *Christianity the Best Nobility.*

HERMODIUS, a nobleman born, upbraided the valiant captain Iphicrates, for that he was but a shoemaker's son; My blood, saith Iphicrates, taketh beginning at me, and thy blood at thee now taketh her farewell; intimating, that he not honouring his house with the glory of his virtues, as the house had honoured him with the title of nobility, was but as a wooden knife put into an empty sheath, to fill up the place; but for himself, he by his valorous achievements, was now beginning to be the raiser of his family. Thus, in the matter of spirituality, he is the best gentleman that is the best Christian. The men of Berea, who received the Word with all readiness, were more noble than those of Thessalonica, Acts xvii. 11. The burgesses of God's city be not of base lineage, but truly noble, Gal. iv. 26; they boast not of their generation, but their regeneration, which is far better, Heb. ii. 11; for, by their second birth, they are the sons of God, and the church is their mother, and Christ their elder brother, the Holy Ghost their tutor, angels their attendants, Heb. i. 14, all other creatures their subjects, the whole world their inn, and Heaven their home, John xiv. 2.

Plutarch. D. Winnick, Dean of St. Paul's, Lond., a Sermon, 1634.

1722. *The Devil Rewarding his Servants.*

CHARLES, King of Sweden, a great enemy of the Jesuits, when in the time of war, he took any of their colleges, would first hang up all the old Jesuits, and then put the rest into his mines, saying,

that since they had wrought so hard above ground, he would now make a trial how they could work under ground. Thus the devil, when the wicked have done him what evil service they can upon earth, he confines them to his lower vaults in hell for evermore. A sad reward ! to sow trouble, and reap nothing but horror and vexation of spirit, still bringing fuel to that fire which must burn themselves to all eternity.

Mart. Cromerus in Hist. Polon. Quod quisque fecit patitur, auctorem scelus repetit. Sen. Herc. Fur.

1723. *Everything in Species made Perfect at one and the same time in the Creation.*

ALL artists in what they do have their second thoughts (and those usually are the best). As for example, a watchmaker sets upon a piece of work, (it being the first time that ever men were wont to carry a pass-time in their pockets,) but having better considered of it, he makes another, and a third, some oval, some round, some square, every one adding lustre and perfection to the first invention, (whereas heretofore they were rather like warming-pans to weary us, than warning-pieces to admonish us how the time passed;) the like may be said of the famous arts of printing, painting, and the like, all of them outdoing the first copies they were set to go by. But it was not so with God in the creation of the several species of nature ; He made them all perfect *simul et semel*, at one and the same time, everything *pondere et mensura*, so just, so proportionate in the parts, such an elementary harmony, such a symmetry in the bodies of animals, such a correspondency of vegetals, that nothing is defective, neither can anything be added to the perfection thereof.

Tho. White's Sermon, at St. Giles', Cripplegate, London, 1653.

1724. *Men to Argue themselves into a Mood of Contentment.*

ALEXANDER, that great monarch of the world, was discontented, because ivy would not grow in his gardens at Babylon ; but the Cynic was herein more wise, who finding a mouse in his satchel, said, He saw that himself was not so poor, but some were glad of his leavings. Thus, had we but hearts to improve higher providences, we might soon rock our peevish spirits quiet by much *stronger arguments* ; as to take notice of God's bountiful dealing

with us, that we are less than the least of His mercies, that though we be not set in the highest form, yet there are many below us, that God is our good Benefactor, Psalm cxlv. 15, this would bring us to that pass, as to conclude with ourselves, having food and raiment, therewith to be content, 1 Tim. vi. 8; and though we were many times cut short of creature accommodations, yet this would limit our desires after them, and make us rest assured that nothing is withdrawn or withheld from us, which might be really advantageous to us.

Diog. Laert. in Vita. T. Watson's Art of Contentment.

1725. *To do Good for Evil.*

A MALEFACTOR, in birth and person a comely gentleman, was sentenced to death by a judge, deformed in body. Hereupon he turned all his prayers unto Heaven, into curses and revilings of the judge, calling him a stigmatical and bloody man. The patient judge for that time reprieved him, still he continued the same language of invectives and blasphemies against him. The next sessions, being brought again to the bar, the judge asked him, if his choler were anything boiled away and spent; but then he redoubled his railings, yet he reprieved him again, as loath to let him die in so uncharitable and desperate condition of soul. Before the third assizes, he sent for him to his chamber in London, and asked him if he were yet more pacified; still nothing came from him but words of inveterate rancour; whereupon said the judge, God forgive thee, I do; and withal threw him a pardon: whereat he was so astonished, that being hardly recovered from a swoon that he fell into, he refused the pardon for his life, unless the judge would both pardon his malice, and admit him into his service; he did so, and found him so faithful, that dying, he gave him the greatest part of his estate. Here now was extreme evil overcome with extraordinary goodness; a conquest without blood, the best of all victories; love overcoming evil with good, Rom. xii. 21. This is to be like God, whose image we bear in our creation, and to whose image we are restored in our redemption.

T. Adams' Exposit. on 2 Pet. Inimicis non est male faciendum, vel ulciscendum injurias. Ficinus in Plat. Crit.

1726. *God's Dwelling in the Humble Spirit.*

A GENTLEWOMAN (of more than ordinary quality and breeding) being much troubled in mind, and cast down in her soul with the

sad thoughts of spiritual desertion, her husband (with the assistance of others better experienced in such cases than himself,) did all that he could by prayers unto God, and otherwise by persuasion, to reduce her to the knowledge of God's iudgment and goodness to her; but all in vain, she could not be drawn either to hear or read anything that might work for her spiritual advantage. At last her husband, by much importunity, prevailed that he might read but one chapter in the Bible unto her. The chapter was Isa. lvii., and when he came to the fifteenth verse, in these words: For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, O, says she, is it so that God dwells with a contrite and humble spirit, then I am sure that He dwells with me; for my heart is broken into a thousand pieces, O happy text and happy time that ever I should hear such comfort; and she was thereupon recovered. Thus it may be very well concluded that God makes His dwelling in a humble heart, not with him that is proud and high-minded, one that looks high and speaketh big words, such shall be pulled down from their seats, when the lowly and the meek shall be exalted, and made a fit habitation for the high and mighty God to dwell in.

Tho. White's Sermon, at St. Giles', Cripplegate, Lond., 1653. Quamvis habet in excelso Deus, non desinit habitare in humili spiritu. Gab. Alvarez, in loc.

1727. *The Quietness of Contentment.*

THE wheels of the chariot move, but the axle-tree stirs not; the circumference of the heavens is carried about the earth, but the earth moves not out of its centre; the sails of a mill move with the wind, but the mill itself stands still: all emblems of contentment; and thus it is, that a Christian is like Noah in the ark, which though tossed with the waters, he could sit and sing in it, and a soul that is gotten into the ark of contentment, sings and sits quietly, and sails above all the waves of trouble; when it meets with motion and change in the creatures round about on every side, it stirs not nor is moved out of its place; when the outward estate moves with the wind of Providence, yet the heart is settled through holy contentment; and when others like quicksilver shake and tremble through disquiet, the contented spirit can say with David, O God, my heart is fixed, my heart is fixed, Psal. lvii. 7.

T. Watson's Art of Contentment.

1728. *The most Silent Conscience will Speak out at last.*

JOHN THE BAPTIST was called the Voice of Christ, *Vox Clamantis*, the voice of Him that cries in the wilderness: Herod did cut off his head. Now Christ spake not many words to His apprehenders and accusers, not many to the high priest, nor to the judge Pilate; but when He came before Herod, He spake never a word at all. Among other reasons, this is wittily given, He spake not a word to Herod, because Herod had taken away His voice in beheading John; and how should He speak without a voice? There may be a voice without speech, but no speech without voice. Now, the tongue of the soul is conscience, the voice with which she is best acquainted; but men for the most part have tongue-tied their consciences, taken away her voice, and who shall control them? yet when God shall untie those strings and unmuzzle their consciences, she will be heard, and ten concerts of music shall not drown her clamorous cries. Now it is that their conscience is bound, and they are loose; but in the day of trouble themselves shall be bound, and God shall let their conscience loose; it shall be hard for them, with that frantic musician, to fall a tuning their viols, when their house is on fire about their ears. When all the doors are shut up to the voices of men, conscience will speak within, and that with a language loud enough to be heard, easy enough to be understood.

Alphons. ab Avendan. in Matth. Etsi clausis parietibus sis coopertus tenebris, sine teste, habes tamen conscientiam facti, &c. Aug. Ep. ad Constant.

1729. *Excellency of the Soul of Man.*

WHEN God Almighty had in six days made that common dial of the world, the light; that storehouse of His justice and His mercy, the firmament; that ferry of the world, the sea; man's workhouse, the earth; chariots of light, the sun and moon; the airy choristers, the fowls; and man's servants, the beasts; yet had He one more excellent piece to be made, and that was man, a microcosm, even an abstract of the whole, to whom having fashioned a body, proceeding by degrees of perfection, He lastly created a soul; and as the family of Matri was singled out of the tribe of Benjamin, and Saul out of the family of Matri, being higher than the rest by the shoulders upwards, 1 Sam. x. 23, so is the soul singled out from the other creatures, far surpassing them all in excellency, whether

we consider the efficient cause of its creation, Elohim the blessed Trinity being then in consultation ; or the material cause, a *quinta essentia*, noble and divine substance more excellent than the heavens ; or the cause formal, made after the image of God Himself, Gen. i. 26 ; or lastly, the cause final, that it might be the Temple of God, and the habitation of His blessed spirit, 1 Cor. vi. 19.

Joh. Donne's Serm. at St. Paul's, Lond., 1627. Pet. Gal. Lib. ii. cap. 8.

1730. *The Spiritual Benefit of Poverty.*

THE naturalists, such as write concerning the several climates, observe, that such as live under the frozen zone, in the northern parts of the world, if you bring them to the southward, they lose their stomachs and die quickly ; but those that live in the more southern hot climates, bring them into the north and their stomachs mend and they are long lived. Thus bring a man from the cold starving climate of poverty, into the hot southern climate of prosperity, and he begins to lose his appetite to good things, he grows weak, and a thousand to one if all his religion do not die ; but bring a Christian from the south to the north, from a rich flourishing estate, into a jejune low condition, let him come into a more cold and hungry air, and then his stomach mends, he hath a better appetite after heavenly things, he hungers more after Christ, he thirsts more after grace, he eats more of the bread of life at one meal than he did at six before, and such a man is like to live and hold out in the way of God's commandments to the end.

T. Watson's Art of Divine Contentment. Aurem cordis tribulatio aperit, quam sæpe prosperitas hujus mundi claudit. Greg. Moral. xvi.

1731. *A Foul Polluted Soul the Object of God's Hatred.*

THE rheumatic and spawling Cynic, when he was entreated by the dainty mistress of the house where he was entertained, that he would spit in the foulest part of the house, did hereupon very unmannerly spit in the mistress's own face, because that in his opinion it was the foulest. Thus, as it is the honour of the holy, *Omnis decor ab intus*, to be all glorious within, what outward wants soever seem to disgrace them ; so it is the disgrace of the worldly, *Omnis fætor ab intus*, they are filthy within, what outward abundance soever doth seem to honour them. God requires truth in

the inward parts ; but alas, we may say truly of these, their inward parts are very wickedness, so that when He sees their houses neat and clean, the floors swept, the walls hung, the vessels scoured, their apparel brushed, their bodies adorned, all curiously highted, only their hearts filthy and polluted, He will certainly spit his contempt upon that heart ; therefore wash thy heart from iniquity, O Jerusalem, that thou mayest be saved.

Diog. Laert. in Vita Diogen.
 Lond., 1637.

D. Howell's Serm. at St. Steph. Walbrook,
Ad candida tecta Columba.

1732. *The High Price of the Soul.*

PLATO, that divine philosopher, travelling to see the wonders of Sicily, was (upon some discourse had betwixt him and Dionysius the tyrant) apprehended and clapped up in prison, his fact was made capital, but by the favour of some near the tyrant, he was adjudged to be sold. One Annecerus buys him, lays down twenty pounds, and sends him home to Athens. Seneca quarrels the price, censures Annecerus for undervaluing so worthy a man, balancing one of such high parts with such a low sum of money. But this censure cannot light upon our Saviour, who gave, for the soul of man, not the earth, the sea, the world, but that which was of infinite value, even His own dearest blood, 1 Pet. i. 19. *Propter animam Deus fecit mundum, &c.*, It was for the soul's sake that God made the world ; and it was for the soul's sake that the Son of God came into the world, made himself of no reputation, was like unto man in all things (sin only excepted) scorned, scourged, derided, &c., and at last submitted himself to death, even the death of the cross, Phil. ii. 8.

Lactant. Lib. iii. cap. 4.

Chrysostom. in Psal. xlviii.
Matth. Hom. 25.

Chromatius in

1733. *Prosperity for the most part draws Envy to it.*

SHEEP that have most wool are soonest fleeced ; the fattest ox comes soonest to the slaughter ; the barren tree grows peaceably ; no man meddles with the ash or willow, but the apple tree and the damson shall have many rude suitors. David a shepherd was quiet ; but David a courtier was pursued by his enemies. Thus it is, that prosperity is an eyesore to many, and a prosperous condition for the most part draws envy to it, whereas he that carries

a less sail, that hath less revenues, hath less envy ; such as bear up with the greatest front, and make the greatest show in the world; are the white, for envy and malice to shoot at.

T. Watson's Divine Art of Contentment. *Noverca virtutis prosperitas, &c.*
Chrysolog. Lib. i. de Nugis Curial.

1734. *Liberty the Cause of Licentiousness.*

It was a grave and smart answer of Secretary Walsingham, a great statesman of that time, when he was consulted by the queen, about the lawfulness of monopoly licenses : *Licentia omnes deteriores sumus*, We are all the worse for license. And most true it is, let but the golden reins of law and religion lie anything loose upon the people's shoulders, they will soon be licentious enough ; if the well-compacted hedge of discipline and government be broken down, neither church nor state shall long want those that will intrude upon their privileges, and trample all authority under their feet.

Sir R. Nanton, Fragmenta Regalia. *Suadetque licentia luxum.* *Claudian.*

1735. *The Folly of Men in Parting with their Souls for Trifles.*

WE laugh at little children to see them part with rich jewels for silly trifles. And who doth not wonder at the folly of our first parents, that would lose paradise for an apple ? and of Esau that sold his birthright for a mess of pottage ? yet, alas, daily experience doth proclaim it, that many are so childish as to part with such rich and precious jewels as their immortal souls for base unworthy trifles ; and so foolish as to lose the celestial paradise, the kingdom of Heaven for earthly vanities, of whom it may be truly said, as Augustus Cæsar in another case : They are like a man that fishes with a golden hook, the gain can never recompense the loss that may be sustained.

Joh. Denison's Soul's Safety, a Sermon, 1610. *Suetonius in Vita.*

1736. *The Spiritual Benefit of Divine Contentment.*

ZENO (of whom Seneca speaks) who had once been very rich, hearing of a shipwreck, and that all his goods were drowned at

sea, Fortune, saith he, (speaking in an heathen dialect, *Jubet me Fortuna expeditius philosophari,*) hath dealt well with me, and would have me now to study philosophy. He was content to change his course of life, to leave off being a merchant, and turn philosopher. And if a heathen said thus, shall not a Christian much more say, when the world is drained from him, *Jubet Deus mundum derelinquere, et Christum expeditius sequi*, God would have me leave off following the world and study Christ more, and how to get Heaven; to be willing to have less gold and more goodness; to be contented to have less of the world, so I may have more of Christ; to sit down with a little, so much as shall recruit nature, and if that fail, so that the slender barrel of provision fall shorter and shorter, not to murmur and say with Micah, Have ye taken away my gods, and do ye ask me, what I ail? Judg. xviii. 24.

Seneca de Tranquill. Discite in hoc mundo supra mundum esse, et si corpus geritis, volitet in vobis ales interior. Ambros. Lib de Virg.

1737. *Hope to be Kept up in the Midst of all Perplexities.*

PANDORA, a beautiful woman (as the poets feign) was framed by Vulcan, to whose making up every god and goddess gave a contribution; they put into the hand of this fair enchantress a goodly box fraught and stuffed with all the woes and miseries that might be, only in the bottom of it they placed hope; it was presented to Prometheus, but Providence refused it; then to Epimetheus, and After-wit accepted it; which he no sooner rapidly opened, but there came out a swarm of calamities, fluttering about his ears; this he perceiving, clapped on the cover with all possible speed, and so with much ado, saved hope sitting in the bottom. Such an army of miseries, like the troop issuing from the womb of the Trojan horse, invaded the world, by opening the box of Pandora, by tasting the apple of Eve, that if the mercy of God had not left us hope, *solam solantem spem*, in the bottom, such a hope as should be able to buoy us up out of the depth of misery wherein we were involved, our case had been most desperate; let us therefore keep up our hope in the very midst of all perplexities whatsoever.

Hesiodus. Cal. Rhodogin, Var. Lect. Lib. ix. T. Adams' Exposit. on 2 Peter. Magna tamen spes est in bonitate Dei. Ovid.

1738. *The Loss of the Soul irrecoverable.*

ST. CHRYSOSTOM hath well observed with the anatomists, *Omnia Deus dedit duplicia*, God hath in the frame of man's body given him two eyes, two ears, two hands, two feet, and the like, that the failing of the one might be supplied by the help of the other; *animam vero unam*, yet He hath given him, saith he, but one soul, so that if it be lost, there is no supply to be had. Nebuchadnezzar may lose his kingdom, and it may be restored, Dan. iv. 36; Job, his health and wealth, and they may be recovered, ch. xlii. 12; Lazarus, his life, and he may be revived. But for the loss of the soul, *nullo modo sarciri, nullo pretio redimi potest*, no means can repair it, no price can redeem it, all the world cannot recompence it; being once lost, it is lost irrevocably.

Chrysost. Homil. xxii., ad Populum Antioch. Id. in Plat. Hom. 1.

1739. *The Hypocrite and True Christian, their Difference in Growth of Grace.*

A POISONOUS weed may grow, as much as the hyssop or rosemary; the poppy in the field, as the corn; the crab, as the pear main; but the one hath a harsh sour taste, the other mellows as it grows. Thus a hypocrite may grow in outward dimensions as much as a child of God; he may pray as much, possess as much, but he grows only in magnitude, he brings forth sour grapes, his duties are leavened with pride; the other ripens as he grows, he grows in love, humility, faith, which do mellow and sweeten his duties, and make them come off with a better relish.

T. Watson's Art of Divine Contentment.

1740. *Christ Jesus the Good Man's chief Portion.*

WHEN Alexander the Great passed into Asia, he gave large donatives to his captains and men of merit, insomuch that Parmenio asked him, Sir, what do you keep for yourself? He answered, Hope. And John of Alexandria, surnamed the Almoner, did use yearly to make even with his revenues, and when he had distributed all to the poor, he thanked God that he had now nothing left him but his Lord and Master Christ Jesus, to whom he longed

to fly with unlimed and untangled wings. Thus we can want nothing if we want not Christ, He is the good man's chief portion, Lam. iii. 24. Crosses, calamities, poverty may take from us all the goods of this world, or our charity may give them away; the worldlings ask us what we have left for ourselves; we answer, Only Jesus Christ, and in Him we have all things.

Plutarch in Vita. Surinus de Vitis SS.

1741. *The Soul not to be Starved in the Want of Means.*

It was a poor equivocating trick of the Duke of Alva, at the Fuyck Sconce before Haarlem, when having promised the soldiers their lives, he caused them to perish with hunger; and being challenged with his promise, answered, That he had given them assurance of their lives, but never promised that they should have meat or drink. And such is the folly of him that talks of saving his soul, and yet denies unto it the means of salvation, being negligent in hearing of the Word, cold and careless in prayer, remiss in the actions of mortification, and dull in the entertainment of those Christian duties and graces, whereby the precious soul is not only preserved and nourished, but also adorned and beautified.

Hist. Belg., Lib. ix. D. Valentine, a Sermon at St. Paul's, Lond., 1624.

1742. *Sickness immediately Inflicted by God.*

HIPPOCRATES gave this counsel to all physicians that resorted unto him, that when they went upon any occasion to visit their patients, they should consider with themselves whether there were not *divinum quiddam in morbis*, the stroke of God in the sickness; because then (as it should seem) he held the cure to be desperate, and that it was but in vain to administer any physic. Well! this was but one doctor's opinion, and by the leave of so eminent a man, the disease was not mortal; for then no sickness were curable, because that in every disease there is the stroke of God, *quicquid patimur venit ab alto*. There is no sickness so little, but God hath a finger in it, though it be but the aching of the little finger. And though there be in the body but only one disease that is called *sacer morbus*, yet is it most certain, that there is *sacrum quiddam in omni morbo*, the hand of God in every sick-

ness, and yet every sickness is not unto death, as Christ Himself testifieth, John xi. 4.

Jan. Cornarus in Vita. J. Gosson. M. S.

1743. *Good and Bad Hearers of the Word, their Difference.*

Two walking together found a young tree laden with fruit ; both did gather and satisfy themselves for the present. One of them took all the remaining fruit, and carried it away with him ; the other seeing him gone with the fruit, took up the tree itself, and planted it in his own ground, where it prospered, and bore plentifully every year. The first had more fruit at the present, but the other sped best ; for he had fruit when the other had none. Thus it is with men at the hearing of sermons, some have large memories, and can gather many observations, which they keep awhile, to rehearse, not to practise. Another hath a weaker capacity ; but he gets the tree itself, the root and substance of the text, plants it in his heart, feeds on the fruits with comfort, and his soul is thereby nourished unto life eternal,

Alphons. ab Avendan. Com. in Matth. xvi.

1744. *The Soul's Safety and Danger.*

THE fowl that flies low is quickly taken, but that which soars aloft, *nec laqueis capitur, nec visco fallitur*, is neither entrapped in the snare, nor entangled in the lime bush. So the soul, whilst it is hovering about these earthly vanities, and stooping down to catch at worldly preferments, is easily and quickly ensnared by Satan ; but when it soars and mounts aloft in divine meditations, is seldom taken in the snares of temptation.

Ambros. de Bono Mortis, v.

1745. *Wicked Men Reserved for Exemplary Punishment.*

THERE is a story of a bloody murderer, that after the fact, went to sleep under a rotten wall all night, but had a vision presented unto him to bid him awake and begone for fear of further danger ; which he did, and presently the wall fell ; the murderer thereupon *thought that his act was acceptable with God.* The next night

following he had another vision, and heard a voice, saying, O wretch, thinkest thou that I care for wicked men? No, I would not have thee die sleeping, but have reserved thee for a halter, whereby thou shalt end thy days with public shame and disgrace; and so it happened accordingly. Thus many notorious malefactors, who draw iniquity with cords of vanity, and sin as it were with a cart rope, Isa. v. 18, contriving mischief on their beds, Mic. ii. 1, and committed all uncleanness, even with greediness, Eph. iv. 19, often escape great dangers in their drunkenness and other outrages, yet in the end some fearful and exemplary judgment overtakes them.

Tho. de Wan. Sermones de Tempore.

*1746. Youth to be Seasoned with Grace, not
Giving the least Way to the Devil.*

THERE was an abbot in this land, who desired a piece of ground that lay conveniently for him; the owner refused to sell it, yet with much persuasion, was contented to let it. The abbot hired it for his rent, and covenanted only to farm it for one crop; he had his bargain, and sowed it with acorns, a crop that lasted three hundred years. Thus Satan begs but for the first crop; let him sow thy youth with acorns, that will grow up with thy years to sturdy oaks, so big-bulked and deep-rooted, that they shall last all thy life; sin hath a shrewd title when it can plead prescription; and Satan thinks his evidence as good as eleven points at law, when he hath once got possession; let him be sure of thy youth, he will be confident of thy age: *Poma dat Autumnus*, he well knows that the blossoms in the spring are the fruit in autumn; and that in thy youth thou art not cloth, but wool; so that the deepest purple sins are those that are dyed in the wool. Let thy soul therefore, like Gideon's fleece, drink up betimes the dew of grace, Judg. vi. 37. For younger years well led, are as the sweetness of a rose, whose smell remains in the dry leaves. Take then the first opportunity of God's gracious motions and monitions; or if thou have omitted the first, embrace the second; or if many have passed by, unanswered of thee, embrace the present invitation, and even now with faith and repentance turn unto God thy Maker.

*T. Adams' Exposit. on 2 Pet. Juvenilibus annis Luxuriant animi. Ovid,
Ep. iv. Quo semel est imbuta recens, servabit odorem, Testa diu.*

1747. *A Good Conscience the Best Friend.*

WORLDLY friends are uncertain, they go and come, and stand afar off when they should be most near; they love not in time of trouble, they are loath to come to a sick man's bed side; or if so, they cannot abide to hear his groans; and by no means to see a dead man; at the most they can but follow one to the grave, and there leave him. But a good conscience will make one's bed in sickness, and cause him to lie the softer; will stand by him when he groans, and do him comfort; will hearten him upon death when it is coming, and say, Thy redeemer liveth; will whisper to him when departing, and say, Thy warfare is accomplished; will lodge the body in grave as in a bed; man the soul to heaven, and make it able to look God in the face without any terror; yea, so fast a friend is a good conscience, that when riches, husband, wife, parents, friends, breath, life, nay, patience, hope, faith, have left us, in some measure, it will stick close unto us.

J. Denison's Serm. at Court, 1621. Bona conscientia hortus deliciarum, aula Dei, &c. Hug. de Anima. Lib. ii. cap. 9.

1748. *Christians to be careful that they may find Comfort in Death.*

ORATORS, though in every part of their speech they use great care and diligence, yet in the close of all, they set forth the best of their art and skill to stir up the affections and passions of their hearers, that they may leave, at the last, the deepest impression of those things which they would persuade: thus ought all of us to do, our whole life being nothing else but a continued and persuasive oration unto our God, to be admitted into His heavenly kingdom; but when we come to the last act and epilogue of our age, then it is, that we must especially strive to show forth all our art and skill, that so our last words may be our best words, our last thoughts our best thoughts, our last deeds our best deeds, whereby stirring up, as it were, all the affections of God, and even the bowels of compassion unto us, we may then, as the sun, though always glorious, yet especially at its setting, be most resplendent, when we draw near unto our western home, the house appointed for all living.

Ephr. Udal's Serm. at St. Paul's, Lond., 1638. Una tamen spes est, quæ me solatur, &c. Ovid.

1749. *Purity and the Heart of Man seldom meet together.*

It is observed of the word *Conscientia*, that it ever had ill luck in the church, and could never be found at once, in full syllables. *Conscientia* altogether may be called devotion; take away the first syllable, it is *Scientia*, knowledge; cut off the next, it is *Entia*, means or worldly maintenance. First, in the time of profaneness, there was *Sci* and *Entia*, learning and living, knowledge and maintenance; but *Con* was left out, devotion was wanting, they were ungodly men. In the next age there was *Con* and *Entia*, devotion and exhibition, a rich and religious, yea, a superstitious number; but *Sci*, knowledge was wanting, they were none of the learnedst clerks. In the third age, *Con* and *Sci*, learning and devotion, were both lost, and only *Entia* was left, they had the honours and manors, the fat of this land. But now in this last age it is come quite round; we have, and not long since in a better measure had, *Con* and *Sci*, a learned and religious clergy, only *Entia* is taken from them, their livelihood and subsistence is by sacrilegious hands exhausted. The like fortune hath a pure heart in the world, pureness goes one way, and the heart another way, and these two have much ado to meet. There is no lack of hearts, every man hath one, some have more than one. And for pureness, it abounds, proud dames will have pure houses, pure clothes, pure meat, &c.; hypocrites will have pure eyes, pure tongues, pure habits, garbs, and gestures; and the profane sort are all for brave hearts, they make a pish at pureness. This is the devil's plot, to keep pureness and the heart asunder; purity will do well in nothing without the heart; the heart can be happy in nothing without purity. It is great pity, two such sweet companions should be kept asunder. The God of all purity bring them together.

T. Adams' Exposit. on 2 Peter. Desinit in piscem. Puritas cordis in quarendo gloria Dei, et utilitate proximi. Bern. in Apologet.

1750. *Sin of the Meanest Man in a Nation may be the Destruction of it.*

EVERY particular individual man is a part of the city and kingdom wherein he was born, be it never so ample, as a letter is part of a word: some be like to capital or text-letters, as great men; some

to smaller characters, as men of low degree ; some be like to vowels, as men in authority ; some to mutes and liquids, as the vulgar sort. All men go to the making of a city, or kingdom, as all letters go to the making up of words. And as in a word, if one letter be amiss, though but a mute, it may endanger or mar the word, though not so much as if a vowel be defaced. So in a city or nation, if any one man be blotted with sin, let it be but a mean man, it may bring destruction to that place, yet not so soon as if a man of higher place were blurred with iniquity.

Rob. Harris, a Fast-Sermon at Westminster, 1628.

1751. *The Secure, Careless Sinner.*

It is said of those that are taken with the phrenetic disease, that by how much the more the malady doth affect them, so much the more secure they are ; careless of anything, presumptuous in all things ; fearing nothing, as having lost the very use of common sense ; by which they should judge of the nature of things, what is convenient, and what is not fitting for them. So it is with those that are laden with the phrenzy of sin, by how much the more they are infected with the poisonous nature thereof, so much the more are they careless and secure from sinning ; so that the greater the guilt, the less is the sense of sin : just like Agag, when he was ready to be hacked in pieces, concluded that the bitterness of death was past, 1 Sam. xv. 32 ; or pernicious Babylon, that sits like a lady in her palace minding nothing, Isa. xlvii. 8, when much of destruction was at the threshold ; or the rich fool in the midst of his abundance, Luke xii. Such is the careless, heedless, headless, phrenetical condition and constitution of all sin and sinners.

Aristot. de Anima, Lib. iii. cap. 7. Holcot in Lib. Sap.

1752. *The Keys of Knowledge much Abused by those that keep them.*

It is feigned of Pope Sextus Quintus, that after his death he went to hell, but by good luck the porter would not let him in, though he had highly deserved it, but sent him to a place under his own command, purgatory ; this he long sought, but could never find. At last he took heart, and went to Heaven, fearfully knocking at the gate. St. Peter asked him, why he knocked, considering he *had the keys*. He answered, because the wards were altered, and

they could not now unlock the door. It were to be wished that the moral of this fiction were not too true. How are the keys of knowledge abused by many that have the keeping of them ! The pontificians have so bruised the keys with breaking men's heads, and so furred them with the blood of innocents, that they are not able to open the gates of Heaven ; some let them rust in their hands for want of use, teachers that do not teach, that can neither open the doors of Heaven for others, nor for themselves ; some alter the wards by false and erroneous doctrine : others, like Gallio, care not which end goes forward ; let the church-keys hang in the town-house, let who will preach, all is one to them ; but some there are (God increase the number) that keep them bright with fair and continual usage, whom God blesseth in the way of their ministry, with the letting in of many souls to Himself.

T. Adams' Exposit. on 2 Pet. Sunt qui scire volunt, eo fine ut scire valeant, &c. Bern. super Cant. Serm. xvi.

1753. *Humility appeaseth God's Anger.*

It is reported of Julius Cæsar that he never entertained hatred against any so deeply, but he was willing to lay down the same upon the tender of submission ; as when C. Memmius put in for the consulship, he befriended him before others of the competition, notwithstanding that C. Memmius had made bitter invectives against him. Thus the great God of Heaven, to whom all the Cæsars and kings of the earth are tributaries and homagers, doth never hate so irreconcilably, but that true humiliation will work a reconciliation, *satis est prostrasse*, let but the sinner appear before him in a submissive posture, and His anger will be soon appeased.

Suetonius in Vita. Satis est prostrasse, &c.

1754. *The Extreme Folly of Sin.*

SUCH is the foolishness of a frantic man, (the disease being got into the cock-loft of reason,) that when he is in greatest misery, he seems to be as one that had no misery at all ; and when most oppressed with the strength of his malady, laughing and smiling as if he were not oppressed with any disease at all. So is it with him, whose soul is (as it were) drenched in a deluge of sin, when he is extremely miserable, and that the strength of his sins are able to throw him down to destruction ; yet you shall see him, like Solomon's fool, go to the correction of the stocks full of jollity, Prov. vii. 22 ; such was the state of Jerusalem, not discerning the time

of their visitation, Luke xix. 42, that when Christ wept for them, they could not do so much as throw out one sob of sorrow for themselves; such too was the condition of the old world, nothing but mirth and merriment, marrying and giving in marriage, till the flood overtook them, Matt. xxiv. 38, and such we may see to be the daily custom of all desperate sinners, such as walk with lifted up countenances, and hug themselves in the perpetration of their wicked designs, when destruction is at the very pit's brim ready to overwhelm them.

J. Preston's Sermon at Lincoln's-Inn, 1624.

1755. *The Scripture to be only Rested upon.*

ATHANÆUS tells us, that the Stoics had an opinion that no man could do well but a wise man, not so much as make good lentil-broth but after his recipe, and that was so exact and curious that it prescribed the twelfth part of a coriander seed. Thus there are in the world many simple men, and more simple and more sinful women, that have little besides a will and a tongue, yet are so conceited of doctrine, that if Zeno, or one of their zanies, prescribe it not, the broth is naught, *mors in olla*, death is in the pot, 2 Kings iv. 40, and for every sup of broth, they must run to Zeno, when (God knows) all at the best is but a poor mess of pottage; such are those human traditions, constitutions, and impositions of usurpers, but as mere artificial paper-walls set up against the apostolical canons; such the inventions of men (though of those pure brains that pretend most, yea mainly for the word); for sometimes they prove but lapwings that cry, Here 'tis, here 'tis, when their nests are far enough off; and such the morality that dropped in verse from the pens of the poets; but not any of these, nor all of these (though they may be made use of in a subservient way) are to be rested on, but only the Word of God, John v. 39.

Deipnosoph., Lib. xii. Rob. Harris' Fast-Sermon at Westminster, 1628.

1756. *God a Merciful God.*

THE rainbow is an emblem of God's mercy, it is planted in the clouds, as if man were shooting at God, and not as if God were shooting at man. The situation of the propitiatory, or mercy-seat, was a strong argument of His mercy, Exod. xxv. 21. God commanded it should be planted over the ark, in which was the testimony, the book of cursings; that so mercy might be near at hand to

pronounce sentence of absolution, when justice was ready to denounce judgment. It is God's nature and property to have mercy, 2 Cor. i. 3; longanimity is as God's natural child, the Holy Trinity is in travail with it; even as any thing great with young doth desire to be rid of the burden, so doth God desire to pour out His mercy; never any nurse, when her breasts were full of milk, was in greater pain for children to suck them, than God is in pain to have His children draw mercy from Him. He spins out the thread of His goodness to an unmeasurable length, and though His angels be in Heaven, yet He lets down the line of His love, and baits it with His mercy, to try whether men will swallow, that so He may save their souls. Justice cometh from Him as a sting from a bee constrainedly; mercy floweth from Him as honey from a bee, most willingly; mercy is as essential to Him as light is to the sun or as heat is to the fire; He delights in mercy, as the senses and faculties of the soul do in their several actions. Patience, and clemency, and mercy, and compassion, and peace, are the fruits of His bowels, the offspring which the divine nature doth produce; fury and rage, and anger, and impatience, war, and fire, and sword, are forced into Him by the provoking exorbitances of the world.

Notes of Sundry Divines in Exod. xxv. 21.
Psal. cxix.

Alphons. ab Avendan. in

1757. *Faith not always Sensible.*

IT is said of Eutychus, that, falling down out of a window, was taken up dead, his friends were much troubled at the suddenness of the accident; but St. Paul, being then preaching in an upper chamber, went down and fell upon him, and embracing him, said, Trouble not yourselves, for his life is in him, Acts xx. 10; though he seemed dead, yet he was alive; and as substance may be said to be in an elm or an oak tree, when they have cast their leaves, Isaiah vi. 13, and there is wine to be found in an unlikely cluster, and one saith, Destroy it not, for there is a blessing in it, Isaiah lxv. 8, such are the beatings of the pulse, the trances and the swoonings of faith, beating many times so slowly, and drawing the breath of life so inwardly to itself, that no man can perceive any life at all; so that, unless the goodness of God should embrace it as St. Paul did Eutychus, it would never recover strength again: such was the trance of adultery in David, of idolatry in his son Solomon, of apostacy in Peter, of recusancy in Jonah, &c.

Tho. de Trugillo, Thesaur. Concionat.

1758. *Minding of Good Things a notable Way to Increase Grace.*

DOMITIAN perceiving many of his predecessors in the empire to be so hated of the people, asked how he might so rule as to be beloved, and was answered, *Tu fac contra*, Mind and examine what they did, and do thou the contrary. Thus if men would but truly mind the law and the prophets, they would find themselves miserable, (for *totus homo est inversus decalogus*,) that they stood in a full contrariety to all the law, and that is the very definition of man. Now, this minding will work a godly sorrow, will make men like those that after John the Baptist's sermon was ended, came with material *querres*, What shall we do? Luke iii. 10; and to make the conclusion up in their own hearts, is it comfort that we hear of? repent, and it is ours; is it judgment? repent and it is none of ours; if any virtue be commended, we shall fail to practise it; if any vice be condemned, we shall labour to avoid it; if any consolation be insinuated, to appropriate it; any good example be propounded, to follow it. Where good things are minded, graces will be increased.

Imp. Vit. per Phil. Nepotem. J. Wood, a Sermon at St. James', Duke's Place, Lond., 1636.

1759. *The Mercies of God to be Recorded to all Posterity.*

ST. AUGUSTINE relateth of a certain Platonist, that should say, (as Simplicianus his good friend told him,) that those words of St. John's Gospel, In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God, John i. 1, were fit to be written in letters of gold, and to be set up to be read in the highest places of all churches; his reason was, because it is such a strong text to confirm the divinity of Christ; for, as St. Ambrose saith, *Erat, erat, &c.*, St. John saith four times, *Erat in principio*, and where doth Arius find, that it was not in the beginning? And thus verily that Scripture where God proclaims His nature by adjectives, ought to be recorded to all posterity! The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands. forgiving iniquity, transgression, and sin, &c., Exod. xxxiv. 6, 7. Now, what is meant by all these synonyms, and

equivocal expressions, but that as an act of oblivion and pardon of grace the abundant mercies of God might be set out to the comfort of all repentant sinners?

Aug. de Civit. Dei, Lib. x. cap. 29. Ambrose, in Lib. de Fide contra Arianum.

1760. *The Providence of God, not Secondary Causes, to be Rested on.*

ST. AMBROSE, speaking of great drought in his time, when the people talked much of rain, he sometimes comforted himself with this hope, *neomenia dabit pluvias*, the new moon will bring us rain; yet saith he, though all of us desired to see some showers, yet I wished such hopes might fail, and was glad that no rain fell, *donec precibus ecclesiæ data esset, &c.*, until it came as a return upon the church's prayers, not upon the influence of the moon, but upon the provident mercy of the Creator. Such was the religious care of that good saint then, and the like were to be wished for now, that men would be exhorted not to be so much taken as they are with the vanity of astrological predictions, to read the stars less and the Scriptures more, to eye God in His Providence, not the moon so much in its influence, still looking up unto Him as the *primus motor*, and upon all other creatures whatsoever as subordinate.

In Hexam., Lib. iv. Astra regunt homines, sed regit astra Deus.

1761. *Hell broke Loose by the Swarms of Sectaries, Ranters, &c.*

IN a city of Spain, a Jesuit, in the midst of his sermon, fell into a trance, (if we had but faith enough to believe him,) and starting up he told his auditory that he had been in a dream, and the scene lay in hell. There he saw many souls of all conditions (naming them whom he thought fit to traduce) from cobblers to kings; amongst the rest, he pretended to see abundance of Franciscans, whereat he stood amazed, that men so holy and strict of life should come thither. This dream of his stuck in the Franciscans' stomachs, till they could requite him with another; therefore, on the next occasion in the same pulpit, a Franciscan preaching, fell into the like trance, and waking told them that he had also been in hell, and could not deny but some sprinkling of Franciscans and other orders were there; but his wonder was that in all hell

he saw never a Jesuit ; at which Beelzebub laughing, told him his error, That the number of Jesuits in hell did exceed all other societies, put them all together. Where are they ? replies the Franciscan. Alas ! says the devil, they are in a room below, the common gaol is too good for them, they are safe bound in the dungeon, stowed in the hold under hatches ; for if they were suffered to come to the upper decks they would set all hell in an uproar. It was well it was but a dream for their sakes, and not so well that it is not a truth for the church's and for common-wealth's sake. Many dreamers there are that say, The Spirit of God is come down amongst us in these latter times ; but by the lives and practices of lewd and wicked men, it may be concluded that hell is rather broke loose, and the devil let out for a season : else what mean those swarms of Jesuits, sectaries, ranters, heretics, &c., that are found amongst us, men of desperate principles, and loose conversations, fitter for the dark rooms of Bedlam to recover their straggling senses, than the open air to walk in, whereby others may be infected ?

Ephr. Udal's Serm., 1627.

1762. *Young Raw Ministers to be reproved.*

UNDER the law, the Levites had their appointed times for their ages, before which they might have no admittance to the service in the tabernacle, though they were never so ripe and pregnant ; it was not well with the sacrifices, when priest's boys were suffered to intermeddle ; they never came to do any good service to God and His church, but they came with their flesh-hooks to fetch sweet morsels from the altar, and there caused the sacrifices of the Lord to be despised, 1 Sam. ii. 13. When the young sons of the prophets shall be set to gather herbs to make pottage for the food of God's household, they may happily, instead of wholesome pot herbs, bring in *colloquintida*, that when the broth is served in, they that taste of it may say, *Mors in olla*, O man of God, death is in the pot, 2 Kings iv. 40. Thus are they worthy to be reproved, that being called to be disciples, straightways run to the apostolic function, contrary to the apostle's rule, 1 Tim. iii. 6, *Neophytus ne sit*, taking upon them to divide the Word of God to His people before years and experience, reading, and other helps, bring them to maturity of judgment ; so that for their forwardness it may be said of them truly, what the factious company said to Moses mutinously, You take too much upon you, ye sons of Levi,

Numb. xvi. 7. No doubt, but God may enable some, as He did young Timothy; but it is not common, not ordinary. *Et da mihi talem* (saith St. Bernard), Give me such a one, and I will feed him with gold and silver: intimating that there was none such before, and hardly since to be found amongst us.

Steph. Menochius, de Repub. Heb. *Jer. Philips' Sermon at Southwell in Northamptonshire, 1623.*

1763. *A Good Man Merciful to the very Beasts.*

IT is said of God, that He remembered Noah, and every beast, Gen. viii. 1; yea, such is His merciful Providence, that He watcheth not only over men, but beasts; and a righteous man regardeth the life of his beast, Prov. xii. 10. Nay, Xenocrates, a very heathen, who had no other light but what the dim spectacles of nature did afford, is commended for his pitiful heart, who succoured in his bosom a poor sparrow, that being pursued by a hawk fled unto him, and afterwards let her go, saying, *se supplicem non prodidisse*, that he had not betrayed his poor suppliant. And such is the goodness of every just man, that he is merciful to his very beast; alas, it cannot declare its wants, nor tell its grievances, otherwise than by mourning in its kind; so that to an honest heart, its dumbness is a loud language, crying out for relief: this made David rather venture upon a lion than lose a lamb, 1 Sam. xvii. 34. Jacob will endure heat by day, and cold by night, rather than neglect his flocks, Gen. xxxi. 40. Moses will fight with odds, rather than the cattle shall perish with thirst, Exod. ii. It is only Balaam and Bedlam-Balaamites that want this mercy to their faultless beast; and it is ill falling into their hands, whom the very beasts find unmerciful.

Jos. Shute's Serm. to the East India Company, 1629. *Ælianus de Var. Hist. Lib. xiii.*

1764. *Negligent Ministers advised.*

WHEN the people of Rome heard that the fields of some of their colonies waxed barren, their advice was that the husbandmen should, *melius arare et minus serere*, plough better, and sow less. So when God's field waxeth barren, and the people profit not by preaching of the Word, by reason of a negligent kind of preaching

thereof, it cannot be accounted ungodly counsel to such as cannot speak often, and well too, that they spend more time in their studies, and be less seen in their pulpit. If they have fished all night and caught nothing, it were not amiss that they should sit down a while upon the shore, and mend their nets, afterwards with God's blessing, they may fish with better success.

Plin. Nat. Hist. Jer. Philips' Serm., ut antea.

1765. *Sin may be Excused here in this
World, but not hereafter.*

It is said of St. Anthony, that being upon his travels, and set down to supper, his host set a toad before him on the table, and told him that it was written in the Gospel, *De omni quod tibi opponitur comedes*, Thou shalt eat of such things as are set before thee, 1 Cor. x. 25. The holy man, weighing with himself the irreligious entertainment of his host, signed himself (as the legend hath it) with the sign of the cross, and immediately the toad was turned into a well-dressed capon. This he did, as the story lieth. But can it be thought possible that a leopard should change his spots, or a blackamoor be washed white? then may a man metamorphise Satan's poisons, toads, and serpents, baneful sins and transgressions into nutrimental virtues and spiritual graces: it cannot be. For sin is crafty and full of delusion, living still upon the cheat with the sons of men, usury walks in Alderman Thrifty's gown; pride gets the name of decency; idolatry praiseth itself for pure devotion; homicide marcheth like a man of valour; lust professeth itself nature's scholar; covetousness is Nabal's husbandry; enclosing of grounds is Master Usurper's policy; drunkenness gets the name of good fellowship; so that whereas it hath been said that black could never be turned into white, the devil hath found out some painters that will undertake it, *Errore sub illo, Pro vitio virtus crimina sæpe tulit*, virtue shall bear vice's faults, and vice shall have the credit of virtue's goodness; but when all is done, the best of the world's wisdom, is *vitia non abscindere sed abscondere*, to excuse sin here in this world, which will be sure to accuse the sinner hereafter.

Laur. Surius in Vita. Dan. Tutevil's Sermon at Sutton's Hospital, 1631.

1766. *To be Careful in the Keeping and Presenting our Souls Clean at the Time of Death.*

ONE that hath some choice jewel, that he purposeth at the time of his decease to leave to some special friend, how chary is he of it, how careful to keep it fair and clean, when he is at some time (as occasion serveth) to wear it and make use of it. And if it should, against his will, and beside his purpose upon such occasion, by some occurrent or oversight take any soil, how diligent is he to wipe it, or burnish it to get the soil off it, and to reduce it to its former lustre again. Such is the care that every man is to have of his soul, that precious piece, that he purposeth at his departure out of this world to commend to his God, to his Christ, to make it clean and keep it clean, James iv. 8; Jer iv. 14. And because that by daily occasions, whilst he liveth here in the flesh, and is conversant in this wicked world, it will be gathering soil, let him be never so careful, he must ever and anon be washing it with the tears of repentance, and fetching off the soil by serious contrition and hearty remorse; that when the time shall come, which he knoweth not how soon or suddenly may come, it may be presented pure and spotless to Him, whom he intendeth it now unto.

T. Gataker's Serm. at a Funeral, 1629.

1767. *Progress in Piety to be Endeavoured.*

PROGRESS in piety and religion is not unfitly compared to a building, to a race, to the morning light, and to the moon that waxeth. Houses are raised from the foundation to the walls, from the walls to the roof; in a race, men run on to the goal, 1 Cor. ix. 24; the morning light is brighter and brighter till the noon-day, Prov. iv. 18; and the moon increaseth more and more till it come to the full: *habent et omnes virtutes suas conceptiones, natiuitates, incunabula, &c.*—and all virtues have their conceptions, births, infancies, and increases. So must every good Christian have, he must not stand still in religion, like the sun in Gibeon, Josh. x. 13, or go back like that on Ahaz's dial, 2 Kings xx. 11; but as a bridegroom coming out of his chamber, that rejoiceth as a strong man to run a race, Psal. xix. 5, he must go forward, make still some progress in piety. It is not enough that he receives a talent, but he must

employ it, and gain by it like good ground, that giveth not the bare seed-corn back again, but fructifieth in abundance, Mat. xxv. ; he must increase more and more, as St. Paul exhorted the Jews of Thessalonica, 1 Thess. iv. 1, and to grow in grace and in the knowledge of God, 2 Pet. iii. 18.

R. du Moulin, Combat Chretien.

1768. *Resurrection of the Dead asserted.*

OUT of the earth comes the bread that we eat ; that bread, after it passeth several concoctions, is altered and changed into blood, then conveyed throughout the parts of the body, and at last attains to be even of the very same substance and nature with the body : thus that which was earth, and sprang out of the earth, becomes flesh in substance, which before, it was not. In the numerical resurrection, that which was flesh, and after turned into earth, becomes flesh again in the same nature, which before it was ; if that were not daily and ordinary, the difficulty would appear no greater in the one than in the other. Again, we daily see a tall, fair spread, lofty tree, to have risen out of a little seed ; If you demand, saith Gregory the Great, *Ubi latet fortitudo ligni, asperitas coricis, &c.?* Whence was derived the solidity of the wood, the superficial hardness of the bark, the flourishing greenness of the leaves ? experience testifies, it proceeded from the spreading virtue which lay treasured up in the seed. What marvel, then, if He that out of a small seed daily extracts the wood, fruit, and leaves, in the trunk and branches of a tree, doth likewise reduce bones, veins, and hair, out of the least remainder of our dust, and having grafted them into the former stock of the same flesh, commands again breath and warmth into that flesh, blood into those veins, strength into those bones, and beautifies those hairs with a fresher hue ?

R. Gardiner's Sermon, at St. Mary's, Oxon., 1638. Greg. Moral. in Job xix.

1769. *The Soldiers' Calling honourable.*

HE that in these days of the gospel styleth himself *Deus pacis*, the God of peace, did in the days of old under the law call himself *Deus exercituum*, the Lord of Hosts ; the Scriptures make Christ the Captain of the Lord's army, Josh. v. 14 ; the angels, soldiers ; the church, a squadron of armed men ; every bishop or *superintendent* of the church, a soldier, and the church upon

good grounds hath enlisted every child in baptism as a soldier of Christ Jesus, Job xxv. 3, 2 Tim. ii. 3. *Eques*, that formerly signified an ordinary trooper, is now our knight; *miles*, that was wont to be a private soldier, is now our esquire or gentleman; such and so honourable is the condition and calling of a soldier, that though the poets have inveighed against it, yet they must so far yield, that whatsoever of rubbish and dirt is thrown upon it, it is *vitium personæ non rei*, the fault of the persons, not of the profession, since God Himself hath graced it, our Saviour hath approved it, the apostles have commended it, the saints have practised it, and our ancestors gloried in it.

Matth. Stiles' Sermon, to the Artillery Company, Lond., 1625. Nulla fides pietasque, &c. Impius hæc tam culta Novalia? &c.

1770. *Women Reformers intolerable.*

IT was a witty answer that St. Bernard gave to the image of the blessed Virgin, at the great church of Spires in Germany; Bernard was no sooner come into the church but the image straight saluted him, and bade him Good morrow, Bernard. Whereat, Bernard, well knowing the juggling of the friars, made answer again out of St. Paul, O, saith he, your ladyship hath forgotten yourself, it is not lawful for women to speak in the church. Thus it is commendable in a woman, when she is able by her wisdom to instruct her children, and to give at opportunities good counsel to her husband; but when she apostles, women shall take upon them (as many have done) to hold out the Word in public, and to chalk out discipline for the church, this is neither commendable nor tolerable; for her hands should handle the spindle or the cradle, Prov. xxxi. 19, but neither the altar nor the church; the commendations that St. John's elect lady had, was not so much for her talking, as her walking in the commandments of God, 2 John 5, 6.

Rob. Wilkinson, Merch. Royal, a Sermon, at the Nuptials of L. Hayes.

1771. *When it may be said to be the Best Time for Prayer.*

SUITORS at court observe *mollissima fandi tempora*, their times of begging, when they have the king in a good mood, which they will be sure to take the advantage of; but especially if they should find that the king himself should begin of himself to speak of the business,

which they would have of him, then they take that very nick of time, and seldom or never come off but with good success. Thus when God speaks secretly to the heart to pray, fashioneth and composeth it into a praying frame and disposition, observe such a time and neglect it not, strike whilst the iron is hot, lay hold upon such a blessed opportunity, such a one as thou mayest never have the like again ; for it is a great sign that He intends to hear thee, and answer thee graciously, when He himself shall thus prepare and indict the petition, and frame the requests that thou shalt put up unto Him ; this must needs be the best time of prayer.

T. Goodwin, Return of Prayer.

Post est occasio calva.

1772. *Magistrates and Men in Authority to be Exemplary to all others.*

It is observable in the very course of nature, that the highest spheres are always the swiftest in their motion, and carry about with them the inferior orbs by their celerity ; the biggest stars in the firmament are evermore the brightest, and give lustre unto those of less magnitude. Thus men that bear authority, that are eminent in power and dignity, that excel in riches and command, are placed in the highest sphere of human society, to this end, that, like sons of God, they might shine brightly unto their inferiors by their godly life and example.

Ro. Wilkinson's Serm., ut antea.

1773. *Ministers to be Acquainted with the State of Men's Souls.*

MEN are careful that the physician should be well and thoroughly acquainted with the constitution of their bodies, before he administer any physic unto them ; and their case shall be fully known to their lawyer, before he come to plead it ; nay, if their tailor come but to make them a suit of clothes for their bodies, he must be sure to take exact measure. Thus felicitous are men in corporal things, and it would be better with them in their spiritual estates, did they but know them that labour amongst them, such as are set over them in the Lord, 1 Thess. v. 12. Would they but acquaint themselves with their ministers, it would much advantage *their poor souls*. David knew this well, and though he was a pro-

phet himself, yet he kept three seers and prophets about him—Nathan, Gad, and Jeduthun, 2 Chron. xxxv. 15; the reason was, that they might know him well, and so far observe his ways, that they might do more good by their ministry; for indeed, how is it possible that they that are strangers to men, and know not their ways, should ever apply the doctrine so particularly, or meet so well with their special and beloved sins, as they would the more exactly do, were they better acquainted with them?

Arth. Hildersham on Psalm li.

1774. *The Christian's Library.*

OF making many books there is no end, (saith Solomon,) and much study is a weariness of the flesh, Eccles. xii. 12; every art abounding with books of its own way and profession: yet as Aquinas chose rather to have Chrysostom upon St. Matthew's Gospel, than all the huge city of Paris; and as Justinian out of two thousand authors reduced the body of the civil law into a more neat compendium, so it is that the Christian's library is the soonest furnished of all others: it requires no more books but two; the one, the book of God's law, containing the theory; the other, the book of his own conscience, which contains the practice of his duty. And what a happy student must he needs be in the school of grace, that keeps for himself a true concordance out of them both.

Joshua's Resolution, a Serm. per anonym.

Lapide in Eccles., cap. 12.

1775. *The Worldling's Woe, and the Just Man's Joy at the Time of Death.*

IF a poor man that had all his wealth about him, should fall into the hands of thieves, and be robbed and rifled by them, he must needs cry out and take on pitifully; for alas, he is quite undone, he hath nothing left at home to succour him and his poor family withal. But a rich man that hath store of money at home, safe locked up in his chest, (unless he be some base, miserable wretch,) will never complain much, or be disquieted, when he hath thirty or forty shillings taken from him. Thus, for worldlings to rage and take on, when they must lose their life, or their peace, or their wealth, it is no marvel: for alas, when these things are gone, they have nothing left, they are at a desperate loss; but a Christian that

knows and considers what he is born unto, and what he shall enjoy when he comes home to his heavenly Father's house, he cares not though he be stripped of all, here in this world, and rejoiceth in death that hastens him to a better position, Philip i. 21.

Arthur Hildersham on Psalm li.

1776. *The Excellency of Christ's Intercession.*

It is a usual term amongst those that are graduates in the University, *Respondebit pro me Aristoteles*, that Aristotle the eye of nature, and heart of philosophy shall answer for them, and justify them in that wherein they cannot otherwise so well stand by. Thus it is that we are but *vermiculi*, poor creeping worms ; nay, *vernacule*, vassals and slaves of sin ; *et quid cœnum Cœlo* ? how shall we be able to answer the great God of Heaven and earth ? We have no other anchor-hold but this, *Respondebit pro me Jesus*, that Jesus our blessed Saviour will intercede and mediate for us, His wisdom will answer for our folly ; His humility for our pride ; His meekness for our cruelty ; His righteousness for our sin and wickedness.

Rob. Wilkinson, a Marriage Sermon, 1616.

1777. *The Force of Justifying Faith.*

As the earth, though it be made soft by those showers that fall upon it in the winter time, and bring forth a blade, some kind of visible appearance of the seed that is cast into it, yet is it not thereby made fruitful unto man ; it never yielded any good or perfect fruit, till it have received the sweet heat of the sun into the bowels of it in the spring time. Even so is it with the heart of man. It may be and is oft softened by the judgments of God and terrors of the law, Job xxiii. 16, so that some beginnings of goodness and reformation may be wrought thereby, as in Pharaoh and the wicked Israelites, Exod. x. 16, and in many a wretched man in the time of his sickness ; yet all this while there is but a little blade, a very slender show of grace, till such time as Jesus the Sun of Righteousness, Mal. iv. 2, (like the comfortable and quickening heat of the spring,) do shine upon the soul by justifying faith, and then it doth bring forth fruit that is good indeed, and unto God acceptable.

Michael Jermin on Ecclesiastes.

1778. *No True Joy to be found in Worldly Things.*

COPERNICUS, that thought the earth moved and the heavens stood still, was not yet so mad as either to look for trees in heaven, or stars upon the earth; and should not we think that man to be either directly mad, or grossly mistaken in his way, that should knock at a gravestone for a companion, or go down into a charnel-house to make merry? and such are all they that *quærunt gaudium in loco non suo*, that look for joy in the honours or pleasures of this world. For, what is honour? lies it not in the breath of others? A thin cabinet of air which every man hath a key to, but himself; let but them above him agree, not to think him great, or wise, or noble; let but his fellow-worms forbear to honour him, he that holds the plough shall not change joys with him. Look but upon the joy of the voluptuous, doth not sorrow often wait so close as to tread upon the heels of it? The epicure crying out of his gout, even at that time when he is feeding his disease with riot; the Israelites were struck with meat betwixt their teeth, and Zimri slain in the embraces of his Cozbi: so that if a man should share in all the goodness that is under the sun, it were at the best but indolence, a privation of grief, an acquiescence, a kind of resting of the mind—no true joy at all.

B. Duppa, B. Sarum, in Sermon before the King, 1648. Nulla est sincera voluptas.

1779. *The Destructive Quality of Envy.*

THERE is a story of two men that dwelt in a certain city, the one very covetous, the other very envious. The ruler therefore of the place sent for them both, wishing them to desire what they would, and it should be granted them, adding withal, that he who did ask first, should have his asking granted, but the other should have the same doubled. The envious man would not ask first that his companion might not have more than himself; but the ruler pressing upon them to ask, the envious man desired that one of his eyes might be pulled out, that so his companion might lose both his eyes. Such is the destructive quality and condition of envy, and every envious man; envy is the consumption of the possessor of it. The envious man is he that foldeth his hands together, and as a man discontented for the contentment which another hath, ever studying and plotting how

he may bereave him of it ; he it is that eateth his own flesh, not sparing to hurt himself, that he may destroy him whom he hateth.

Nich. de Lyra in Gen. iii. Alterius rebus macrescit opimis. Horat. Ep. i.

1780. *Not to be Dejected, though the Joy of the Just be not Perfect in this Life.*

As gold keeps the name in the leaf as well as in the wedge, in the coin as in the bullion ; or as he that sees a beam or two shine through the crevice of a wall, may say, he sees the sun shine, as well as he that walks abroad. So neither are we so destitute of all comfort, as because the earth is not our Heaven, to make it therefore our hell ; but we may say there is a leaf of joy, the tin-foil of it here in this life, some few glimpses that shine in upon us. As for the full, the solid, the jubilating joy, it must not be looked for in this valley of tears. There is joy, but not here ; true joy, but not yet ; tarry till the harvest we must, then we shall reap in joy, when Heaven is our dwelling, the angels our partners, incorruption our change, immortality our garment ; the earth is not the place of such joy, nor dull flesh the subject of it.

Bryan Duppa, B. Sarum, ut antea. Gaudia principium nostri sunt sæpe doloris. Ovid, Met. vii.

1781. *A Little, with Content, sufficient.*

ABBOT MACARIUS hath a story of a certain barber, who trimming for three pence, had many customers, and found his estate to increase well thereby ; but hearing that in a city not far off, there was twelve pence given for trimming a man, he would needs go thither : but when he came and found it to be so, going to the market to buy provision for his family, he found that to be so dear, that his great hire for trimming went all away in victuals, so that he had nothing to lay up for old age, which made him to think himself better in the former place, though his hire was less, and to conclude, with the wise man, Better is an handful with quietness, than both hands full with travail and vexation of spirit, Eccles. iv. 6. And certainly it is so, that a little, even no more than a man can hold in the hollow of his hand, being spread abroad, is better than much, which a man holdeth in both his hands, bended and folded to hold so much as they can : but then the little must be a fullness also, it must be a handful, *plenitudo volæ quietis*, the

fullness of the hand of quietness and content, fully so much as shall be sufficient for needful and convenient occasions, that want and distress may not disquiet the spirit. And then, in this sense, a little gotten and possessed, where content lays up the comfort of it, is better than much, *quod curæ arroduct, solitudines imminuunt*, the jovisance whereof, cares gnaw away, and troubles diminish; a little that the hand of quietness and content doth reach out, than much fullness, which travail holdeth out with one hand and vexation with another.

Cassian. Collat. xxiv. cap. 13. Vivitur exiguo melius; Natura, &c.

1782. *For a Man to be Sorry that he cannot be Sorry for Sin is a Part of Godly Sorrow for Sin.*

THE mother of Peter Lombard must needs be in a great strait, when, having transgressed her vow of continency, she told her confessor plainly, that when she saw what a son she had brought forth, she could not repent, that she had sinned in having him; a hard condition! but her confessor sadly answered her, *Dole saltem quod dolere non possis*, Be sorry at least that thou canst not be sorry. And the like may be said to every troubled soul, that crying out for comfort, saith: You tell me heavenly things of repentance, what power a religious sorrow hath, that God himself is pleased therewith, but wretch as I am, I cannot sorrow; if one should tell me that all the joys of heaven were to be bought for one single tear, what is that to me if I cannot shed it? Well, for thy comfort, if thou findest but so much impression made as to grieve really, that thou canst not grieve; know that thou art already come to a degree of that, which thou grievest thou art not come to; thy very being sorry that thou canst not be sorry is in some measure a true godly sorrow for sin.

Bryan Duppa, B. Sarum, a Sermon at the Isle of Wight, 1648.

1783. *Kings, Princes, and Rulers to Harken to Good Counsel.*

ORIGEN, speaking of Moses embracing the counsel of his father-in-law, saith, *Accepit consilium inferioris, ut formam humilitatis*

principibus populorum daret, He received the counsel of an inferior, that he might leave to rulers over the people a pattern of humility. And it is said of Amalesentha, Queen of Italy, that being deprived of her husband and son together, and joining her brother Theobald in the government of the kingdom with her, she wrote thus to the senate of Rome, *Exultate et factum nostrum supernis commendate virtutibus*, &c., Rejoice and commend our action to the divine powers; we desire to do nothing that shall deserve reproof, who have chosen to do all things by the advice of good counsel; a happy princess and a more happy people under such a government, yet both heathen! Be wise therefore, O ye kings and rulers of the earth; for there is nothing doth make the actions of any to deserve reproof so much, as when themselves in their actions refuse to be reproofed, at least wise by good counsel; to refuse admonition, is in none a greater folly than in a ruler, because it is in none more pernicious, to none more dangerous, more scandalous, being worse than a poor child that receiveth instruction, Eccles. iv. 13.

Origen, Hamil. 11 in Exod. xviii. 24.

Cassiodor. Var. Lect. Lib. x.

Vis

consilii expers mole ruit sua. Horat. Carm. Lib. iii.

1784. *The Least Proportion of Godly Sorrow for Sin accepted by God.*

Six times Elijah's servant looked towards the sea before he could see any thing, the seventh time he saw but a cloud no bigger than his hand, yet that cloud within a few hours covered the heaven with darkness, and the earth with rain, 1 Kings xviii. 44. Just so may be the case with many a man when he is praying to his God, as Caleb's daughter did unto her father, Judges i. 15, *Dedisti mihi terram aridam*, &c., Thou hast hitherto made me the owner of a dry, a barren heart, but give me now some springs of water, some feeling, at least some sorrow for my sins; well, though at six times bending of thy knees, God doth not grant it, and though at the seventh there appear but one small drop swimming in thy eyes, yet be not discomfited, that drop may prove a shower, the beginning of that thaw may at last dissolve the very heart to water; or if not so, from that small drop, that spot of sorrow, there is made (as the least piece of a broken glass may serve to reflect the face that is before it) a reflection of true repentance; and as there is full joy for the total, the full conversion of a sinner; so there is

a proportion, a measure of joy for one tear ; nay, for one desire of a tear, of any one sinner that repenteth.

*B. Duppa, B. Sarum, ut antea. O lachryma humilis ! tua potentia, tribunal
judicii non veretur, &c. Hieron. in Epist. In magnis voluisse sat est.*

1785. *Rash Inconsiderate Prayers reprov'd.*

It is reported in the Muscovy churches, that if the minister mistake in reading, or stammer in pronouncing his words, or speak any word that is not well heard, the hearers do much blame him, and are ready to take the book from him, as unworthy to read therein. And God is no less offended with the giddy, rash, precipitate, and inconsiderate prayers of many who send their petitions in post haste unto Him. Whereas the prophet David saith, At last I spake with my tongue, Psalm xxxix. 3 ; his tongue came after his heart ; his words came after long looking ; what he would say, what he should say. And it is the advice of Solomon his son, Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God, Eccles. v. 2. Where he putteth the mouth before the heart, when he forbids the rashness of them because he would not have thee to put it before the heart in using of it ; not to tumble out thy words when thou speakest unto God, but that they be distinctly digested into order, understanding well what thou sayest, that others may understand thee also.

Moscovit. Russorum, &c., Religio, Ritus, &c.

1786. *Insensibility of Sin, the Sadness thereof.*

It is reported that the Grecians had a hill so high above that region of the air, where winds are bred, that he that had drawn his name in the ashes of the last year's sacrifices, might at the next year of his return find the letters unblown away. But thou, O man, whosoever thou art, if thy heart be so calmly seated, that the devil may, at the same instant, read in the sluttish dust of it the sins which long ago he wrote there, if no thunder have cleared the air about thee, or any wind scattered those guilty characters, if all be hushed, silence, and sleep, and rest about the conscience (like the sad country of the Sybarites, where not so much as a cock, the remembrance of St. Peter, was left alive to trouble them) ; if so, know then, that so long as thou art thus senseless of thy

sins, that thy soul is utterly benumbed, thy God hath given thee over, He will not so much as favour thee with a frown, or bless thee with His anger.

Bryan Duppa, B. Sarum in a Sermon, before King Charles at the Isle of Wight, 1648. Athenæus, Lib. xii. cap. 6.

1787. *The Vanity of Using many Words.*

TERTULLIAN expressing the nature of dreams, saith: *Conspice gladiatorem sine armis, vel aurigam sine curriculis, &c.*, Look but upon a fencer without weapons, a coach-driver without his running chariot, acting and practising all the postures and feats of his skill, there is fighting, there is a stirring; but it is an empty moving and gesturing, notwithstanding those things do seem to be done, which are not seen to be done; they are done in the acting of them, but not in affecting any thing by them. So it is in many words, there is often much fencing, but no weapons wherewith the enemy is wounded; there is much running, but no chariot that winneth the race; much seemeth to be said, but it is to as much purpose, as if nothing were said, all is an empty moving of the tongue; and if there be any matter of worth in the multitude of words, it is but by chance, as when a blind man shooteth many arrows, perhaps one may be near the mark; and so in the multiplying of many words, perhaps some there may be which carry some weight, some matter with them; but usually in a multitude of words, there is no multitude of matter, and in the idle tossing of many words, what can there be but a fullness of folly, when a fool's voice is known by them? Eccles. v. 3.

Tertull. Lib. de Anima, cap. 45. Tho. Turner's Serm. at Court, 1637. Foliis leviora caducis Verba. Ovid, Amor. ii.

1788. *Not to Repine at the Loss of Friends or Children.*

ANYTUS, a young spark of Athens, came revelling into Alcibiades' house, and as he sat at supper with some strangers, he rose on a sudden and took away one half of his plate; the guests stormed and took on at it; he bade them be quiet, and told them that he had dealt kindly with him, since that he had left the one half, whereas he might have taken the whole. So let no man repine for that friend, that child which is taken away by death, but be

thankful to God for those that are left ; He that taketh one, might as well (if He would) have taken all. All are in His hands, and it is His great mercy that He hath left any at all.

Athenæus, Deipnosoph., Lib. xii. Plutarch in Alcibiade.

1789. *Men of few, and Men of many Words, their Difference.*

HOMER, in his Iliad, hath appointed unto dreams two doors, the one a door of horn, which was the door of truth ; the other a door of ivory, which was the door of deceit. For horn (as they say) may be looked through ; but ivory being thick and dark is not transparent. These doors may very well be applied to the mouths of men, which are as the indexes and tables of the heart ; for to some it is a door of glass, which is soon broken open, and easily giveth pass to a multitude of words, wherein the folly of their hearts and minds is concerned ; to others it is a door of brass, firm and solid in keeping in their words with more care and circumspection, and showing the firm solidity of their hearts and minds.

Michael Jermin, Com. on Eccles. iv. Modum verborum quibusdam tenere, difficile est. Curt. Lib. vi.

1790. *Why it is that the Children of God die usually sooner than others.*

SHOULD any of us have a child, an only son in France, Holland, or some such like place of distance, abiding there to learn the language, to see fashions or the like, and should hear that the country was all in an uproar, ready to fight one against another ; what course should we take in this case ? should we not in all haste write to have him home, where he might be in more safety ? In like manner doth God with His people that He hath (as it were) at nurse or at school here in this world ; when trouble and danger is toward those places, where they make their abode, He calleth for them away, He taketh them home to Himself, where they are sure to be safe, far out of gun-shot, and free from touch or view of evil.

T. Gataker, a Funeral Sermon, 1627. Alba ligustra cadunt, &c. Virgil.

1791. *All Men must Die and Lie down in the Dust.*

JACOBUS EMISSENUS, a famous writer and tutor to Ephraim the learned Syrian, reporteth that when Noah went into the ark, he took the bones of Adam along with him, and coming thence he divided them amongst his sons, giving the skull to Shem his first born, saying—Let not this delivery from the flood make you secure; behold your first parent, and the beginning of all mankind; you must all (*nati natorum et qui nascuntur ab illis*, and all that come from you) go unto the dust to him. And without all doubt, all men must die, and lie down in the dust, they may desire to stay long here in this valley of tears, and to live in this thin shadow of mortality, when by the course of nature, they are driven on, and carried out to their last home; the very increase of their life tendeth to a decrease, till they meet all in one place, Eccles vi. 6, that which Adam hath provided for all his posterity, and where himself being already laid, all shall be brought unto him.

*Andr. Masius in Josh. xxiv. 32. Serius aut citius sedem properamus
ad unam.*

1792. *How it is that the Sins of Parents are Visited on their Children.*

It is reported of a Persian emperor, Artaxerxes the Long-handed, that for such faults as his nobles and captains committed, he enacted: That whereas their hair was wont to be pulled, their head-tire or turbans should be so used; and for such offences as their bodies had been wont to be beaten, their robes should be publicly scourged. In like manner God dealeth with men, when they offend of themselves, He punisheth not themselves always in their persons, but oftentimes in their possessions, in their goods and chattels, and in their temporal estates, Job i. 12; and if in their possessions, no marvel if in their children too, they being part of their possessions, nay part of themselves, witness that indulgent master, Matth. xv. 22.

Plutarch. Salvian de Provident., Lib. iii.

1793. *Reproofs of a Wise Man not to be Slighted.*

IT is storied of Alexander the Great, that having had a philosopher a long time with him, he at length said unto him, *Recede a me prorsus, consortium tuum nolo*, Begone from me, I desire not thy company; and being asked why, made answer, *Quod quum tantopere mecum degeris, &c.*, Because having lived so long with me, thou hast not reprov'd any vice in me; for either thou hast observed me not to err, which is a great argument of ignorance, because being a man, I know myself to be exposed to many errors; or else thou hast known me to err, and hast held thy peace, which is a proof of thine unfaithfulness. It was the praise of that great monarch thus to do, and in this he jumped even with the preacher, Eccles. vii. 5, It is better to hear the rebuke of the wise man, &c. It may be not so pleasant, but sure it is better; and there is less hurt, and more good that ariseth from it; there is in reproof a jarring and harsh music, because it opposeth the fault that is committed, it disagreeeth with the mind of him that hath committed it; but yet it soundeth sweeter than the melodious songs of flattering parasites, who leading on to wickedness, do lead into destruction.

Plutarch in Vita. Dr. Fermin on Ecclesiastes. Si merito objurgaverit te aliquis, scito quia profuit, &c. Sen. in Epist.

1794. *Magistrates to be Men of Under-standing.*

HERACLITUS being sick, examined his physician concerning the cause of his sickness; but, finding that he was ignorant thereof, he would take none of his physic, saying, If he be not able to show me the cause, he is less able to take away the cause of my disease. Thus there are many sores and sicknesses in a common-wealth, *mille nocendi artes*, a thousand ways of cheating; the generality of men is (as Ovid said of Autolycus) *furtum ingeniosus ad omne*, witty in all kind of wickedness; nay, *mundus in maligno positus*, the world is set upon mischief, 1 John v. 19. And such is the subtilty too of offenders, that Tertullus' trim tale for the Jews goes current, till the Apostle comes after him and unstarcheth it, Acts xxiv.; how easy is a fair glove drawn upon a foul hand! a bad cause smoothed over with goodly pretences! so cunning,

so wary, and so wise are the many, that (as Cæsar said of the Scythians) *difficilius invenire quam interficere*, it is harder to find them than to foil them ; like the fish *sepia*, they can hide themselves in their own mud, cover themselves close in their own devices. The magistrate, then, that physician of the body politic, had need to be wise and learned, to get and keep that οὐς ἀδιάβλητον, one ear open for the defendant, to be a man of great experience, industry, and judgment, to catch all such with the hooks of justice, who are crafty and slippery to avoid them, and by this means take away the cause of corruption.

Diog. Laert. in Vita. Sam. Garey's Serm. at Assizes, Norfolk, 1623. Plin. Nat. Hist., Lib. ix. cap. 29. Felix civitas ubi præses est philosophus. Arist. Rhet. iii.

1795. *Men to be Careful how they make Oath, in Judicature or otherwise.*

It is said of Alexander the Great, that being about to destroy Lampsacus, an eminent port town in Bithynia, Anaximenes the philosopher, and his former master, being a native of the place, came to meet him, and to entreat him in the behalf thereof ; which being foreseen by Alexander, he swore that he would not do that which Anaximenes should ask him : whereupon Anaximenes told him, That which I desire is, that thou wouldest destroy Lampsacus. Now, Alexander being so taken by his word, for the reverence of his oath, did not destroy the place. Most noble was it in this great man to keep his oath, and necessary is it for all inferiors to keep theirs ; for an oath is not a slight business, although it be despised, because men are accustomed thereunto—namely, being the testimony of God concerning things doubtful, and therefore to cite God as the witness to a lie, must needs be a foul wickedness and horrible impiety.

Plutarch in Vita. Phil. de Decalogo. Tantum perjuria vita. Ovid, Amor. i.

1796. *Tedious Length of Lawsuits condemned.*

It is said of Hippocrates, the famous physician, that he was never seen to be in choler with any man ; and that he had many scholars, yet permitted none to practise, before they had taken an oath at the altar of Apollo, to abbreviate the cure of all diseases to the utmost of their power. A good precedent for physicians then, and

a good pattern for lawyers now, to despatch their clients' causes with expedition, not to spin out time in the suit, *donec evacuata marsupia*, till all their money is gone. In the Jewish commonwealth, judgment seats were placed in the gates of the cities, Ruth iv. 2, intimating quick despatch, that causes should not depend so long, as to become aged and grey-headed in courts, lest they force the poor client to say unto his lawyer, as Balaam's ass did to his master, Am not I thine ass which thou hast ridden upon, since thy first time till this present day? Numb. xxii. 30.

Soranus in Vita. Sam. Garey, ut antea.

1797. *Cruelty of the Wicked no Prejudice to the Godly.*

It is reported of Constantine, that being spoken to by many to punish some who had thrown stones at his image, saying that with the stones they had bruised all his face; he wiping his face with his hand, and smiling with his countenance, gave them this answer, *Ego vero vulnus nusquam in fronte factum video, &c.*, I do not feel any hurt about me, or any wound made in my face, but my head is sound, and all my body likewise. Plainly so it is with them that keep the commandments of God; all the evil which the devil or any wicked man can work or do against them, it is but like an evil done to their pictures, they feel it not, Eccles. viii. 5. For how should they feel evil, to whom all things work together for their good? It is true, they may know sorrow, but not so to know it as to take care for it; they may find the dealings of wicked men to be evil, but they shall not much feel the evil of them: nay, they shall receive much good for the evil that they suffer; for, as it is an exercise of their patience, so shall it be the increase of their glory.

*Cæs. Baronii Annales, anno Christi 324. Est ipsis injuria passis utilis inter-
terdum. Ovid, in Epist.*

1798. *Goodness, not Greatness, that Holdeth out to the last.*

WHEN a wealthy merchant bragged to Lycon, a wise philosopher, of the multitude of his great ships, and furniture for sea, being able to trade into all parts, the wise man made this answer; I esteem not that to be felicity, which hangs upon ropes and cables. Thus, when a man is at the last cast, it is piety and the true fear of God,

not plenty and prosperity (which are transitory) that shall stand a man in stead ; the smoke of a great man's sacrifice smells never the sweeter before God, because he is clothed in silk, or like the bird of paradise adorned with plumes and fine feathers ; no, it is the inside that God regards, He looks on man's obedience, requires his service, loves his thankfulness, respects his holiness, and will reward his faithfulness.

D. Laertius. Jos. Shute's Serm. at St. Mary's, Wolnoth, Lond., 1626. Non amo illam fortunam rudentibus aptam.

1799. *How it comes to pass that Death is more generally Excused than Accused.*

It was a fable amongst the ancients in former times, that God appointing to everything its office and function, He gave order unto death to take away the lives of men ; but death refused the employment, and gave this reason, because he should be by every one accused, they would all be ready to say, that he had killed them ; No, says God, they shall all be forward to excuse thee ; Nay then, says death : let me alone to undertake the service : hence it comes to pass that of such a one we say, he died because he was an old man ; of another, because he was intemperate in his diet ; of a third, because he was careless of his health ; a fourth might have been a living man, had he not gone such a journey by land, or such a voyage to sea, so that with one thing or other, death, that prince of terrors, though he have his name in Latin *Mors à mordendo*, yet he is more generally excused by all men, than accused by any.

Imagini de Gli. Dei d' Antichi per Cartari.

1800. *A Minister to Keep close to his Text.*

THE poet was witty, who made this fiction : A client having feed his lawyer to plead for the recovery of his two hogs ; his counselor tells him, it should be his first motion, and so steps to the bar, and there makes a long oration so far from the matter, that the poor client, thinking he had been upon another business, pulls him by the sleeve, saying : *Domine, jam age de porcis*, Sir, now plead for my hogs. This is a great fault in lawyers, that many times in their pleadings they are so far from the matter, that neither judge nor jury can well tell what to make of it ; but the like may be said of some bold ignaroes, such as in the pulpit after they have repeated

the text, shake hands with it, and so part, never coming at it again, *in ventum verba proferunt*, their discourse is like wind, Job vi. 26. And yet the people are much taken with these Euroclydons, Acts xxvii. 14; men of more tongue than judgment; O, says one, he is a very ready man, he was never out, and that is true, for he was never in; O, says another, he never looked on his book; and that is as true, his tutor (if he had one) could never get him to look upon any; it were therefore to be wished, that as the lawyer was advised to come to the point; so he, to keep close to his text.

Sam. Garey's Sermon, at Norfolk Assizes, 1623.

1801. *Kings, Princes, Protectors, &c., subject to Death, as well as the Lowest of the People.*

IT is written of Alexander, that having heard of Paradise, and that it was upon the earth, he was very eager in seeking of it out, and to that end coming into the east part of the earth, an old man meeting with some of his soldiers, bade them tell Alexander that he sought Paradise in vain. For the way to Paradise was the way to humility, which he did not take. But, saith he, take this stone and carry it to Alexander, and tell him, that from this stone he shall tell what he is. Now, the stone was a precious stone, and of such a quality that whatsoever thing was weighed with it, that was still the heavier, only if it were covered with dust, then it was as light as straw. The meaning of the thing did easily appear, as showing Alexander, and all others in power like unto him, that though in their lives they outweigh others by greatness of their authority, yet that in death all their greatness signifies as much as comes to nothing, and then they weigh as light as any other; they may forbid things by the laws of their nations, but they cannot banish death by any law they can make; they may dispatch away their ambassadors to treat with men, but not with death; they may send out their military forces to withstand their enemies, but they cannot resist death, Eccles. viii. 8.

Quint. Curtius. Mors sceptrā ligonibus aequat.

1802. *Magistrates to be Impartial in Justice.*

SELEUCUS, that impartial law-giver of the Locrians, made a law against adulterers, that whosoever should be found guilty thereof,

exocularetur (they are the words of reverend Bede) should have his eyes put out. It so happened that his son proved the first offender, sentence was pronounced, execution ready to be done ; whereupon the people, *submissis precibus rogabant*, &c., earnestly entreated the judge his father that he would pardon the fact, who, upon serious deliberation, put out one of his own eyes, and one of his son's, and so showed himself, *pium patrem, et severum judicem*, a godly father and an upright judge together. Thus it is that magistrates, like the earth, should be immoveable, though the winds should blow at once from all the points of the compass ; not to favour friends, nor fear the frowns of enemies, but proceed impartially according to the merits of the cause that is before them, Prov. xviii. 5.

In Cham. Operum. tom. ii. Parcere subjectis et debellare superbos. Virgil.
Jer. Leech's Serm. at St. Mary-le-Bow, Lond., 1627.

1803. *The Greatness of Kings, Princes, Protectors, &c., no Protection from Death.*

THERE is a relation of Alexander the Great, that as he went on conquering the world, coming near some wise men, he called them unto him, and upon asking them some questions, he found them to be wise men indeed. He bade them ask some gifts of him, and they should have them ; whereupon one of the philosophers said, We desire of thee certain immortality ; at which Alexander laughing, said, I accounted you to be wise men, but now I perceive you to be ignorant. I cannot give that unto myself ; how can I then give it unto you ? Are you mortal then, say they unto him ? I am, said he ; Then, replied they, why dost thou disturb the whole world, seeking the dominion of it, as if thou wert immortal ? Thus it is, that the greatness of kings, princes, and rulers of the earth, may do great things at home and abroad, may protect others from dangers imminent, but cannot give themselves a supersedeas from death approaching. They are said to be like tumbling seas, whose boiling, swelling, overflowing waves bring terror and trouble to all that are near them ; but God hath said unto them, Hither shall ye come and no further, here shall your proud waves be stayed, here in the midst of your march (be it never so fierce) shall the wheels of your chariots be knocked off, and here in the ruff of all your greatness, shall death arrest you.

Plutarch Apoph. Rigidum jus est, et inevitabile, mortis. Ovid, ad Liviam.

1804. *Marriage not to be Made for Money only.*

THERE was a rich man in Athens, who had a daughter to marry, and he asked counsel of Themistocles, how to bestow her, telling him that there was a very honest man that made suit unto her, but he was poor ; and there was a rich man, which did also desire her, but he was not honest. Themistocles answered, that if he were to choose, he would prefer moneyless men before masterless money ; intimating thereby, that marriage is not to be contracted for money only ; yet the question is now, with what money, not with what honesty, the party (whom they seek) is endowed ; whether they be rich, not whether they be godly ; what lands they have on earth, not what inheritance they have in Heaven ; it is *dos*, not *Deus* ; all is good enough if there be goods enough, it is money that makes the match ; but let such know, that as their money wasteth, so their love weareth, neither is there any love or friendship constant, but that which is grounded on constant causes, such as virtue and godliness, which will hold out to the last.

A Marriage Sermon, 1632, per anonym. Virum potius pecunia indigentem, &c.

1805. *The Day of the Last Judgment, a Terrible Day.*

THERE is a story of two soldiers that coming to the valley of Jehoshaphat in Judea, and one saying to the other, Here in this place shall be the general judgment, wherefore I will now take up my place where I will then sit, and so lifting up a stone, he sate down upon it, as taking possession beforehand. But being sate, and looking up to heaven, such a quaking and trembling fell upon him, that falling to the earth, he remembered the day of judgment with horror and amazement ever after ; and to say truth, so fearful and terrible shall be the appearance of that day, that our Saviour in some sort describing the same, saith, that then the powers of Heaven shall be shaken, Matth. xxiv. 29 : *de angelis hoc dicit*, (saith St. Augustine,) Christ here speaketh of the angels, that trembling and great fear shall surprise them ; so that if those glorious spirits shall tremble at the horror of that day, who being guilty of no sin, shall not then be judged, how shall poor mortals stand amazed,

especially the wicked, whose judgment and condemnation shall then be pronounced.

Rob. Holcot, in Lib. Sap. Dies iræ dies illa, &c. Manilius.

1806. *The Benefit of History.*

LUCIUS LUCULLUS, being appointed captain-general over the Roman forces against Mithridates, had not great experience or knowledge in war, but only what he had gotten by reading history, yet proved a discreet and valiant commander, and vanquished at that time two of the greatest princes in the East. Thus it is that history is, and may be, the director of meanest men in any of their actions, how others have behaved themselves upon several occasions, and what hath followed thereupon; it is a trusty counsellor of state, by whose advice and direction a commonwealth may be framed, governed, reformed, and preserved, an army may be ordered, enemies vanquished, and victory obtained. In it, as in a glass, we see and behold God's providence guiding and ruling the world, and men's actions which arrive often at unexpected events, and even sometimes reach unto such ends as are quite contrary to the actor's intentions; it is a punisher of vice, presenting aged folly, green and fresh to posterity; not suffering sin to die, much less to be buried in oblivion; it is also a rewarder of virtue, reserving worthy deeds for imitation; a good work, though it die in doing, is a reward to itself, yet that some dull natures might be stirred up the more, and all benefited by seeing gracious steps before them, this only is exempted by a firm decree from the stroke of death, to live in history.

Præfat. ad vitam Plutarchi. Historiæ utilitas est magna, felicitatem participat, &c. Diodor. Sicul. de Fabulosis Gestis, Lib. i. Joh. Crompton, a Marriage Sermon, 1632.

1807. *Men usually Judging others to be like Themselves.*

It is said of Moses and Joshua, that when they were coming down from the mountain, and heard a noise in the camp, Joshua said, there was a noise of war, Exod. xxxii. 17; but Moses said, The noise of them that sing do I hear. Here was now great difference of these two great men's judgments; but the reason was, that Joshua being a martial man, therefore judgeth the noise to be a noise of war; but Moses being a man of peace, judgeth the

noise to be a noise of peace, each of them judging according to their several dispositions. Hence is that of the philosopher, *Qualis quisque est, tales existimat alios*, Such as every one is, the same he thinketh others to be, measuring of other men's actions by his own bushel; the lascivious man thinketh others to be lascivious; the covetous person thinks others to be covetous; the fool thinks every man to be as arrant a wise man as himself; *hoc proclivius suspicatur in alio, &c.*, every man readily suspects that of another, which he findeth in himself.

Mich. Jermin on Eccles. vii. Aristot. Polit. Lib. iii. cap. 6. August. in Psalm cxviii., Conc. 12.

1808. *Neglect of the Soul reproved.*

THERE is a story of one Pambo, that on a time looking out at a window, and perceiving a woman to spend a great deal of time in trimming herself, fell a weeping, and being demanded the cause, answered, Have not I a great cause to weep, to see yonder poor creeping worm consume so long time in decking and adorning her poor earthly carcase to the sight of man, and I spend so small time in preparing my soul for God? But were this man alive now, he would do nothing else but lament, and take on to see how people of all sorts, from the highest to the lowest, are taken up with high thoughts of their bodies, little thinking of their souls, men and women trifling out whole days *inter pectinem et speculum*, in finifying of their fantastical phisnomies, and not bestowing one hour in smoothing and rectifying of their most precious souls.

Euripid. James Forsyth's Serm. at St. Paul's, 1617. O anima Christiana, evigila, &c. August. de Doct. Christ.

1809. *To Compassionate others' Miseries.*

THERE is mention made of some mountains, called *Montes Lactarei*, the Milky Mountains, on which the beasts that feed do give such nourishing milk, that men's bodies (though much consumed away) do thereby not only receive strength and health, but fatness also, whereas the beasts themselves are exceeding lean, so that after a wonderful manner the beasts do not profit by that grass, by which the bodies of men come on and prosper; they go up and down near the thickets of the mountains meagre and thin, and as it were, sustaining the condition of those who are healed by them. Like to these beasts should charity make every one of us, that as we comfort the poor with the milk that we give them,

the relief that we afford them, and that when we bestow our alms, it should be *cum sympathia et lacrymis*, with tears and sympathy of grief, as having a fellow-feeling with them, and bearing part of their distressed burden, so that as passion wringeth tears from them, compassion should do the like from us.

Cassiodori Var. Lect. Si doles, condoleo, &c. Bernard de Consolat., &c. Catena Græ. Pat. in Eccles. xi. 2.

1810. *Folly to Repent the Choice of a Wife, Marriage being once past.*

WHEN Cæsar was to pass the Rubicon against Pompey, he left the land with this resolution, that a man could be undone but once. As it is in the government of a commonwealth, or in the ordering of an army, *non licet in bello bis peccare*, a commander can err but once, (which is a miserable happiness,) overthrow and ruin following so close, he cannot have leisure to be twice faulty : so oftentimes it falls out in the choice of a wife, men have not leave to change often ; once blest or curst, must be for ever so ; for better or worse during life, what is tied by the tongue cannot be untied by the hands. It will be good therefore for men to look before they leap, to be very wary in the point of wiving, for if they marry they know not whom, they may (for ought any man knows) mend their choice they know not when.

Lucan. Joh. Crompton, a Wedding Sermon, 1632.

1811. *Charity Attended by the Certainty of Reward.*

WHEN Alexander set forward upon his great exploits, before he went from Macedonia, he divided among his captains and friends all that he had ; for which, when one of his friends reprov'd him, saying that he was prodigal, because he had reserved nothing for himself ; the answer which Alexander gave was this, that he had reserved much unto himself, namely, the hope of the monarchy of the world, which, by the valour and help of those his captains and nobles, he hoped to obtain. And thus surely, he that giveth to the poor may seem to be prodigal, yet in respect of the hope that he hath of profit, he is frugally wise. Neither is his hope such as Alexander's was, which depended on the uncertainty of

war, but such as is grounded upon the certainty of God's Word, Prov. xix. 17.

Plutarch in Vita. In caritate pauper est dives, sine caritate, &c. August. de Laude Caritat.

1812. *Ministers to be Careful in Reproving Sinners.*

IT is written of Domitian the emperor, that a boy holding for a mark afar off his hand spread abroad with the fingers severed, he shot his arrows so artificially, that every arrow did hit on the empty spaces betwixt the fingers, and that not any one finger received damage thereby. Such must be the care of every faithful minister of God's Word, how he shooteth his arrows, how he placeth his words, especially in the matter of reproving sin, so that the empty spaces thereof, and which by sin are made empty of all goodness, may be hit and wounded ; but that he leave the hand and fingers, that is the mind and desire of working and doing well, not wronged, nor impaired. Whilst he fisheth for men's souls, he must have a great care how he baits his hook, too harsh an increpation (like an axe that flies from the handle) may kill a saint, when it should only cut down the sinner ; reproof being irksome to human nature, a violent and fierce manner in the using of it, will much hinder the good success that should come thereby.

Suetonius in Vita. Adsit Regula peccatis, quæ pœnas erogat æquas. Horat. Greg. de Cura Past. cap. 10.

1813. *Uncertainty of Worldly Things.*

IT is written of Sesostris, a king of Egypt, that he had his coach drawn by four kings, which he had lately overcome in battle, and one day perceiving one of them to look often back, demanded the reason why he did so, who returned answer : I do behold and observe that part of the wheel which was lowest, becomes by and bye the highest, and the highest, lowest ; *cogito de mutatione fortunæ, &c.*, I note the instability of things in this world, &c. And most true it is, that the world is at no certain, now up, now down, and the things thereof now here, anon there, so that nothing is stable under the sun, honours, preferments, riches, strength, beauty, parts, all momentary and uncertain, subject to alteration ; nay, life itself, like to the waters in the river, *quæ velut a fontis sui ori-*

gine, rising from the fountain to the height, falls into the *Mare Mortuum* of death, and never returneth again.

Paul. Diaconus de Reb. Rom., Lib. xvii. Fallax est hic mundus, finis dubius, &c. Pet. Blesens. Greg. Moral. Lib. xxxiii. cap. 7.

1814. *Christian Watchfulness enjoined.*

WHEN the holy things belonging to the sanctuary were to be removed, God commanded Aaron and his sons, that there should be a special care had to cover them all over, lest in the journey, dust should any way soil them, Num. iv. In like manner, such as are the children of God, and vessels of mercy, belonging to His sanctuary, must walk circumspectly, and it must be their great care, while they are in the way of this life, that they be covered close with a diligent watchfulness, otherwise the dust of sin, or the pollution of some uncleanness, will easily fasten unto them, and braid even the best of their performances.

R. Sibbs' Serm. at Gray's Inn, 1630. Ut teipsum serves non expergisceris ? Horat.

1815. *How the Vanity of Worldly Things may be easily Discerned.*

A MAN that walketh in a great mist, or some thick fog, cannot perceive whence it cometh, nor whither it goeth ; but if he go up to the top of some high hill, or mountain next adjoining, he shall soon discern that it is nothing but a vapour, arising from the crannies and entrails of the earth, thickening in the clouds and vanishing in the air. And thus it is, that so long as the earthly minds of covetous worldly men are overshadowed with the darkness of ignorance, and thickened with a greedy desire of worldly things, they cannot see, perceive, nor understand the things that are of God, nor the vanity and frailty of the creature ; but if they would take a turn or two on the top of Mount Sion, and be lifted up in their minds with holy meditation, they would soon perceive that all things of this life are sublunary, and proceed from the bowels of the earth, and that all the glory of the world must pass away and come to nothing.

James Forsyth, a Serm. at St. Paul's, 1617. Quod sine miserabili gemitu dicendum non est, &c. Bern. super Cant.

1816. *Occasion of Sin to be Avoided.*

IN the time of the law, the Nazarite was not only commanded to abstain from wine and strong drink, but he also might not eat grapes, whether moist or dry, nor anything that was made of the vine tree, from the kernels to the very husk, Numb. vi. 4. Strange ! that such small things as these in which there could be no appearance of danger, should be forbidden ! yet not so strange as true ; lest by the contentment of these, they might be drawn to the desire of wine, and so be carried on to sin. Thus, the remote occasion was forbidden, to show how careful every one should be to avoid the least occasion of sin ; hence is that prayer of David, Remove from me the way of lying, Psal. cxix. 29, by the way, meaning the occasion of sin ; and heathen Seneca could say, *Quantum possumus a lubrico recedamus, &c.*, As much as we can, let us keep ourselves from slippery places, for even on dry ground, it is not very strongly that we stand.

Will. Attersoll in Numb. vi. 4.

Seneca, Epist. ad Lucilium.

1817. *Christ the Best Shelter in Times of Affliction.*

AVICEN writeth, that in the country of Chaldæa there are many rivers, and that the hart being almost hunted down, makes to the river side, and being not able to pass, goeth to the first man he seeth, brays and weeps to him for relief, and so is taken. Which example let every Christian man learn to follow, that seeing himself beset with innumerable enemies, wearied with the burden of sin, and as it were overwhelmed with a deluge of sorrow and distress, he may turn to the man Jesus, who is able and willing to deliver him from all dangers imminent and incumbent, who is the only shelter in time of trouble and affliction.

Avicen, Lib. viii.

Passio tua, Domine Jesu, ultimum est refugium. Bern. in Cant.

1818. *A Rich Man pleading Poverty condemned.*

ALEXANDER THE FIFTH, Pope of Rome, said of himself, That when he was a bishop, he was rich, when a cardinal, poor ; and when a pope, a very beggar : and plainly, so it is in these strait-

laced times of ours with too many wretched rich men, who, the richer they are, the more wretched they are; as their store is enlarged, their charity is contracted—such as having a male in their flock, sacrifice to the Lord a corrupt thing, Mal. i. 14, such as ride on horses with golden chains, lie on beds of ivory, eat of the fattest, and clothe with the softest, yet when they come to the matter of charity, to the relief of the poor, *pauperrimis redduntur pauperiores*, they plead poverty, and make themselves more poor than the poorest, Prov. xiii. 7.

Mich. Jermin, Exposit. on Ecclesiastes vii.

Magnas inter opes inops.

Horat.

1819. *Magistrates to be Active Examples of Good unto others.*

It is said in the praise of Moses that he was a mighty man both in word and deed, Acts vii. 22; not mighty in word only, as many governors are, to command strongly, but mighty also in deed, to do it accordingly. As Tully reports of Julius Cæsar, that he was never heard saying to his soldiers, *Ite illuc*, Go ye thither, as if they should go into service, and he to stay behind in the tent; but *Venite huc*, Come ye hither, let us give the onset, and adventure our lives together; a great encouragement for the soldier to follow, when he sees his captain march before! Thus it is, that if the magistrate will persuade the people to anything, he must show the experience of it first in himself; or if he will command the people anything, he must do it first upon, and by himself, otherwise if he exact one thing, and do another, it will be said that he is like a waterman, that rows one way, and looks another.

Serm. before Prince Charles at St. James's, 1622. Quicunque proprium corpus subegerit, &c. Ambros. super illud Psalmi, Anima mea in manibus, &c.

1820. *Sin the Destruction of any People or Nation whatsoever.*

SERAGASTIO, a servant, (in one of Plautus' Comedies,) asking another, *Ut munitum tibi visum est oppidum?* How doth the town seem to be fortified? the answer given was this, *Si incolæ bene sint morati, pulchre munitum arbitror*, If the inhabitants be well governed and good, I think it to be well fortified; and then reckoning up many vices, he concludeth, *Hæc nisi inde aberunt, &c.*, Unless these be absent, a hundred walls are but little enough for

the preservation of it. And to say truth, such is the destructive nature of sin, that it will level the walls of the best and most polite governments whatsoever; so that it is no more the walls and bulwarks, the secret counsels, the subtle contrivements, the valour of the soldiery, or the greatness of commanders, will be guard sufficient to a nation or people, unless sin, that is, reigning, beloved sin, be first removed.

Plautus ex Persa.

1821. *Magistrates not to be Guilty of that which they do Forbid in others.*

ALEXANDER, the great conqueror, took one Dyonides, a pirate, upon the sea, and asked him, *quid sibi videretur, ut mare infestum faceret*, what he meant in that manner to trouble the sea. The pirate answered him boldly and truly, Yea, what do you rather mean to trouble the world? but because I rob and steal in a small cock-boat, which you do in a great and royal navy, I go for a pirate, and you for an emperor. And when it is thus with the magistrates in a nation or commonwealth, when they punish that sin in others whereof themselves are notoriously guilty; though no man dare speak, yet every man will mutter; and Socrates will laugh, because he sees *magnos latrones ducentes parvos ad suspendium*, the great thieves leading the little ones to the gallows.

Plutarch. Sermon at St. James's before Prince Charles, 1622. Turpe est doctori, &c.

1822. *Not to be Disquieted at the Prosperity of the Wicked.*

IT is St. Augustine's instance of one, that considering himself to be cast into prison, and there to be careful to do the works of righteousness, whilst he that laid him there, lay wallowing in the abundance of outward pleasures and delights, though he lived in all kind of excess in sin; the consideration whereof caused him to vent such or the like expressions, *Deus! quare tibi servo? &c.*, O God, why do I serve Thee? why do I obey Thy voice? I think the wicked please Thee, and that Thou lovest those that work iniquity, Job xxi. 7, Mal. iii. 15. Such a spirit as this hath from time to time possessed the best of the sons of men; but David came off well, when he said, O Lord, how great are Thy works, and Thy thoughts are very deep, Psalm xcii. 5. Deep indeed! so deep, that no

human plummet can fathom such a bottom, as that the wicked should flourish, and the godly suffer tribulation; yet by way of direction, let us not suffer ourselves to be seduced with the felicity of the wicked, not to be taken with the flower of the grass, nor gaze so much upon them who are happy for a time, and (it may be) eternally miserable, Psalm xxxvii. 1, 2.

Enarrat. in Psalm xcii.

1823. *The Greatness of Motherly Affection to an Only Son.*

SAMUEL was not in his mother's keeping, but in the custody of the high priest, much better sure than in his mother's; yet see how motherly affection works; for, though he wanted neither meat nor clothes, yet lest too much wind should blow upon him, she makes and brings him every year a little coat, and she goes up every year to Shiloh to offer sacrifice, 1 Sam. ii. 19; yea, and withal, to sacrifice a little to her eyes, that is to see Samuel too; for if the son be but a little missing, as out of sight, Sisera's mother looks and looks out at a window, and Why tarry the wheels of his chariot, and why is his chariot so long a coming? Judges v. 28; if he be sick, then the Shunammite sets him upon her knee, 2 Kings iv. 20; but if the son be dead and gone, then a voice is heard in Ramah, Rachel weeping for her children, and will not be comforted, Jer. xxxi. 15. So dear and tender is an only son in the sight of his mother. Men are said to abound in reason, but women in affection; such as flaming out like fire cannot be concealed, out it must like Solomon's mother's, What my son, and what the son of my womb, and what O son of my desires, Prov. xxxi. 2; as if she had said, O thou my son, whom once I bare in my womb, and whom I ever bear in my heart, born of my body by course of nature, but still unborn by strength of love; the father saith, Son, thou art ever with me, Luke xv. 31; but the mother saith, Son, thou art ever within me; such and so great is the power of motherly love and affection.

S. Price's Serm. at Whitehall, 1619.

1824. *To have a Perfect Knowledge of God impossible.*

WE read in the prophet Isaiah of the seraphims standing about the throne of the Lord, and that each of them had six wings;

that with twain the cherub covered the face of God, with twain His feet, and with twain he did fly ; intimating (as one well noteth on the place) that with twain they covered His face, the face of God, not their own face ; with two wings they covered His feet, not their own feet ; they covered His face, His beginning being unknown ; they covered His feet, His end being incomprehensible ; only the middle are to be seen, the things which are, whereby there may be some glimmering knowledge made out, what God is. Thus as the wise man hath it, That which is afar off, and exceeding deep, who can find it out ? Eccles. vii. 24. Who can find out what God is ? The knowledge of Him, *à priori*, is so far off, that he whose arm is able to break even a bow of steel, is not able to reach it ; so far off, that he who is able to make his nest with the eagle, is not able to fly unto it ; and so exceeding deep, that he who could follow the leviathan, could not fathom it ; that he who could set out the centre of the earth, is not able to find it out. And who then is able to reach it ? In a word, so far off, and so deep too, that the depth saith, It is not in me ; and the sea saith, It is not with me : deep to men and angels, as exceeding the capacity of both. Insomuch, that St. Augustine saith, making out the question, what God is, gives this answer, *Certè hic est de quo et quum dicitur non potest dici, &c.*, Surely, such an One is He, who when He is spoken of, cannot be spoken of ; who, when He is considered, cannot be considered of ; who, when He is compared to anything, cannot be compared ; and when He is defined, groweth greater by defining of Him.

Origines, Exposit. in Isa. vi. 2. Deus res quædam est captu et venatu difficilis, &c. Clem. Alex. Strom., Lib. ii. Augustine de Fide, contra Ariannum, cap. vi.

1825. *Parents to be Careful in the Instruction of their Children.*

THOUGH Solomon was dear and tender in the eyes of his parents, yet they did not cocker him up, but taught him what he should do, and what he should not do. God knew that Abraham would teach his children. Alexander's father provides Aristotle to be his tutor ; and Theodosius finds out Arsenius to be his son's schoolmaster. Thus it is, that good and careful parents have from time to time been careful to have their children well instructed, ever whetting the law upon their hearts, and seasoning their tender years with religious principles. O ! but there is a love in too, too

many parents, a doating love, which teacheth nothing ; and there is a government in parents, which looseneth all the reins, and suffereth to riot and excess ; and there is a pity in parents, a foolish pity, which pardoneth all, and punisheth nothing, till God come with the sword of His judgment, as He did to the sons of Eli, and kill where the parents leave uncorrected. A strange love to kill their children with too much kindness ! But good careful parents truly love their children ; and to prove that love, they teach them, as thinking them much better unborn than untaught.

*Serm. at Court, per ignotum, 1619. Parentes qui recte liberos suos Instituunt,
&c. Laert. in Vita Aristotel.*

1826. *Fervency in Prayer, the Prevalency thereof.*

It is observed of St. Augustine, that coming as a visitant to the house of a sick man, he saw the room full of friends and kindred, who were all silent, yet all weeping, the wife sobbing, the children sighing, the kinsfolks lamenting, all mourning ; the good father suddenly uttered this short ejaculatory prayer, *Domine, quas preces exaudis, si non has ?* Lord, what prayers dost Thou hear, if not these ? And certainly it is the fervent effectual prayer that availeth much, James v. 16. It is zeal that puts the heart into a good temper, and apts it for motion, which cannot be without a heat ; it feathers the wings of prayer, and makes it fly swift into Heaven. Well may prayer be the weapon with which we fight and struggle with God ; but zeal is that which sets an edge upon devotion, and makes it prevalent ; hence are those usual phrases of crying, wrestling, and striving with God, all which argue an holy importunity, and sacred violence unto Heaven.

*De Visitat. Infirmorum, Lib. ii. Nullum Deo tale est sacrificium quam zeus,
&c. Greg. Homil. in Ezek.*

1827. *How Christ is said to be the End of the Ceremonial Law.*

THE earth bringeth forth fruit of itself, but first the blade, then the ear, after that the full corn in the ear, Mark iv. 28. So did the blade or herb spring out of the law of nature ; the ear or culm, in the law written ; but we have in the gospel the pure grain or full corn, which is Christ Jesus. Therefore, as the stalk or ear is of

necessary use till the corn be ripe, but the corn being ripe, we no longer use the chaff with it ; so till Christ was exhibited in the flesh, which lay hidden in the blade and spike of the law, the ceremonies had their use ; but since that by His death and passion this pure wheat is thrashed and winnowed, and by His ascension laid up in the garner of Heaven, they are of no further use, Ephes. ii. 15. The Jews were taught by those shadows that the body should come, and we know by the same shadows that the body is come ; the arrow moveth, whilst it flies at the mark, but having hit the mark, resteth in it. So the law which did level and shoot at Christ, with so many moveable signs and sacraments, doth (as one may say) cease from her motion of practising them any more, having attained to her full end in Christ Jesus, Col. ii. 14.

J. Gerhardus in Locis Com. de Leg.

1828. *Carnal, Unregenerate Men, unserviceable both in Church and State.*

IT is the fashion of some vain-glorious, braggadocio courtiers, that when they go down into the country, they do nothing but talk of what friends they have in court, what power they have with the lord protector, the council of state, the lords commissioners, &c., filling their mouths with the names of greatness and eminency ; whereas, indeed, they have neither command, nor the least of power to do any good, where they most pretend it. Such are all carnal, unregenerate men, let their pretences be never so specious, and their discourses never so heavenly, they have no interest with God, no encouragement to appear before Him, no knowledge or acquaintance in the court of Heaven, and therefore no confidence to be helpful or serviceable to the place or commonwealth wherein they live.

S. Torshell, Serm. of Humiliation. Plerumque minima possunt, qui plurima jactant. Thyverus.

1829. *The Knowledge of God, through Faith in Christ, the Way to True Happiness.*

THERE is a dangerous harbour in our seas, (as mariners say,) at whose mouth is the Goodwin, out of which the pilot cannot make forth, but he must strike upon the sands, unless he so steer his ship that he bring two steeples, which stand at a distance, so even

in his sight that they may seem to be but one. And, doubtless, we cannot come to true happiness without the knowledge of God through faith in Christ. We shall sink into endless error, unless we believe God the Father and God the Son to be the same in substance, the same true and living God, who is our only Pilot to guide us in this way, and teach us all things; if all things, then this truth, the ground of truth, the knowledge of the Father and the Son, Christ Jesus blessed for ever.

Aurigarii Speculum Nauticum.

1830. *God, a Jealous God of His Honour.*

WHEN the Empress of Constantinople had let slip some words of contempt against the valiant Narses, that she would make him spin amongst her maidens, it so enraged the injured captain, that he protested in his anger, he would weave such a web, as all their power should never be able to undo; and thereupon in a deep revenge brought the Lombards into Italy. Thus, if the generous, of all other injuries, can least bear disgraces, can it possibly be imagined, but that if we speak contemptibly of God's power, if undervaluingly of His wisdom, if complainingly of His provisions, if murmuringly of His providence, or if impatiently of His corrections, but that we do all things that we can to disgrace Him, and that He will be highly provoked for the same?

Cedreni Annales.

*Niceph. Gregor. de Imp. Rom. Lib. vi. Quis enim
læsos impune putaret Esse deos? Lucan, iii.*

1831. *Christ freely Discovering Himself to all that truly seek Him.*

WHEN Ennius sought his friend at his house, and asked his servant where his master was, the master said to his servant: Tell him I am not at home; which speech Ennius overheard, but took the answer from the servant. Next day the same man comes to Ennius' house, and asked his servant where his master was. Ennius spake aloud, Tell him I am not at home. What, says he, will you deny yourself with your own tongue? Why not? said Ennius. I believed when but your man told me you were not at home, and will not you believe me which say so myself? Thus the ministers and servants of Jesus Christ should show Christ to all that diligently seek Him; but if there be any such as that ser-

vant, which denied his master's presence, when he knew where he was, (as some, which for belief in God bring men to *Romanam ecclesiam Catholicam*, the Roman Catholic church; for faith in Jesus Christ, to *Papa non potest errare*, The pope cannot err,) yet Christ is like Ennius, He cannot deny Himself, He showed Himself to those wicked traitorous Jews that sought His life, John xviii. 8, and surely He will make a gracious discovery of Himself to those that truly seek Him.

Lil. Gyrald. Syntagn. S. Torshell of Humiliation.

1832. *Sin to be Looked on, as it is, Fierce and Cruel.*

IT is usual with us to conceive of a lion or a bear, or a dragon, as (indeed they are) fearful and terrible beasts; but if we should see them painted on a wall they would not in the least dismay us, though the painter should use and bestow the best of his art and the utmost of his skill in the laying of his colours to make them look most fierce. And why? because we know they are but painted. And thus it is that the most of men look upon sin as a dead thing, only painted out by the oratory of witty preachers, and therefore they are nothing at all troubled. But if they should chance to meet a living bear or lion in some open place, gaping and ready to devour, it would amaze them. Just such is sin, of a murdering, destroying nature. Let every man labour to see the life of it, the danger of it, the fierce gaping mouth of it, and then it will make them to run for safety by repentance.

S. Torshell's Serm. before the King's children, at St. James's, 1647. Multi evidenter peccant, quia turpitudinem peccati perspectam non habent. Thryverus in Apophthegm.

1833. *The Book of Scripture to be Preferred above all other Books.*

FRANCIS THE FIRST, King of France, questioned Budeus (a good scholar of his time) that if all the volumes in the world were doomed to the fire, what one he would have; his answer was, Plutarch's works, because they had the impression of all sciences; and Thomas Aquinas chose rather to have St. Chrysostom on St. Matthew's Gospel than the huge city of Paris. Here now was a couple of scholars' choice. But if the like query were put

to a sincere downright Christian, his reply would be, *Epistolam Creatoris ad creaturas*, The epistle of the Creator to the creature, i.e., the book of holy writ; not *Lipsius de Constantia*, not *Seneca de Tranquillitate Animi*, nor *Boethius de Consolatione Animi*, would he make choice of, but the Holy Scriptures, knowing very well that in them he shall find the way to everlasting life.

James Connyers' Serm., at St Paul's, 1635. Sint Scripturæ Divinæ semper in manibus, &c. Chrysost. in Psal. xcvi.

1834. *Sin and the Sinner very hardly parted.*

OBSERVABLE is the story of Phaltiel: David had married Michal, Saul injuriously gave her to another. When David came to the crown, and was able to speak a word of command, he sends for his wife Michal, 2 Sam. iii. 15; her husband dares not but obey, brings her on her journey, and then not without great reluctancy of spirit, takes his leave of her. But what! Was Phaltiel weary of his wife that he now forsakes her? No, he was enforced, and though she were gone, he cast many a sad thought after her, and never leaves looking till he sees her as far as Bahurim, weeping and bemoaning her absence. Thus carnal and unregenerate men, though for fear or some other reasons, they shake hands with their sins, yet they have many a longing heart after them, they part and yet they are loathe to part asunder. Hence it is, that as the merchant throws away his goods in a storm, because he cannot keep them; so they, in the times of sickness and distress, when the sea grows high and the tempest rageth, when they begin to apprehend what death is, and what hell is, and know unless the vessel be lightened they cannot be safe, then they are hard at work, heave overboard their usury, their drunkenness, their swearing, and such like stuff, not out of hatred to them, but love to themselves; for if they could but continue in their sins and be saved when they have done, they would never part with them at all.

M. Stiles' Serm. at St Paul's, Lond., 1627. Vitia quæ amamus malumus excusare quam excutere. Sen. Epist. 117.

1835. *How it is, and why God loves us.*

THE Ethnics feign that their gods and goddesses, for some lovely good, loved certain trees; Jupiter, the oak for durance; Neptune, the cedar for stature; Apollo, the laurel for greenness; Venus, the poplar for whiteness; Pallas, the vine for fruitfulness. But

what should move the God of all gods to love us poor widdings in this fool's paradise here below. Trees indeed, but such as St. Jude mentions, verse 12, corrupt, fruitless, twice dead and plucked up by the roots. St. Bernard resolves it in three words, *Amat quia amat*. He loves us because He loves us: the root of love to us lies in Himself and by His communicative goodness the fruit is ours.

De Gratia & Dei Genium.

1836. *Natural Persuasions, the Invalidity of them in the Point of True Believing.*

A ROMAN went to Tully, to inform him in something concerning the immortality of the soul: Tully went back again unto him, *Enim virum Placuit, et nihil amplius an quod desideras*. Read, saith he, but Plato upon the same subject and you will desire no more. The Roman returned him answer, *Enim virum Placuit*. And I have read it over, saith he, again and again, but I know not whence it is, when I read it I assent unto it: but I have no sooner laid the book out of my hand but I begin to doubt again whether the soul be immortal, yea or no. So it is with all persuasion from natural principles, as to that extent of doctrine it would persuade us of the persuasion that ariseth from them is faint and very weak. It is true that Nature hath principles to persuade the soul by, to some kind of assent, as that there is a God, and He must be worshipped. Look upon me, saith Nature, I have not a spire of grass but tells thee there is a God. See the variety, greatness, beauty of my work: read a great God in a great whale or elephant: a beauteous God in a glorious flower: a wise God in my choice of works. Behold a God in the order thou hast seen in me: see Him in my law, written in thy heart. Rom. ii. 15. From these and such like things Nature bequeaths a kind of faith to the soul, and teaches it *videtur Deum*, to believe that there is a God; but this is far from *videtur in Deum*, faith in the point of true believing.

De Gratia & Dei Genium.

Persuasiones, quæ ex naturalibus habentur Deum.

ist's Humanity asserted.

to, however the popular sort deified him, with an arrow, said, Ye style me Jupiter's

son, as if immortal, *sed hoc vulnus clamat me esse hominem*, this blood that issues from the wound, proves me in the issue a man ; this is αἷμα τοῦ ἀνθρώπου, the blood of man, not of God ; and, smelling the stench of his own flesh, asked his flatterers if the gods yield such a scent. So it may be said of Jesus Christ our Saviour, though myriads of angels and saints acclaim He is a God, *ergo*, immortal ; and the crew of heretics disclaim Him to be a man, as the Manichees denying the truth of His humanity ; the Marcionites averring that He had a fantastical body ; Apelles, who conceived that He had a sidereal substance : yet the streams of blood following the arrow of death that struck him, make it good, that he was perfect man, of a reasonable soul and human flesh subsisting.

Plutarch in Vita.

Gabriel Prateoli Elenchus Hæret.
Athanasii.

In Symbolo

1838. *Sinners Crucifying the Lord of Life daily.*

THERE is a story of one Clodoveyus, a King of France, that when he was converted from Paganism to Christianity, while Rhemigius the bishop was reading in the Gospel concerning the Passion of our Saviour, and the abuses he suffered from Judas and the rest of the Jews, he brake out into these words, O that I had been but there with my Frenchmen, I would have cut all their throats ; in the meantime not considering that, by his daily sins, he did as much as they had done. And thus it is, that most of men, all sinful men, condemn the crucifiers of Christ for their cruelty, but never look into themselves, who by their daily sins make Him to bleed again afresh ; the proud man plants a crown of thorns upon His sacred head ; the swearer nails His hands and feet ; the scorner spits upon Him, and the drunkard gives Him gall and vinegar to drink. Our hypocrisy was the kiss that betrayed Him ; the sins of our bodies were and are the tormentors of His body ; and the sins of our souls were they that made His soul heavy to death, that caused the withdrawings of His Father's love from Him, and made Him in the heaviness of His panged soul to cry out, My God, my God, why hast Thou forsaken me ? Matth. xxvii. 46.

*Nich. Caussin en la Court Sainte. Hincmarus in Vita Rhemigii. Agnosce
homo quam gravia sunt vulnera, &c. Bern, in Nat. Dom., Serm. iii.*

1839. *To Bless God for the Revelation of Himself in the Scriptures.*

It is recorded of Ptolemy, King of Egypt, that however he had then gleaned up two hundred thousand volumes, he sent Demetrius the keeper of his library to the Jews, to have a copy of their law, the book was sent, and seventy learned men along with it, that they might translate the same into Greek; Ptolemy sets them to work, puts them into several cells or chambers, that they might not converse together. After some time and large expense, every one returned his papers, not varying in the least from the truth of the original. Such was the love that Ptolemy had to the law of God at that time, that he spared no cost or pains till he had it, being called the Septuagint at this day. But how are we then bound to bless God, that we need not send so far or spend much to have the book of the law and the Gospel too, the whole Scriptures, not only in our houses, but in God's house, where they are read and orthodoxally expounded, that it is but opening the casement and light flows in upon us, so that if the height of our thankfulness to God, and the best of our desires, be not thereto to know and to do, we are not worthy the name of Christians.

Eusebii Hist., Lib. v. cap. 8. Irenæus. James Connyers' Serm., at St. Paul's, 1635.

1840. *Ranters, Roaring Boys, &c., their Conversion, not Confusion, to be Endeavoured.*

THEODORET maketh mention of the ancient Donatists, that they were so ambitious of martyrdom, (as they accounted it,) that many of them meeting with a young gentleman, requested of him that he would be pleased to kill them; he, to confute their folly, condescended to their desire, on condition that first they would be contented to be all fast bound, which being done accordingly, he took such order that they were all soundly whipped, but saved their lives. Thus when we hear (such as they call) ranters, roaring, dammy-boys, &c., wish that God would damn, sink, or confound them, hope that God will be more merciful than to take them at their words, and grant their desires, and withal heartily desire that He would be pleased sharply to scourge them, and soundly to lash them with the frights and terrors of a wounded

conscience, the pain whereof would be so grievous unto them, that they would, without all doubt, revoke their wishes, as having little list, and less delight to taste of hell hereafter.

Hæret. Fab. Comp. Lib. iv. T. Fuller's Wounded Conscience.

1841. *Christ the True Light.*

THE Rabbins have a conceit concerning Noah, that whilst the window of the ark was shut, he made use of some resplendent stone, by whose rays the objects of the sights presented themselves to the organ of the eye, being, as it were, the light of some lamp or candle unto them. However the conjecture may be curious, yet true it is, that Christ is that stone, which albeit the builders refused, is now become the head of the corner, a bright shining stone, at whose presence the moon is darkened, and the stars withdraw their light; He is that *lux illuminans*, at whose approach the light of the moon becomes as the light of the sun; *lux innata*, that true light, that light of life; not *lux modii*, but *lux mundi*, that light of the world, in whom there is not so much as the least shadow of darkness.

Joh. Plantavit. Florileg. Rabbinicum. Wignmore's Serm. at a Visitat., 1633.

1842. *Small Buddings of Grace in the Soul an Argument of Greater Growth.*

WHEN we behold primroses and violets fairly to flourish, we conclude, the dead of the winter is past, though as yet no roses or July flowers do appear, which long after lie hid in their leaves, or lurk in their roots; but in due time will discover themselves. Thus, if some small buddings of grace do but appear in the soul, it is an argument of far greater growth, if some signs be but above ground in sight, others are under ground in the heart; and though the former started first, the other will follow in order; it being plain, that such a man is passed from death unto life, by this hopeful and happy spring of some signs in the heart.

T. Fuller's Cure of a Wounded Conscience.

1843. *Magistrates, Rulers, &c., the Great Comfort of Good Ones.*

THE people of Rome were very jocund when they had made *Galba* their emperor; but he had not been long in, till they began

to change their note: for they found by woeful experience that they had met with a careless and cruel governor. A sad thing, when it is either with magistrates or ministers, as Pope Urban writ to a prelate in his time very scoffingly: *Monacho fervido, abbati calido, episcopo vero tepido et archiepiscopo frigido*, still the higher in means, the worse in manners. But there is then good hope, when men in power and authority can say, *Non nobis sed populo*, that they aim at the public good: and happy is that people, that place, that commonwealth, whose rulers think no time too long, no pains too great, nor no patience too much whereby they may glorify God, and seek the public good in the appointed places of their dignity.

Corn. Nepos in Vita Galbae. Suetonius. J. Gray, a Serm. at Assizes, Newcastle, 1636.

1844. *Godly Company, the Benefit thereof.*

IT is observable of many houses in the city of London, that they have so weak walls, and are of so slender and slight building, that were they set alone in the fields, probably they would not stand one hour; which now ranged into streets, receive support in themselves, and mutually return it to others. Such is the danger of solitariness, and the great benefit of association with good and godly company; such as want skill or boldness to begin or set a psalm, may competently follow tune in consort with others; and such are the blessed fruits of good society, that a man may not only be reserved from much mischief, but also be strengthened and confirmed in many godly exercises, which he could not perform of himself alone.

T. Fuller's Cure of a Wounded Conscience. Omnium societatum nulla præstantior est, nulla firmior, &c. Sen. Epist. xi.

1845. *The Excellency of Sunday, or Lord's Day, above other Days.*

WHAT the fire is amongst the elements, the eagle amongst the fowls, the whale amongst the fishes, the lion amongst the beasts, gold amongst the other metals, and wheat amongst other grain; the same is the Lord's day above other days of the week, differing as much from the rest as doth that wax to which a king's great seal is put, from ordinary wax; or that silver upon which the king's arms and image are stamped, from silver unrefined, or in bullion.

It is a day, the most holy festival in relation to the initiation of the world, and man's regeneration, the queen and princess of days, a royal day, a day that shines amongst other days, as doth the dominical letter clad in scarlet among the other letters in the calendar ; or as the sun imparts light to all the other stars, so doth this day, bearing the name of Sunday, afford both light and life to all other days of the week.

D. Hackwill's Serm. at Oxon., 1641. Athanas. in Ep. ad Orthodox. Ignat. Ep. ad Magnesios.

1846. *Men to be as well Industrious in their Callings as Zealous in their Devotions.*

THE inhabitants of the bishopric of Durham pleaded a privilege that King Edward I. had no power, although on necessary occasion, to press them to go out of their country, because, forsooth, they termed themselves haly-work-folk, only to be used in defending the holy shrine of St. Cuthbert. Thus it is that many in the world are much mistaken, thinking that if they be but once entered into the trade of godliness, they may cancel all indentures of service, and have a full dispensation to be idle in their callings ; whereas the best way to make the service of God comfortable within their own souls, is to take pains without, in their lawful vocations, there being ever some secret good accruing to such who are diligent therein.

Guil. Camdeni Britan. in Durham. In qua quisque educatus est arte, in hac se exerceat.

1847. *Variety of Gifts in the Ordinance of Preaching.*

It is a received aphorism amongst physicians, that the constitutions of all men's bodies are of a mixed nature, hot, dry, cold, and moist ; and yet the wisdom of God hath so diversely tempered these, that scarce in the world are two men to be found, in every point, of like temper ; the face of a man is not above a span over, yet let ten thousand men be together, and their countenances shall all differ. So in the church, as to the variety of gifts in the matter of preaching, let divers men take one and the same text, yet scarce two of a hundred (though all soundly and to the point) are to be found, that have in all things the like gift, either for matter or utterance ; some having five talents, some but two,

some but one, Matth. xxv. 15 ; some have a more excellent gift of conference, some of prayer, some of exhortation, some in opening of a text, some in application, &c., every one (though not all alike) some one way or other profitable unto God's people, to help onward the building up of the body of the Lord Jesus, in the edification of those that are committed to their charge.

Tillinghast's Sermon, 1642.

*Quot capitum vivant totidem studiorum millia.
Horat. Sermon. Lib. ii.*

1848. *To be more Strict in the Holy Observation of the Sabbath than heretofore, and why so.*

SOME Popish people make a superstitious almanack of the Sunday by the fairness or foulness thereof, guessing of the weather all the week after, according to that old monkish rhyme :—

If it rains on Sunday before mess,
It will rain all week more or less.

However, it may be boldly affirmed, that from our well or ill spending of the Lord's day, a probable conjecture may be made, how the following week will be employed ; yea, it is to be conceived that we are bound (as matters now stand in England) to a stricter observation of the Lord's day, than ever before. That a time was due to God's service, no Christian in this nation ever did deny ; that the same was weekly dispersed into the Lord's day, holy days, Wednesdays, Fridays, and Saturdays, some have earnestly maintained ; seeing, therefore, all the last are generally neglected, the former must be more strictly observed, it being otherwise impious, that our devotion having a narrower channel, should also carry a narrower stream along with it.

T. Fuller's Cure of a Wounded Conscience.

1849. *God's Gracious Return of His People's Prayers in the Time of their Distress.*

It is said of Martin Luther, that perceiving the cause of the Gospel to be brought into a great strait, he flies unto God, lays hold on Him by faith, and offers violence to Him by prayer, never leaving to wrestle with Him, till he received comfort from Him ; at

length rising up cheerfully from his devotion, comes out of his closet triumphantly to his fellow-labourers, saying, *Vicinus, vicinus*, We have overcome, we have overcome; at which time it is observed that there came out a proclamation from Charles V., that none should be further molested for the profession of the Gospel. Thus there is not any age but affordeth examples of God's gracious assistance in the conscionable use of prayer, when great things are to be effected; when crying sins have awakened His justice, and broken the vial of His anger upon the heads of a people or nation, so that drops of blood hang hovering in the air like clouds of vengeance ready to break down upon them; when the dark and misty fogs of wickedness have been gathered from sundry places, threatening some great tempest of thunder and lightning, a black and fatal day near at hand, then hath the wind of His people's devotion, together with the swift gale of sighs and tears, by God's special assistance so cleared the air, that they have not fallen upon them.

*Joh. Sleidani Comment. T. Westfield's Serm. at St. Paul's, 1619. Et
Dominum mundi flectere vota valent. Martial, Epigr., Lib. viii.*

1850. *Patiently to Wait on God's Good Will and Pleasure.*

PRODIGIOUS was the patience of Elijah's servant in obedience to his master's command, 1 Kings xviii. 43. He went several times to the sea, (it were too tedious to tell, what was not troublesome for him to do, to be seven several times sent down steep Carmel with danger, and up it again with difficulty,) and all to bring news of nothing, till his last journey, which made recompence for all the rest, with the tidings of a cloud arising. Thus we must not be disheartened, as though comfort would not come at all, because it comes not all at once, but patiently attend God's pleasure. The mercies of God are not styled the swift, but the sure mercies of David, Isa. lv. 3. And the same prophet saith, The glory of the Lord shall be thy rereward. This we know comes up last to secure and make good all the rest; for where grace leads the front, glory at last will be in the rear, and the thirsty soul, long parched with drouth for want of comfort, though late, yet at last shall be plentifully refreshed with the dew of consolation.

*T. Fuller's Cure of a Wounded Conscience. Nube solet pulsa candidus ire
dies. Ovid, Trist.*

1851. *Magistrates to Stand up in the Cause of God against all Opposition.*

WHEN Theodosius the Great set forth a law among the Egyptians against their sacrificing to the river Nilus, it so fell out that the river that year did not rise to the usual height in overflowing the land. The poor heathens, knowing no better, ascribed it to their not sacrificing, and blamed the imperial act. The governor, fearing an insurrection, timely informs the emperor, but withal hinting, that it had been well if he could but have connived at that time; but the emperor answered resolutely like himself, That it was better to remain faithful to the Lord, than to prefer the overflowing of Nilus and the expectation thereof to piety and religion; yea, he would rather that it should never flow again. Here was a law seasonably declared, and a heroical resolution thereupon, not upon any pretence whatsoever to repeal that law which was conformable to God's word. With the like courage ought all magistrates to maintain and stand up for warrantable laws, to bear up for God's honour in defence of that which is good in God's sight, and by no means be induced to sin against God, either under hope of gain, or fear of approaching danger, to let those good, ancient and fundamental laws to sink, whereby religion and the commonwealth have been upheld.

Joh. Yong, a Fast Sermon at Westminster, 1644. Sudandum est iis qui magistratum gerunt, &c. Cic. pro Sestio.

1852. *Men to Pray for Others as well as Themselves.*

WHEN David had prayed, O my God, I trust in Thee, let me not be ashamed, Psal. xxv. 2; in the next verse, (as if conscious to himself that his prayers were too restrictive, narrow, and niggardly.) he enlargeth the bounds thereof, and builds them on a broader bottom, Yet let none that wait on Thee be ashamed. Thus it is that charity in the midst of our religious devotions must have *Rehoboth*, room enough to expatiate in, our petitions must not be pent or confined to our own private good, but extended to the benefit of all God's servants, in what condition soever.

T. Fuller's Cure of a Wounded Conscience.

1853. *Not to Converse with Heretics,
Seducers, &c.*

MARCION, the heretic, meeting with Polycarp, Bishop of Smyrna, desired of him that he might know him. The good man made answer, As for thee, I know thee to be the first-born of the devil. The like we may read of St. John, who coming to a bath found Cerinthus there, but presently went out again, saying that it was impossible such a place should stand where such a heretic remained. Thus the saints of old, according to that of the Second Epistle of St. John, verse 10, received no such into their houses, or bade them God speed. And so should we not favour such as are deceivers and false teachers; not out of love to the error, or an affectation of novelty, countenance or converse with them, but in testimony of our zeal for God, and constancy in the truth, reject them, avoid them that they be not encouraged in their sin, nor we partakers thereof, as abettors of their evil deeds.

*Eusebii Hist., Lib. iv. cap. 14. Iren., Lib. iii. cap. 3. W. Strong, a
Fast Sermon, 1646.*

1854. *Prayer for others in the same Condition
with ourselves, Prevalent with God.*

BEGGARS, when they crave an alms, constantly use one main motive, that the person of whom they beg may be preserved from that misery whereof they themselves have had woeful experience. If they be blind, they cry, Master, God bless your eye-sight; if lame, God bless your limbs; if undone by casual burning, God bless you and yours from fire. *Tu quoque fac simile*, let every good Christian do the like, and reach good; for Christ, though His person be now glorified in Heaven, yet He is still subject, by sympathy of His saints on earth, to hunger, nakedness, imprisonment, banishment, and a wounded conscience, and so may stand in need of feeding, clothing, visiting, comforting and curing. So that when we pray to Christ for any favour, it is a good plea to urge, edge, and enforce our requests withal, Lord grant us such or such a grace, and never mayst Thou, Lord, in Thy mystical members, be perplexed, vexed, or tormented with such or such an extremity, further than make out for Thy glory and their everlasting good.

T. Fuller's Cure of a Wounded Conscience.

1855. *Ministers to be, as they are called,
Spiritual Men.*

IT is said of the angels that they are spirits, spiritual creatures, Psal. civ. 4; their communion, spiritual; their food, spiritual; their delights, spiritual; their affections and minds, spiritual. Thus it is, that the minister (though he be a body as well as his people) yet he should be a spiritual man in an especial manner, he should have *animam separatam*, a soul separated and sequestered from bodily things, taken up with spiritual affairs, holding forth the fruits of the spirit; his sermons should not only be moral, but spiritual; his carriage, spiritual; his discourse, spiritual; if otherwise, his own phrases will rise up in judgment against him. Ministers are called the spirituality, as though the people were carnal in comparison of them, whereas the truth is, many are spiritual madmen, Hos. ix. 7, being nothing less than what they profess to be, spiritual men in a mockery, such as profane ones call a spiritual pig, that is, the poorest of all the ten, such a one as hath no substance in it; so no substance, no goodness, no holiness at all in them, whereas they should exceed all others.

Fenner, *Christ's Alarm*, 1646. *Casta placent superis, pura cum veste venite.*
Tibull. ii. 1.

1856. *Fatherly Counsel hath and ought to be
Prevalent with Children.*

ARISTOTLE, that great philosopher, tells us of Archilochus, who, being desirous to give some prevalent counsel and effectual advice to Lycambes, whose father was dead, did while he was writing his admonitions, by an elegant prosopopœia bring in his father, and (as it were) so put the pen into his father's hand, that Lycambes might receive those instructions from one, who by his very relation was much more probable to prevail than himself; the like passage is also in Cicero, that prince of oratory and eloquence, as the former was of philosophy; that he being to read a lecture of modesty and temperance to his friend Clodia, raised up her father Appius Caius from the grave, and in his name delivered his directions to the daughter. Both of these in this practice of theirs intimating thus much to all succeeding ages, that it is neither the philosopher's wisdom, be it never so deep, nor the orator's eloquence, be it never so winning that is so effectual in the hearts of

children as the voice of fatherly counsel, being (as it ought to be) more persuasive and powerful than any other argument or rhetoric whatsoever.

*Aristot. Lib. de Republica. Ad Atticum, Lib. xii. Pater, adsum ;
Impera quid vis, &c. Plaut. Trin.*

1857. *Ministers to be Earnestly Zealous in Preaching God's Word.*

IT is a pretty story of Demosthenes, when one told him that he was beaten and abused by such a man ; it seems he told it very dreamingly, and coldly showing no affection at all. Why, saith Demosthenes, hath he beaten thee ? I do not believe it. No ? saith the man, and so grew into a very great passion ; I am sure thus and thus he did to me, and do not you call this beating ? Nay, saith Demosthenes, now I believe that he hath beaten thee indeed, now thou speakest as if it were true what thou saidst. So, when a minister preacheth unto people in a dreaming manner, standing in a pulpit as though he were saying of his lesson, though the thing he saith be never so weighty, yet the people will not believe him ; but when he is earnestly zealous in God's message, when he preacheth as one having authority, then it is that the people's hearts may be said to burn within them, Luke xxiv.

*Joh. Combesii Enchirid. Apophtheg. Philosoph. Rectitudinis zelo contra
vitia hominum accendendus est. Greg. in Ezek. Hom. v.*

1858. *How far Self-safety may be Consulted.*

THERE is an apologue of an ass, which a certain silly king did love so dearly that he had a great mind to have her to speak ; they told him it was a thing impossible and against nature, but he being impatient, and not enduring to have his desire crossed, slew them, because they told him the truth. At last, trying about, what others could do, one who was made wise by their example, being required to do it, he undertook it, but withal he showed him the greatness of the charge, and difficulty of the work. The king being eager to have it done, told him he should have what allowance he pleased, and bade him spare for no charges, and that besides he would reward him liberally. The physician also told him that it would be a long cure, and could not be done in a day ; ten years were the fewest that could be allotted to perfect a work of that nature ; so they agreed, and the physician began to fall to work

about his ass. His friends hearing of it, came to him, and asked him what he meant to take in hand a thing so utterly impossible. He smiled and said unto them, I thought you had been wiser than to ask me such a question ; if I had, says he, refused to have taken it in hand, he had put me to death presently, now I have gained ten years' time, and before that be expired, who can tell what may happen ? The king may die, the ass may die, or I myself may die, and if any of these happen, I am in freedom and safety. Thus, in the midst of temporal dangers, whether imminent or incumbent, self-safety may and ought to be consulted ; if a man be persecuted in one city, he may lawfully fly unto another ; but with this proviso, that if the cause of God and religion be therein concerned, then farewell life and liberty and all, for in such a case, he that layeth down his life shall preserve it ; he that loseth all shall find all, Matth. x. 39.

David Hume's Hist. of Douglas and Angus. Male sapit qui sibi non sapit.

1859. *The World not to be Trusted unto.*

THERE is a facetious story of a copyholder dwelling on the sea-side near Plymouth, who perceiving that divers of his neighbours trading to sea came home gallant and rich, and lived in a plentiful manner, would by all means to sea too : he puts off his stock, makes money of all that he had, and leaves his wife and children with friends ; his trading was into Spain, the freight returned was in figs ; a great flaw of wind comes, the ship was in danger, she must be lightened, overboard go the figs, the poor man cries out, O there goes my oxen, my sheep, and all that I have in the world ; home he comes poor, his neighbours pity his folly, one lends him an ox, another a horse ; after some few years he picks up his crumbs again, and being at plough on a very fair day, cries Ho to his boy that did drive, and standing still, looks on the sea, and seeing it very calm, said ; A wannion on you, how is it you look so smooth now ? you long for more figs, do you ? your fair looks shall never deceive me again, I warrant you ; drive on, boy. Thus the world is like unto the sea, very uncertain, there is no trusting to it ; like that sea mentioned in the Revelation, a glassy and crystalline sea, chap. iv. ver. 6, brittle as glass, *ubi splendet frangitur*, where it is most shining and resplendent, there it soonest cracks and breaks asunder, gulling with its transparency, ebbing and flowing according to the influence of its lunar mistress, one while

lifting up to heaven upon her billows, and anon sinking down her favourites as it were to hell, Psalm cvii. 26.

Dr. Loe, a Sermon at Funeral of Dr. Featly, 1645. Mari juste comparatur hic mundus, &c. Cassiodor. super Psalm xlv.

1860. *Wherein the True Valour of a Captain or Soldier in War consisteth.*

IT was the saying of Scipio, that warlike African, who being reproached by a certain man, that he was not so forward a fighter as he could have wished, that his mother had born him to be a commander, not a fighter; intimating that a captain's chief place was to command all, and to choose fit times, places, and means for fighting; not that he should account it his honour to fight upon the request of his enemy, but as he found most expedient and convenient for himself, in wisdom choosing the form, the field, the time, the place, and all for the advantage of his army, giving not the least foot of advance to his enemy, whereof he could possibly hinder him. And thus it is, that many (though otherwise high-spirited enough) do err in a false opinion of their own valour, and thereby lose both themselves and their honour; so that whilst they affect to be called gallant fighters, do prove indeed to be but foolish commanders, and ill captains, not getting that honour and valour which they so eagerly seek, but the blame of temerity and rashness, which they should mostly avoid.

Sir Walter Raleigh's History of the World. Fortissimus ille est, Qui promptus metuenda pati, si cominus instent, Et differre potest. Lucan, Lib. vii.

1861. *Ministers to be Active and Vigorous in the Reproof of Sin.*

SUPPOSE a town to be all on fire, should we not count the man ridiculous that should come and tell us a cold story, saying, Sirs, let me tell you a thing; there is a great fire in the town, and I verily think it may burn all the town, and you should do well to go and quench it. This man tells us so indeed; but should not we think him a fool for telling us such a thing in such a cold and careless manner? Nature itself teacheth another course in such a case, *Fire! fire! help! O help, for the Lord's sake! Water, water in*

all haste ! alas, alas, we are undone ! quickly, quickly, run for ladders, run for buckets, run for wet cloths ! Ah, you lazy villain, run apace for iron hooks and the like. So it is in the matter of preaching ; what weighty things doth the Word contain ! truths that should make the very bowels of the minister to yearn, and pour out his affections in the pulpit, to rouse up the people's thoughts, and awaken them from the sleep of sin and security wherein they have for a long time snored ; otherwise when they hear of matters of life and death, eternal life, salvation and damnation, they sit like blocks on their seats, as though it were no matter of concernment.

Mr. Fenner, Christ's Alarm, 1646. Unumquengue Christianum zelus domus Dei comedat ; prohibe quas potes, &c. Aug. Tract. xx. in Joh.

1862. *Not to be Hasty in the Matter of Revenge.*

It is reported of James the Fourth, King of Scotland, that being much offended with the Earl Crawford, he vowed to pull down his house from the top to the bottom ; but the earl, by his timely submission, took off the edge of the king's anger against him, inso-much that the king (that he might in some sort be as big as his word) went up to the top of his house, and without doing any more harm at all, threw down a little stone which was closed to the fabric, which is to this day kept as a monument of the king's favour to that family. And thus it were to be wished that men in the height and heat of their passion would throw themselves down at the footstool of Him to whom vengeance belongeth, not to be hasty in matters of revenge, and upon every slight occasion, or the least punctilio of honour, to be ready to sheath their swords in the bowels of one another ; thus to do is saucily to seat themselves upon God's throne, and as much as in them lieth to wrest the sword out of His hand. But let all such know, that the less any man strives for himself, the more God is his champion ; and He that said, I seek not my own glory. adds, But there is one that seeks it and judgeth, John viii. 50, God takes his part ever that fights not for himself.

David Hume's Hist. of Douglas and Angus. J. Preston's Serm. at Lincoln's Inn, 1626. Noli imitari malum virorum sed justitiæ relinque vindictam. Phocilides.

1863. *More Converts made by Preaching than by Reading.*

A MAN may be converted by reading, as Luther said he was ; it is the confession of Luther, that the reading of John Huss's works was the main cause of his conversion ; and St. Augustine's *Tolle, lege*, taking up of the book, and reading that of the apostle, Not in chambering and wantonness, Rom. xiii. 13, was, by God's special favour, a means to draw him out of that puddle of sin, wherein he had a long time wallowed. Thus there is a blessing for readers, Rev. i. 3. And there may a fish or two hang on the net, being let down on a heap, but that is a chance. It is not the net lapped up together that bringeth in the draught, but hauled out at length and spread all abroad that closeth in the fish. So it is the spreading of the Word, the stretching of it out upon every soul present by the work of the ministry, that is the way to catch many ; so that the reason of such ill success in many ministers is, not spreading the net, not dilating upon the matter in hand, whereby their preaching seems to be little better than reading.

S. Clark's Marrow of Eccles. Hist. Aug. in Lib. Confession. Lectio lacta juvat sed prædicata plus ad pietatis affectum movet. Phil. Diez. Sum. Præd.

1864. *Magistrates, Rulers, &c., of all Men, to be Resolved in the Cause of God and their Country.*

JAMES III., King of Scotland, waiving the wholesome advice of his nobility, betook himself to the counsel of some few unworthy men, insomuch that all things were out of order, so that the nobility fell upon consultations for the good of their king and country. Archibald, Earl of Angus, contrives the way how the wicked counsellors might be fetched off from the king ; all approve it, only the Lord Grey perceiving the forwardness of the people, told them the fable of the rats and mice, who, consulting in a public meeting how they might be secured from the surprisal of their public enemy, the cat, found out, as they thought, a very good way for their safety, which was to hang a bell about every cat's neck, that so they might have warning of their approach, and shift for themselves, but when it was put to the question, who should undertake to tie the bell about the cat's neck, they were all at a stand, *not one durst undertake to do it.* The Earl of Angus suddenly

smelt out his meaning, and what application was to be made upon the matter, and thereupon made answer, I will bell the cat, and what your lordships shall conclude fit to be done shall not want for execution; which fell out accordingly. And thus it is, that resolution in the cause of God and the country becomes all men, especially Christian men, such as are in places of power and authority, that when their religion and liberties lie at stake, they would not stand, Shall I? shall I? but bell the cat, stare in the face of any opposition whatsoever, and boldly seize upon the enemies of their peace and safety.

Geo. Buchanan's Historia Scotica. militis, &c. Sen. Traged., ii. wharf, 1647.

Rex est qui metuit nihil quem non lancea D. T. Jones' Serm. at St. Peter's, Paul's.

1865. *The Minister's Calling to be Owned from God.*

WHEN the Danites asked the Levite in Mount Ephraim, who brought him thither, and what he made in that place, he made no other answer but that Micah had hired him, and dealt well with him, &c., Judg. xviii. 3. He knew well enough that he put himself there, sought for the place himself. It was maintenance that brought him thither. His own conscience told him he was an hireling, he came not in by the door, but at the window; he could not say that the Lord brought him thither. And thus it is, that no man can be said to enter into the ministry in a right way, but by God; he must have his letters of orders from Him, his institution and induction from Him; he must not intrude into God's heritage; it must not be gain that makes him take up a living, not advantage that makes him chop and change; he that doth so, never went to Christ for approbation. And whereas it is said of the Apostles, that the rulers and elders perceived that they had been with Jesus, Acts iv. 13; no man by his life or doctrine can perceive that he had been with Jesus, that ever he had any allowance from Him, and yet he will be crowding into the ministry.

A Caveat for Archippus, a Sermon, 1618.

Grandis dignitas est sacerdotum, &c. Hieron. in Ezek. Lib. ii.

1866. *Good and Bad Kings and Princes, &c., their Difference.*

WE see all the motions of superior bodies, in what excellent order and perfection they move, and if some exhalation starts up amongst

them from gross and putrid matter, whose course is not yet known, what horrid trepidations bring they with them ! and what prodigious calamities are they the forerunners of ! yet they hold not that station long, but blaze a little there and then extinguish. And all that can be said of them is, That we know not for what mischievous intent these meteors did appear. Whereas the other celestial bodies beget no wonder, are no prodigies, but keep a constant course in their own spheres, and are not contaminated with things below them, yet they retain a powerful influence over them. So kings and princes always shine in glory and a noble soul, when they loathe to soil themselves in sordid things ; but when they grovel here for trash and trumpery, and trade away that gallant stock of love, housed in their people's hearts, for some false coin, minted by passion, mutable affection, or misled reason, they do degrade themselves so far, that the only difference betwixt a king and a mean man is, that the one by his trade cozens a few, the other a great many, but himself most.

*J. Wilson's Life of King James. Regnandi causa regum fere omnium mor-
est, ut neque pietate neque verecundia promoveantur. Paulus Jovius, Lib. iii.*

1867. *Ministers not to be Verbal, but Real in their Expressions.*

THE Lacedæmonian in Plutarch said, when he heard how sweetly the nightingale sang, O that I had this bird, surely it is a rare dish ; and after a while when he had taken it, and ate it, and found but a little picking meat, he concluded with that proverbial saying, *Vox es et præterea nihil*, Now I see thou art mere voice, and nothing else. And such are they that go up into the pulpit with stentorian voices, that have big words, but small matter, so that the people may be said to hear a sound, but know not what it means ; whereas a faithful minister of Jesus Christ is not verbal, but real in his expressions, such as John the Baptist, who was more than a voice, a burning and a shining light ; there was life and heat in his ministry ; so that a man may be said to preach much, yet preach little ; but it were far better to make less use of his lungs, and more of his heart, which will at the last prove to be a great comfort to his own soul, and advantageous to those that hear him.

*Mr. Fenner, Christ's Alarm. Oportet ut prædicatores sint fortes in præceptis,
compatientes infirmis, in exhortationibus blandi, &c. Greg. in Job. Mor. 30.*

1868. *Not to Take Notice of every Angry Word that is Spoken against us.*

It is reported of Titus Vespasian, that when any one spake ill of him, he was wont to say, that he was above false reports; and if they were true, he had more reason to be angry with himself, than the relator. And the good Emperor Theodosius commanded no man should be punished that spake against him; for what was spoken slightly, said he, was to be laughed at; what spitefully, to be pardoned; what angrily, to be pitied; and if truly, he would thank him for it. O that there were but such a frame of spirit in this carping age of ours, wherein men, like tinder, are ready to take fire upon the least spark that falls, to quarrel sometimes the most inoffensive word that can be spoken; whereas the best way is to be silent, *Sile et funestam dedisti plagam*, Say nothing, and you pay a talking man to the purpose. Thus it was that Hezekiah would not answer Rabshakeh, nor Jeremiah Hananiah, chap. xxviii. 11; nor our Blessed Saviour his railing adversaries, Matth. xxvi. 63; He reviled not His revilers, He threatened not His opposites, 1 Pet. ii. 23.

Suetonius in Vita. Eusebius. Iratus nihil nisi crimina loquitur. Sen. in Thyeste. Chrysostom. sup. Matth. v.

1869. *The Excellency of a Good Memory.*

It was the saying of an eminent scholar that an excellent memory was needful for three sorts of men. First, for tradesmen, for they have many businesses to do, many reckonings to make up, many irons in the fire, had need of a good memory. Secondly, great talkers, for they being full of words, had need to have a good storehouse in their heads to feed their tongue. Thirdly, for liars, for they, telling many untruths, had need of a good memory, to be able to remember what untruths they have told, lest afterwards they be taken in their lying, contradicting themselves. All this is true, but as to the excellency of a good memory indeed, the principal of all is, that it is a great blessing of God *in ordine ad spiritualia*, in order unto spiritual things, the more we have of it, the more advantage we have unto our eternal good; as to know that ever which we knew once, to bring our knowledge into action upon all occasions, to have God before our eyes. It is like a mercurial finger to put a man into his way when he is once out; a great

help to belief and sound knowledge. Many and excellent are the benefits and privileges of such a memory.

P. Charon de la Sagesse. Fenner's Serm. at St. Mary's, Cambridge, 1637.
Omnis disciplina memoria constat; frustraue docemur si quicquid audi-
mus, &c. Quintil., Lib. xi.

1870. *Some one Sinful Quality Predominant more than others in the Heart of Man.*

As in a ground that lieth untill'd, amongst the great variety of weeds there is usually some master-weed, one amongst the rest, that is riper and ranker than all the rest. And as it is in the body of man, that although in some degree or other, more or less, there be a mixture of all the four elements, not any of them wholly wanting, yet there is some one of them predominant, that gives the denomination, in regard whereof some are said to be of a sanguine, some of a phlegmatic, some of a choleric, and some of a melancholy constitution. So it is also in the souls of men, though there be a general mixture and medley of all evil and corrupt qualities, yet is there some one usually that is paramount, more powerful and prevalent, that saith, and showeth forth itself more eminently and more evidently than any other of them do; and from this, therefore, more frequently and apparently discovering itself is the denomination wont to be given, whereby some are styled ambitious, some lascivious, some envious, some malicious, some haughty, some hasty, and the like.

T. Gataker's Apology against Lilly, Astrolog. Trahit sua quemque libido.

1871. *The General Badness of Memory in Good Things.*

As it is with a sieve or bolter, the good corn and fine flour goes through, but the light chaff and coarse bran remains behind; or as a strainer, that the sweet liquor is strained out, but the dregs are left behind; or as a grate, that lets the pure water run away, but if there be any straws, sticks, mud or filth, that it holds. Thus it is with most men's memories, by nature they are but, as it were, *pertusa dolia*, mere riven tubs, especially in good things very treacherous, so that the vain conceits of men are apt to be held in, when divine instructions and gracious promises run through; *trifles*, and toys, and worldly things they are apt to remember,

tenacious enough; but for spiritual things they leak out, like Israel they soon forget them, Psalm cvi. 13.

D. Gouge's Serm. at St. Paul's, 1636. Memoria hominis adeo labilis est, ut ægre reperias duos qui quæ semel audierunt, &c. Erasm. in Apophthegm.

1872. *Sin, the Remainders thereof even in the Best of God's Children.*

As in a piece of ground, even after the best and most accurate tillage, some seeds and roots of those noisome weeds, wherewith it was formerly much pestered will still remain, and will be springing up, be it never so sedulously, never so assiduously managed: so, after the gracious work of regeneration there will be a smatch of all sin in some degree or other; hence it is that Methodius, an ancient bishop of the church, compares the inbred corruption of man's heart to a wild fig tree, growing upon the wall of some goodly temple, or stately palace, whereof albeit the main trunk of the stem be broke off, and stump of the root be plucked up, yet the fibrous strings of it, piercing into the joints of the stone work, will not utterly be extracted, but will be ever and anon shooting and sprouting out, until the whole frame of the building be dissolved, and the stonework thereof be disjointed and pulled in pieces.

Methodius de Resurrect. apud Epiphan. Hæres. Sect. xxviii. cap. 64. Nullus sanctus et justus caret peccato, &c. Aug. de Eccles. Dogmat.

1873. *Four sorts of Men undertaking the Work of the Ministry.*

MARCUS ANTONIUS DE DOMINIS, that shuffling Archbishop of Spalato, then Dean of Windsor, and furnished with a fair mastership besides, would needs put on for a good fat parsonage, in the gift of the dean and chapter of that church. Dr. Thomas White (the same that founded Sion College, London) being one of the prebends, opposed the motion, hinting to the greedy bishop the unevenness of his desires, by telling him that there were four sorts of men that undertook the work of the ministry, *quorum pascere quidam nec volunt nec valent, quidam valent sed non volunt, quidam volunt sed non valent, quidam et valent et volunt*, some that neither would nor could discharge it, some that could but would not, some

that would but could not, some that both would and could. And thus it is, that some are to be found in the midst of us, who (such is their ignorance) that they neither will nor can divide the word aright, such as leaping from the shopboard, leave sewing of garments to make a rent in the church ; or if by chance they looked upon the university, they think themselves as sufficiently inspired with the gift of prophesy as he did with the gift of poetry, that dreamt upon the top of Parnassus ; others there are (such is their unworthiness) that can but will not ; that are able but slothful in the work of the Lord, and look more after the fleece than the flock committed to their charge ; some also (such is their unhappiness) that would but cannot, as hindered by some natural imperfection, in the want of utterance, weakness of memory, or the like ; other some again (such is their glory) that both can and will deliver the whole truth of God, preach in season and out of season to the great comfort of themselves and those that hear them.

Savoy. *T. Gataker's Apology against Lilly's Lies.*

polæ, pharmacopolæ, idque genus hominum, &c.

gem spectantes.

Sim. de Cassia in Evang.

Greg. Moral.

Sartores, sutores, oino-

Plus vellus quam gre-

Vita sonantes et ardentes.

1874. *How the Heart of Man may be kept up steady in Troublous Times.*

To make a ship ride steady in the midst of a tempestuous sea, four things are required : First, she must be well built, strongly, well-timbered, not weak, artificially, well-moulded, not tender-sided ; secondly, she must be down ballasted with some sad and ponderous lading ; thirdly, low-masted (and low-built may be added too) for high-carved and taunt-masted ships will fetch way in a stress ; fourthly, sure anchored, by which means, though moved, she may be said to live and keep her station. Thus the heart of man, if ever we think to have it steady and fixed in the midst of troublesome times, if ever we labour for stable and composed spirits, that whatever hurricanes, storms, or raging tempests come down upon the world, upon the church, upon the places where we live, or upon ourselves, we may be able to ride it out ; we must be built upon a sure foundation, and that is Jesus Christ, 1 Cor. iii. 11, well-timbered with sanctifying graces, down-ballasted with sound judgment and true Christian direction, low-masted, to be humble and lowly, not heady and high-minded ; and lastly, sure anchored, having a sound, solid, and substantial faith ; faith not

fancy ; hope, not like that of the hypocrite, which shall be cut off, Job viii. 13, 14.

*Joh. Brinsley's Serm. at Yarmouth, 1647. Rebus angustis animosus atque
Fortis appare. Horat. Carm. ii. 10. Quod super fundamentum Christi
ædificatur, &c. Ambros. de Cain et Abel.*

1875. *To Keep close to the Word of God, especially in Times of Trouble.*

It is reported by Mr. Fox of one Gregory Crow, a seaman, that being wrecked at sea, and having cast all overboard, he kept his New Testament about his neck, and so floating upon his broken mast, was after four days discovered by some passengers, taken off all frozen, benumbed, and, as it were, sodden by the continual washings of the water ; but, which was most observable, he kept his book close to him. Thus, if ever we intend to keep our heads above water in the sea of this troublesome world, we must be sure to keep close to the Word of God, and not to suffer it to depart from us, let money, wares, ship, and all go ere we forego that. So likewise in all our doubtful cases, whether vows, oaths, marriages, dealing with men, intercourse with God, or any difficulty whatsoever, go to the law and to the testimony of resolution, Isa. viii. 20, being glad that God hath found out a way to cast the wavering scale, and to direct our conversation.

*Acts and Mon., 1556. Recurrendum est ad solas Divinas Scripturas. P.
de Alliaco. Nehem. Rogers' Practical Catechism.*

1876. *Faith a Sure Anchor-hold in Time of Distress.*

AN anchor being let fall, it passeth through the water, and violently maketh its way through all the waves and billows, never staying till it come at the bottom, where, taking-hold of the ground which lieth out of sight, thus by a secret and hidden force staying the ship, so as though it be moved, yet it is not removed, but still keepeth her station. Of such use is faith to the soul of man ; when it is in a stress tossed with the waves and billows of temptations and trials, threatening to swallow it up, faith breaks through all, never resting till it come at God himself, who is invisible and taking hold upon him, by a secret force stayeth the soul, and keepeth it from being driven upon the rocks or sands of despera-

tion. An anchor it is, and a sure anchor, that ἀσφαλὴς καὶ βεβαία, that sheet anchor which the soul must trust to, which it may ride and live by in whatsoever stress can come down upon it.

Joh. Calvini Com. in Heb. vi. 19. Ut anchora, jacta de navī, haud permittit eam circumferri, licet venti commoveant, &c., sic et fides. Chrysost. in Heb. Homil. ii., Heb. vi. 19.

1877. *The Exceeding Love of God to Mankind admirable.*

It is reported of a certain merchant in London, that he made much of a poor cobbler that dwelt near him, and did as good as maintain him, though he were a papist in the matter of his religion, yet this unthankful fellow went about to betray him to death; but the merchant having escaped his hands, merely out of love to his soul, used all means to be friends with him again, and invited him to his house. All this would not do, his heart was so embittered, that he would shun the way of him, and not so much as look at him. It fell out so at length, that he met him in such a narrow lane, that he could not baulk him, but must needs talk with him; the good merchant takes him to him, tells him he was glad he had met with him, and wondered that he was grown so strange! What, said he, do you think me your enemy? If I were, could I not crush you with a word speaking? Alas, I am not offended with you, if you be not with me, and, for all your treachery against me, will forgive and forget it. These kind words were no sooner spoken, but the cobbler melted into tears, and falling down upon his knees, confessed his villainy, and repenting of it, told him: This love of yours shall bind me to you for ever, to serve you in all that I may or possibly can. This popish cobbler is the heart of every child of Adam, this royal merchant is the great God of Heaven, this narrow lane is the strait of conscience beset with sins and curses, this kind behaviour is the tender of grace. Let us not then be worse to our poor souls than the cobbler was to his, but break our hearts by repentance, and sorrow for our sins, that ever we should offend so good a God, so gracious and loving a Master, and with Saul to David say, Where shall a man find such love, as to spare his enemy when he had him in his hand, and to be content to cut off only a lap of his garment, to correct him here in this world with some temporary judgment, when he might have cut his throat, and cast him into hell-torments for evermore?

Nehem. Rogers' Pract. Catechism. O aeterna veritas, et vera caritas, et cara aeternitas! tu es Deus meus, ad te suspiro die ac nocte. Aug. Confes. Lib. vii.

1878. *God Raising up Instruments for the Deliverance of His People.*

MEMORABLE is that vision of Zecharias: I lifted up mine eyes, said the prophet, and saw, and behold four horns, chap. i. verse 18, and the Lord showed me four carpenters, verse 20. Now what were these four horns? what, but the enemies of the church? verse 19. Horns, so called for their power, and said to be four in reference to the four parts of the world, east, west, north, and south, from all which they came. And what are the carpenters? why, instruments raised up by God to break and batter those horns, to oppose, to overthrow that adverse power, verse 21, and they are said to be four, to import an equality of strength and power. Thus when God hath a work to do, be it to beat down Babylon or build up Jerusalem, He can raise up carpenters, instruments that shall be sufficient for the work; though never so mean, yet they shall effect great work; trumpets of rams' horns, if they do but blow, down go the walls of Jericho with a vengeance, Josh. vi. 20. Nay, though instruments fail, yet the promise shall not fail, though the carpenters should not strike one stroke, yet God hath ways to take off the horns of His enemies; though His people should be destitute of all human protection, yet He will find out a way to deliver and secure them, no temptation, no cross, no trouble shall so far seize upon them, but He will find a way to escape, that they may be able to bear it, 1 Cor. x. 13.

*Rhemigius Attissiodorus in Zech. i. 18-21. Isidor. Clarius in Zech. i. 18-21.
Fata viam invenient.*

1879. *All Endeavours to be Sanctified by Prayer.*

THERE was a certain husbandman that always sowed good seed, but never could have any good corn; at last a neighbour came unto him, and reasoned what should be the cause, he sowed so good seed, and reaped so bad corn. Why, truly, said he, I give the land her due, good tillage, good seed, and all things that be fit. Why then, replied the other, it may be you do not steep your seed. No, truly, said he, nor ever did I hear that seed should be steeped. Yes, surely, said the other, and I will tell you how, it must be steeped in prayer. When the party heard this, he thanked him for his good counsel, put it home to his conscience, reformed

his fault, and had as good corn as any other man whatsoever. Thus it is, that if ever we look to have a good improvement of our labour, and to have a blessing upon what we undertake, we must have recourse unto God by prayer; otherwise we may trade and traffic, fight and war, and get nothing, James iv. 2: nay, let us get ever so much, it is all in vain, because we ask not aright.

S. Smith's Essex Dove.

Egredientes hospitio, armet oratio, regredientibus de platea, &c. Hyer. in Epist.

1880. *Universal Obedience unto God enjoined.*

AN instrument, if only one string be out of tune, although the rest be well set, yet that one keeps such a jarring and harsh sound, that the lesson played thereon will relish as unmusically in a skilful ear as if all the strings were out of tune. And thus, if a man should abstain from swearing and drunkenness, yet if he were given to lust, or if from those three, and yet addicted to covetousness, it comes all to one reckoning, Jam. ii. 10. Let every man therefore look into his bosom sin, observe diligently that one jarring string, and never leave screwing and winding of it up, till it be brought into right tune; and if that cannot be effected, break it, pluck it out, Matth. v. 29. For God will have a complete harmonious consent, a resolution for universal obedience, otherwise no acceptance.

Tho. Cheshire's Sermon at St. Paul's, Lond., 1641.

1881. *To be more Careful for the Body than the Soul reproveable.*

THE Jews have a story of a woman that took two children to nurse, the one very mean, deformed, crooked, blind, and not likely to live long; the other as goodly a child as may be, beautiful, well-favoured, and likely to be long-lived. Now, this foolish woman bestowing all her care and diligence, pains and attendance, upon the worst child, never so much as minding the best, must needs be ignorant and very foolish in so bad a choice, and of so great neglect. Thus it is, that the most of men are herein to be reprov'd, who having taken two children to nurse, their bodies and their souls, and well knowing that the soul is infinitely far better than the body, more beautiful and of longer continuance, yet, like the foolish nurse, they bestow all their care, labour, and pains for the

worst, they make provision for the flesh, pamper up the body, which must ere long lie down in the dust; and starve the soul, which doth and must live for ever.

Joh. Plantavit. Florileg. Rabbinicum. Si magna mercedis est a morte eripere carnem, quanguam morituram; quanti est meriti, a morte animam liberare? &c. Greg., Hom. xxvi.

1882. *The Great Danger of Repentance put off till Old Age.*

HE cannot be otherwise looked on than as a very unwise man, that having made a burden of sticks, and finding it too heavy for his shoulders, should lay it aside,* and go and cut down more and add unto it; and he little better than a madman, that having a great journey to go, and a great burden to carry, and having choice of many lusty horses, should let them all pass empty away, and lay his carriage upon a poor feeble jade, that could scarce bear himself; and he also none of the wisest, that shall neglect to pass over the ford in the morning when the water is low, and think to go over it at night when the banks are full. Yet such are all they that put off repentance till old age, that think to serve Satan and their youthful lusts with full dishes, and reserve a few abject scraps of old age for God's table; but let such seriously consider whether it will be easier for them now to repent and amend in the time of their youth, than hereafter in old age; now in health than hereafter in sickness; now, when the burden of their sins is less, than hereafter, when it shall be greater; in a word, now, whilst grace is near, or when it shall stand at a further distance. In the midst of delay the account is increased, the debt augmented, the enemy more strong, themselves more feeble, and all the difficulties of conversion daily more and more multiplied upon them, having a day more to repent of, and a day less to repent in.

Alphons. ab Avendan. Com. in Matth. Jacob Merchantii Hort. Past. Sera nimis vita est crastina, &c. Tolle moras, nocuit differre. Lucan.

1883. *The Danger of Sleeping out Sermons.*

A CERTAIN maid went to church with a purpose to sleep from day to day, as she confessed afterwards, thinking she could sleep more sweetly there than anywhere. It so pleased God, that one night she fell into a dream, and imagined herself to be walking; two ways were presented unto her, in the one way there was a great

fire, that way she would not go ; the other way she took, it led her by the church. She awaked with this application of her dream : That she had been wont to sleep much at church, and if she did not amend that fault she must expect no other but hell-fire. This dream thus applied made her leave sleeping and fall to hearing, and from hearing to believing and repenting. Thus it is that hell is made for sermon-sleepers, torment being the just recompence of sinful ease, that they who sleep when they should awake must make account to awake with pain when they would be at rest.

Joh. Angier's Help to Better Hearts, &c. Cave, serve Dei, ne sit somnitus tuus non reparatio, sed spiritus extinctio. Greg. Mor.

1884. *Real Thanksgiving to be Made unto God for Benefits received.*

THE covetous husbandman, when he sees a plentiful harvest toward, or the merchant a good return in trading, they will perhaps afford a God-be-thanked ; but it comes off so poorly, with such a squint-eyed relation to their profit, that a man may easily perceive, had not all things happened aright, He should have little thanks at their hands, as if they were no more bound to give God praise than He to give them present benefit. But it was otherwise with holy Job ; he did not only sacrifice for his children his health and wealth, whilst he enjoyed them, but when they were taken away from him, chap i. And herein a good man imitates the bells, that ring as pleasantly at a funeral as at a wedding. When it goes well with him he praiseth the mercy of God ; when ill with him, he magnifies His justice, he is thankful in all conditions, not slightly, as the manner of the world is, but cheerfully, and with a good courage, Psalm xxxiii. 3.

Tho. Cheshire's Serm., at St. Paul's, Lond., 1641. Quando bene sibi est, laudat misericordiam Dei, quando male justitiam, &c.

1885. *Plots and Contrivances of the Wicked turning to the Good of God's People.*

TULLY maketh mention of one Phereus Jason, whom his enemy running through with a sword, intending to kill him, by chance opened an impostume in his body, which the physicians could not by any means cure. Such was that confederacy of Joseph's brethren ; they sell him into Egypt, thought all cock-sure, but God so ordered it that the wickedness of their consultation was the stirrup

whereby he mounted into greater exaltation, Gen. xlv. Thus it is that all the plots and contrivances of wicked men shall turn to the good of God's people; the vexations, troubles, sorrows, or any affliction whatsoever wherewith the sons of Belial are wont and do usually exercise the children of God, are but so many spurs and goads in their sides to drive them on to their heavenly Father. And though by His permissive providence it hath, and doth often so fall out, that they have a very large commission to touch their bodies, their goods, and their good names, nay, their very lives, yet all shall be for the good of their precious and immortal souls.

Aug., de Nat. Deorum, Lib. iii. Collings' Five Lessons. Dolor hic tibi proderit olim. Ovid, Amor. iii.

1886. *The Sad Effects of not Giving unto God His due Glory.*

IT was the frequent affirmation of the late heroic and victorious King of Sweden, that he feared the people's ascribing too much of that glory to him which was due to God, would remove him before the work was finished. And for aught, as any man knows, it was a speech too prophetic. Thus it is that there is not any way speedier to bring judgments upon rulers and nations than when the due honour shall be taken from God and ascribed to men, which are but secondary, subordinate instruments to convey them. It is the only way to forfeit all favours, when we ascribe too much to the second causes and too little to the first, by looking more to them for safety than to Him from whom all deliverance cometh.

*Will. Hall, a Serm. at St. Bartholomew the Less, 1642. De omni bono appa-
renti, a nobis referantur soli Deo laudes. Bern. in Cant.*

1887. *Invocation of Saints and Angels con- demned.*

ERASMUS, amongst others of his pleasant conceits, reporteth a story of one at sea, where (as their manner is) every man in a wreck, flieth to his saint, as it were a tutelar god. There was one, saith he, amongst the rest, when he saw the present and imminent danger, and that there was no time of delay, in the midst of his distraction thought with himself thus, If I should pray to St. Nicholas, it is uncertain whether he hear me, and it may be, he is busy in hearing and dispatching somebody else; or if not so, yet it may

be, he cannot have so speedy access to mediate for me, as my present necessity requires. I will therefore take the safest and the surest course, and go directly to God Himself by Christ Jesus, according to that of the psalmist, O Thou that hearest prayer, unto Thee shall all flesh come, Psal. lxxv. 2. And without all doubt it is a manifest derogation, and robbing God, even of His peculiar right, who is the sole hearer of His people's prayers, when solemn addresses are made unto saints and angels by way of invocation; there being no warrant in all the Scriptures for the same, as Eckius and other pontificians do confess. Nay more, that it is the safer and better way to call upon God only in the name of Jesus Christ, as another of them, out of a work ascribed to St. Augustine, concludes the question thus, *Tutius et jucundius loquor ad meum Jesum, &c.*, More safely and more sweetly do I speak in prayer to my Jesus than to any of the angels or saints departed.

Erasm. in Colloqu. Philips' Serm. at Feversham, 1625. Non vacat exiguis rebus adesse Jovi. Chemnit. Examen. page 3. Augustin. de Visitat. Infirm.

1888. *Curious Inquisitors into God's Secrets deservedly Punished.*

It is recorded of one Sir William Champney in the reign of King Henry the Third, that living in Tower Street, London, he was the first man that ever builded a turret on the top of his house, that he might the better overlook all his neighbours; but it so happened that not long after he was struck blind, so that he which would see more than others saw just nothing at all; a sad judgment! And thus it is just with God, when men of towering high thoughts must needs be prying into those *arcana Dei*, the hidden secrets of God, that they should be struck blind on the place, and come tumbling down in the midst of their so curious inquiry; at the Ascension of Christ, it was said that He was taken up in a cloud; being entered into His presence chamber, a curtain, as it were, was drawn to hinder His disciples gazing, and our further peeping; yet for all that a man may be *pious pulsator*, though not *temerarius scrutator*, he may modestly knock at the counsel door of God's secrets, but if he enter further he may assure himself to be more bold than welcome.

Joh. Stow's Survey of London. T. Fuller's Sermon at St. Botolph's, Bishopsgate, Lond., 1653. Quæ Deus occulta esse voluit non sunt scrutanda. Prosper.

1889. *God's Comfortable Appearance to His People in the Hour of Death.*

MR. DERING, a little before his death, being raised up in his bed, and seeing the sunshine, was desired to speak his mind, said, There is but one sun giveth light to the whole world, but one righteousness, one communion of saints. As concerning death, I see such joy of spirit that if I should have pardon of life on the one side, and sentence of death on the other, I had rather choose a thousand times to die than to live. And another, one Mr. John Holland, lying on the point of death, said, What brightness do I see? and being told it was the sunshine, No, saith he, my Saviour shines. Now farewell world, welcome heaven, the day-star from on high hath visited me. Preach at my funeral, God dealeth comfortably and familiarly with man; I feel His mercy, I see His majesty, whether in the body or out of the body I cannot tell, God He knoweth, but I see things that are unutterable. Thus it is that the people of God have the comfortable appearance of Himself at the time of their dissolution, the door of heaven standing then as it were ajar, they are ravished with the very glimpse of those things that are at God's right hand. Whether they look up to God whom they have offended, or downward upon hell which they have deserved, backward upon sins committed, forward upon judgments to be feared, the Spirit helpeth their infirmities, Christ intercedeth for them, and God standeth by with the arms of His mercy ready open to receive them.

S. Clark in Vita. S. Price's Serm. in Shropshire, on Rev. vii. 17. Pretiosa sane sanctorum mors est, tanquam vitæ janua, et perfectæ securitatis ingressus. Bern. in Cant.

1890. *A Good Man Denominated from the Goodness of his Heart.*

It is one of Aristotle's axioms, that the goodness or badness of anything is denominated from its principle; hence it is that we call that a good tree that hath a good root, that a good house that hath a good foundation, that good money that is made of good metal, that good cloth that is made of good wool. But a good man is not so called, because he hath good hands, a good head, good words, a good voice, and all the lineaments of his body similar and composed, as it were in a geometrical symmetry, but because

he hath a good heart, good affections, good principles of grace, whereby all the faculties both of body and soul are always in a posture of readiness to offer up themselves a living and acceptable sacrifice unto God Almighty.

Geo. Vetterus in Psalm li. Laconici quoties bonum quendam virum commendare volunt, Divinus hic vir, aiunt. Plato in Men.

1891. *Faith and Repentance to be Daily Renewed and Increased.*

As the natural life of man doth consist upon that which by the physicians is called *humor radicalis* and *calor naturalis*, natural heat and radical moisture; for indeed all life is sustained by motion, and motion is between contrarieties: so in the life spiritual, there must be of necessity two contrary qualities; repentance, continually to put off our own unrighteousness, and faith to put on Christ's, the one to work upon the other, so to preserve life by motion; not to sit down with those anabaptistical, and fanatic spirits that limit a certain time for sorrow and repentance; for the best of us all are but leaking vessels, and we must ply the pump daily for fear of drowning, as long as there is excess of evil and defect of good within us, repentance must be renewed and faith increased daily, death only being the end and compliment of our repentance and mortification, even as our resurrection shall be the period and ultimate of our faith and vivification.

J. Case, Sermon of Repentance, 1616. Nemo potest esse tam prudens et circumspectus, ut aliquando non labatur, ergo referat pedem, &c. Lactant.

1892. *To be much more Careful of the Soul than Body.*

It was provided in the old law, that the weight of the sanctuary, Exod. xxx. 13. should be double to the ordinary weight, and that the shekel of the sanctuary should be worth as much again as that of the commonwealth, which was valued at fifteen pence. And all this to hint out unto us that God must have double weight in matters that appertain unto Him in the salvation of our souls; double care, double diligence, that is twice as much care of our souls as of our bodies, begging oftener for spiritual than temporal things. Hence is it that there is in the Lord's prayer but one petition for earthly things, and two for heavenly, linked as it were

together ; but one for daily bread, and two for pardon of sins and graces to fight against them.

Neh. Rogers' Practical Catechism. Steph. Menochius de Rep. Heb. Lib. vii. cap. 11.

1893. *The Crown of Perseverance.*

ST. CHRYSOSTOM makes mention of the women of Corinth, who had a custom to set up lights or tapers at the birth of every child, with proper names, and look what name the taper bore which lasted longest in the burning, they transferred that name to the child. But the Lord doth put up a perpetual burning lamp to be as a monument for all those that shall persevere in well-doing to the end. It is not enough to begin in the spirit, and end in the flesh ; it is not for him that runneth, but for him that runneth so, that runneth to the end, that persevereth, that the crown is reserved. It is he that shall eat of the hidden manna, he that shall have the white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it, Rev. ii. 17.

Chrysost. Homil. in 1 Cor. iv. Dan. Price's Serm. at Spital, 1617. Non pugnanti sed vincenti corona. Augustin.

1894. *How to Discover our Thoughts in Preparation to Prayer.*

IN the Levitical law, things that crept upon all fours were forbidden, yet if they had feet to leap withal, they were judged to be clean, Levit. xi. 21. Even so, howsoever some of our thoughts are taken up about the things of this world, our trades and business, yet if we have legs to leap up with, that we can raise up our hearts to God and better things, when we come to pray, and prostrate ourselves before Him, it is not to be condemned, they may pass for clean well enough. But if they always creep on the ground, if never raised higher than the earth, if no good thoughts of God, if no looking up to better things ; then, without doubt they are unclean, not legally unclean as the beasts were, but really unclean in the sight of God and His holy angels.

Pier. du Moulin, de l'Amour de Dieu. Ibi maxime oportet observare peccatum ubi nasci solet. Vid. in cogitationibus, &c., Hieron. in Ep. ad Demet.

1895. *Wherein the True Knowledge of Christ consisteth.*

MARY, when she went in quest of her Saviour, stopped not at the empty monument, but searches and follows Him so far, that she discovered Him under the disguise of a gardener, and then casting herself at His feet, takes possession of Him, with this acclamation, *Rabboni*, which is in effect as much as Thomas' congratulation, My Lord and my God, John xx. 28. Thus it is, that true knowledge doth not always hunt objects at the view, nor doth it stop at the numerous effects wrought by the Creator. It is not a shallow or superficial knowledge that God is, in a general consideration, the cause of all things, a Creator at large, but in a nearer, my God, my Creator; so that religion and faith are but airy, empty sounds, if a man possess nothing of them beyond the words; the fruit of either consists in their application. 'Tis true that Christ is the Saviour of the world, so much I know; but this is a useless truth to me if my knowledge teach no further, unless my faith entitle me to Him, and by appropriating His work be able to call Him my Lord, my God, my Redeemer, &c.

H. King's Serm. at Court, 1626. Hæc tota est scientia hominis, scire quod ipse nihil est per se, et quicquid ex Deo est, et propter Deum est. Aug. in Psal. lxx.

1896. *To Beware how we Come into the Debt of Sin.*

A WARY discreet traveller, when he comes to his inn, calls for no more than he means to pay for, though he see a great deal of good cheer before him in the house, yet he considers how far his purse will reach, otherwise if he calls in for all he sees, and never take any thought of the reckoning, he shall not only run into a great deal of disgrace, but of danger also. So fareth it with most men in taking up more than they are able to pay for; but let every good man, howsoever he sees a number of goodly things in this world, which may allure him and set his desires on fire, causing expense both of time and money, be careful how he comes into debt, especially the debt of sin, the worst of all other; for though by death he may be out of the usurer's hand, yet death cannot free him from the debt of sin, neither can he escape out of the hands of a just and all-knowing God.

S. Smith's Essex Dove. Stultus est debitor qui gaudens pecunias accipit, et tempus quo reddere debeat non attendit. Greg. in Moral.

1897. *Infant Baptism asserted.*

ARISTOTLE was so precise in admitting scholars to his moral lectures, that he would first have them past their wardship, as thinking that their green capacities would not be mellow enough for his ethic till thirty at least; but Christ our Master was of another mind, His *Sinite parvulos*, Suffer little ones to come unto me, and forbid them not, Mark x. 14, encouraged parents and supervisors of children to enrol them in His bands, His church, before they were masters of so much tongue as to name Christ; well knowing, that though their narrow apprehensions could not reach the high mysteries of faith, yet in a few years their understandings being elevated with their statures, would grow up to them, and the accession of a little time digest those precepts which their infancy drew in, into the constant habit of a good life, not bowing themselves into any crooked postures of error, not forgetting that straight form into which their first education brought them.

In Lib. viii. Polit. H. King's Serm. at Court, 1626. Si pro eo qui respondere potest, alius respondeat, non tantum valet; ex qua regula illud Evangelii dictum est: Etatem habet, ipse pro se loquatur. Aug. de Baptism.

1898. *Grace to be Communicated.*

IF a man had a thousand tuns of wine stored up in a cellar, which he had no use of, but should be kept up close, what were any man the better for it? but if he would make a large cistern, and turn out a conduit cock into the street, that every one that passed by might be refreshed, then would they commend his bounty, and be very thankful unto him. So when it hath pleased God of His goodness to afford us the graces of His holy Spirit, and we should keep them to ourselves, not being profitable to any in the communication of them, it would be matter of rebuke and reproach until we let the cock run, until we tell others what God hath done for our souls; for grace like oil is of a diffusive nature, like Mary's box of ointment which she brought unto Christ, that filled all the house with the sweet scent thereof, Matth. xxvi. 7; so that God smells the favour, and others receive good thereby.

Aloys Novarini Tractat. Theologici. tom. ii. Omne bonum sui diffusivum.

1899. *To be Patient under Afflictions, because they will have an end.*

As an apprentice holds out in hard labour, and (it may be) bad usage for seven years together or more, and in all that time is serviceable to his master without any murmuring or repining, because he sees that the time wears away, and that his bondage will not last always, but he shall be set at large, and made a freeman in the conclusion. Thus should every one that groaneth under the burden of any cross or affliction whatsoever, bridle his affections, possess his soul in patience, and cease from all murmuring and repining whatsoever, considering well with himself, that the rod of the wicked shall not always rest upon the lot of the righteous; that weeping may abide at evening, but joy cometh in the morning; and the troubles will have an end, and not continue for ever.

Web, Com. in 2 Peter. Dabit Deus his quoque finem. Virgil.

1900. *Every Man to Find out the Impediments of Repentance in himself.*

THEY who have water running home in conduit pipes to their houses, as soon as they find a want of that which their neighbours have in abundance, by and bye they search into the causes, run to the conduit-head, or take up the pipes to see where they be stopped, or what is the defect, that so they may be supplied accordingly. Even so must every man do, when he finds that the grace of repentance flows into other men's hearts, and hath no recourse or access into his soul, by and bye sit down and search himself what the cause should be. where the remora is that stays the course, where the rub lies which stoppeth the grace of repentance in him, seeing they that live (it may be) in the same house, sit at the same table, lie in the same bed, they can be penitent for their sins, sorry that they have offended God, and so complain in bitterness of soul for their sins; but he that had the same means, the same occasions, more sins to be humbled for, more time to repent, and more motives to draw him to the duty, is not yet moved with the same, nor any way affected with the sense of sin; this must needs be matter of high concernment to look about him.

Nehem. Rogers' Practical Catechism. In tribunal mentis tuæ ascende contra te, et reum te constituito ante te, &c. Aug. de Utilit. Agend. Pœnitent.

1901. *Murmuring at God's Doings, the Prejudice thereof.*

It is reported of Cæsar, that having prepared a great feast for his nobles and friends of all degrees, it so falling out that the day was extremely foul, that nothing could be done to the honour of the meeting with comfort, he was much displeased, and so far enraged at present, that he willed all them that had bows, to shoot up their arrows at Jupiter (then their chief god) as in defiance of him for that rainy weather ; which when they accordingly did, the arrows fell short of heaven, and fell upon their own heads, so that many of them were very sorely wounded. Even so do our muttering and murmuring words, either for this or that, which God sendeth, they hurt not Him at all, but return upon our own pates, and wound both deeply and dangerously.

Seneca. Discat non murmurare qui mala patitur, &c. Isid. de Sum. Bono. Lib. iii.

1902. *Gospel Invitation to Comfort.*

A PARTY of the Syrian host, as they were foraging about, light upon a little Hebrew maid ; they brought her to Naaman, their commander-in-chief, he bestows her upon his wife ; the girl perceiving that he was infected with leprosy, said unto her mistress, Would to God my lord were with the prophet that is in Samaria, he would soon deliver him of his leprosy, 2 Kings v. 3. Such is the voice of the Gospel to every unrepentant sinner, O that you would come unto Christ, seek after Him by a lively faith and repentance for your sins, He would deliver you from the threatenings of the law, and release you of those impossible conditions, which you are there bound unto ; He hath conquered death and hell for your sakes, paid the ransom for your sins, and in the end by His redemption, will bring you to life everlasting.

L. Scalabon, Moralia in Passionem Christi.

1903. *The Moderate Use of Worldly Things.*

PLINY maketh mention of cranes, that being about to fly over the seas, they take up stones in their feet, and sand in their throats, to poise them against the wind, and as they come near the land, by little and little cast them down, so lightening themselves, that the

desired shore seeth the last stone not taken away, but let fall. Thus it is that good men use the world as if they used it not, they take up the care of riches as a *viaticum* to serve them in this life; they know that enough is useful, too much a burden, and therefore, as they come nearer and nearer to their desired rest, they more and more disburden themselves, and cast off everything that hindereth in their way thither.

Nat. Hist., Lib. x. cap. 23

*Quanto felicior hic qui Nil cuperet quam qui
totum sibi posceret orbem. Juvenal.*

1904. *The Work of the Law preceding the Work of the Gospel.*

IF a man have a corrupt and dangerous sore in his flesh, if he will be cured, or prevent the danger of a gangrene, he must prepare himself both for trouble, pain, and many other inconveniences, as first the lancing of it, then the cutting and squeezing out the filthy and corrupt matter, then corrosives to eat out the proud flesh, and lastly, if need be, searing and cauterising, before any healing plaster be applied. Even so, in the spiritual healing of our sins, the work of the law must precede the work of the Gospel: first, that of the law to humble us, then that of the Gospel to comfort us; before there be any obtaining of pardon, any comfort in the hope of redemption, the law must take us in hand, search our frailty, lance our sins, squeeze out the corruption of our natures, make us cry and roar again with the smart of our wounds. And then it is that the gentle cataplasms of the Gospel may be applied, and the comforts of remission ministered unto us from the physician and surgeon of our souls, Christ Jesus.

Tho. de Trugillo, Thesaur. Concionat.

*Dulcia non meruit qui non gustavit
amara.*

1905. *Divisions in Church and State to be Prevented.*

TACITUS, in the life of Agricola his father-in-law, describing the figure, form, fashion, complexion, chivalry, and resolution of the Britons in that time, observeth this also, that they were then drawn into petty partialities and factions; and the greatest help the Romans had, *adversus validissimas gentes* (as he calls our war-
nation), was, that they had no common council, they did not

consult together, but each city fought against their neighbours, *et ita dum singuli pugnant, universi vincuntur*, (they are his own words,) whilst one by one fighteth, all are subdued. And it is much to be feared, that the Romans are again entering our land, they expect an advantageous success by our home-bred factions and divisions, so that the pope may well be said never to have had hopes of a greater harvest in England; for how can it otherwise be? how shall the church of Christ, the body of Christ, the household of faith, the kingdom of Heaven upon earth stand, if there be so many sisers and concisors, and cutters and carvers of her members?

D. Price's Sermon, at St. James's before Prince Henry, 1608. W. L. C. at the time of his death. Et scissa gaudens vadit discordia pallens. Virg. Æneid. viii.

1906. *Sorrow for Sin must be in Particulars.*

PHYSICIANS meeting with diseased bodies, when they find a general distemperature, they labour by all the art they can to draw the humour to another place, and then they break it, and bring out all the corruptions that way; all which is done for the better ease of the patient. Even so must all of us do when we have a general and confused sorrow for our sins; *i. e.*, labour as much as may be to draw them into particulars; as to say, In this and in this, at such and such a time, on such an occasion, and in such a place, I have sinned against my God; for it is not enough for a man to be sorrowful in the general, because he is a sinner; but he must draw himself out into particulars, in what manner, and with what sins he hath displeased God, otherwise, *dolus latet in generalibus*, he may deceive his own soul.

Hieronym. Guadalupens. Com. in Hoseam. Nemo dicat occulte: Penitentiam ago apud Deum, novit Deus qui me agnoscit, &c. Aug. de Cura Milit.

1907. *Perseverance in Goodness enjoined.*

It is said of Hannibal, that notwithstanding the rough rocks and craggy cliffs of the Alps, he proceeded onward in his design for Italy, with this resolution, *Viam inveniam aut faciam*, I will either find or make a way, that is the *terminus ad quem*, and thither I will go. Thus it is, that God being Alpha and Omega, He will have His servants to run from *a* to *w*, from the beginning to the end, in the constant profession of the faith. They that were marked

to be preserved in Jerusalem were distinguished by the character *ן*, which is the last of all the Hebrew letters, teaching them that they must run their race even to the last, that their profession must be *sacramentum militare*; or like to that in the covenant of marriage, till death us do part; with the spouse in the Canticles, iii. 4, not to leave their hold; with Mary Magdalene, to stand, wait, and stay at the sepulchre, John xx. 11; and with the woman of Canaan, to cry, and continue in crying, Matth. xv. 22. And why? because that as they have heaped sin upon sin, and drawn the threads thereof so big, so long, till they made them cords of vanity, and after wreathed those cords till they became cart-ropes of iniquity, Isa. v. 18, so that now, being called into sanctification (there being always in Christianity τὸ λοιπόν, a furthermore,) they should increase more and more from faith to faith, from virtue to virtue, crying out with St. Paul, *Nondum apprehendi*, I have not yet attained, &c., Phil. iij. 12.

Sir Walt. Raleigh's Hist. of the World. *J. Menoch, Com. in Ezek. ix. 4.*
Perseverandum est et assiduo studio robur addendum, &c.

1908. *Sorrow for Sin must be Proportionable.*

HE that falleth into the midst of a deep river, must labour and take more pains to get out, than he that fell in but at the brink thereof, the one must swim hard for it; whereas the other catching hold upon the bank, or something else growing thereupon, more easily draweth himself out. Thus, if we fall into great sins, it must and will cost us more sorrow and tears, than if we fell into less; Manasses' sin was great, and his sorrow was proportionable, 2 Chron. xxxiii. 12; Peter's sin was great, and his sorrow was suitable, Matth. xxvi. 75; so must ours be, if our sins be many and great, our sorrow must be so much the greater; if but few and little, our sorrow may be the less, and we sooner attain the peace of conscience.

Marcel. de Pise, Encyclopæd. Theolog.

1909. *Non-proficiency in the Ways of God and Religion condemned.*

SIR THOMAS MORE makes mention of a drowsy devoted monk in his time, who in his quotidian devotions was wont to say the first day, *Gloria Patri*; the second, *et Filio*; the third, *et Spiritui Sancto*; and in the end it was, *Sicut in principio*, doubling over his

orisons, not much unlike to the ignorant countryman, that yawning out his thoughts unto God, unbuttons his doublet with, Our Father which art in Heaven, and steps into his bed with, I believe in God the Father Almighty, never labouring to understand what the one or the other meaneth. This is to be like the sun in Joshua's time, that stood still: or rather the sun in Hezekiah's time, that went backward; or Fabia in Quintilian, who for thirty years together would not confess that he was one year older. But God cannot abide such halting in His service, any such delaying in religion, any such loitering in profession, any such limits in Christian profession; He cannot but distaste any snail-like withdrawing, any piece-like recoiling, any hypocritical feigning, any wearisome fainting, any dial-like staying, any pool-like standing, any Ephraimite starting, any foolish-virgin neglecting, or any drowsy-apostle sleeping.

Dan. Price's Sermon. at St. James's, before Prince Henry, 1608. Non progredi est regredi.

1910. *To be Patient at the time of Death, and why so.*

It is well known that when a gaoler knocks off a prisoner's bolts, fetters, and irons, that the constant wearing them hath put him to a great deal less pain than the knocking of them off doth at the present; yet though every blow go to the very heart of him, he never sways at it, but is quiet and well-contented, because he knows that the pain will make a compensation for the ease that he shall afterwards enjoy. Thus it is that all men here in this world lie fettered and gyved with the bolts and irons of mortality and sin, in which case it may be, when God comes to knock off those irons by death, that they feel more pain and extremity than before; yet because this brings to ease and everlasting rest, let them be patient in this the time of their dissolution.

Nehem. Rogers' Practical Catechism. Mors ultima pena est, Nec metuenda viris. Lucan.

1911. *How it is that Wicked Men are said to be none of God's Children.*

As in nature, when children are neither in outward feature of the body, nor inward quality of the mind, like to their parents, which

begat and brought them forth, we say that such children degenerate and grow out of kind ; neither can they be outwardly judged to belong to their parents, by reason of that great dissimilitude, and unlikeness of manners : even so, when we see men in the world, walking in bye-paths of their own, and no way like to their Heavenly Father, in holiness and righteousness, no way resembling Him which hath begot them in Christ, in doing of good, we may (and that justly) say of such that they degenerate, and grow out of kind, that they do not *patrissare*, tread in their Father's steps, going about always doing of good after the example of Jesus Christ, their elder brother.

J. Reekz, a Sermon at St. Mary's, Spital, 1624. Inde tu miraris si patrisset filius? Plaut. in Pseudolo.

1912. *Things Unlawful not to be Asked of God in Prayer.*

It is written of Vitellius the emperor, that one of his friends being denied a petition that was not reasonable, waxed angry and said unto him, What avails me thy friendship, seeing I cannot obtain that which I crave ? Whereunto the emperor replied, And what is thy friendship to me, if for thee I must do that which is unlawful ? Now, if such equity hath been found in man, what shall we think of our God ? With what face dare we seek that from God, which is not lawful to be given ? Hence it is that many times we ask and get not, because we ask amiss, and not for the right end ; whereas did we ask in faith, we should be sure to have that thing which we desire or a better, James iv. 2.

Corn. Nepos in Vita Vitellii. Despiciuntur orationes leves, plenæ rerum corporalium, &c. Prosper.

1913. *God alone more Powerful than all the Enemies of the World.*

ANTIGONUS, King of Syria, being ready to give battle near the Isle of Andros, sent out a squadron to watch the motions of his enemies, and to descry their strength ; return was made that they had more ships, and better manned than he was. How, says Antigonus, that cannot be, *quam multis meipsum opponis* ? for how many doest thou reckon me ? intimating that the dignity of a general weighed down many others, especially when poised with valour

and experience. And where is valour? where is experience to be found, if not in God? He is the Lord of Hosts, with Him alone is strength and power to deliver Israel out of all her troubles; He may do it, He can do it, He will do it, He is wise in heart and mighty in strength, Job ix. 4; besides Him there is no Saviour, Isaiah xliii. 11, no deliverer; He is a shield to the righteous, Psalm v. 12, strength to the weak, a refuge to the oppressed, He is *instar omnium*, all in all, and who is like unto Him in all the world?

Plutarch in Pelopida.

*Matth. Stiles' Sermon before the Artillery,
Lond., 1627.*

1914. *Charity to be Well Ordered.*

MOSES being commanded of God to make an holy anointing oil, Exod. xxx. 23, was to take a certain quantity of some principal spices, such as myrrh, cinnamon, calamus, and cassia, then to compound them after the art of the apothecary. And thus it is, that the oil of our charity must be rightly ordered; every Christian alms-giver must be a kind of spiritual apothecary. First, his alms must be like myrrh, which distils from the tree without cutting or the least incision, so his charity to be free without the least compulsion. Secondly, cinnamon, hot in taste and hot in operation, so his alms, neither stone-cold as Nabal, nor lukewarm as Laodicea, but hot; as it was said of Dorcas, that she was full of good works. Thirdly, cassia, as sweet as the former, but growing low, the emblem of humility, so giving, but not vain-gloriously. Lastly, calamus, an odoriferous powder, but of a fragile reed; so giving, but acknowledging his weakness, thinking it no way meritorious; for *Periculosa domus eorum qui meritis sperant*, saith St. Bernard, Dangerous is the state of that house which thinks to win heaven by keeping house, &c.

J. Reeks, a Sermon at St. Mary's, Spital, 1619.

*Caritas ad cuncta virtutum
facta dilatatur, &c. Greg. in Cura Pastoral.*

1915. *Times of Trouble and Danger distinguishing True Professors from False Ones.*

THE Samaritans, as long as the Jewish religion flourished and was in honour, caused a temple to be built on a high mountain, named Garazin, that therein they might not be inferior to the Jews; they boasted themselves to be of the progeny of Joseph, and worshippers of God also with them; but when they perceived that the

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Jews were cruelly afflicted by Antiochus Epiphanes for the worshipping of God, then fearing lest they should be also handled in like manner, they changed their coat and their note too, affirming that they were not Israelites, but Sidonians, and had built their temple not unto God, but Jupiter. Thus it is that times of trouble and danger easily distinguish the counterfeit and true professor. Trouble is a kind of Christian touch-stone, a *lapis Lydius*, that will try what metal men are made of, whether they be gold or dross, whether they be real or carnal professors, sincere Christians, or rotten-hearted hypocrites.

Joseph. Hist, Lib. xiii. *Car. Sigon. de Repub. Heb.* *Ignis aurum probat ; adversitas vero virum fortem.* *Lips. in Epist.*

1916. *The Hardness of a Rich Man's Conversion.*

It is observed amongst anglers, that pickerils are not easily nor often taken ; a man may take a hundred pinks or minnows before he catch a pickeril ; for he preyeth so sore at his pleasure upon the lesser fry, that he seldom or never hath any stomach to bite at the bait. And so fareth it with the rich men of this world, their stomachs are so cloyed and surfeited with the things of this life, that when the doctrine of salvation is preached, they have no appetite unto it ; tell them of selling all that they have and giving it to the poor, then, with the young man in the Gospel, they cry out, *Durus est hic sermo*, This is a very hard saying, who can bear it ? John vi. 60 ; and it is as hard for such to enter into the kingdom of Heaven, whilst the poor run away with the Gospel.

William Holbrook's Sermon at St. Paul's, 1609. *Argentum divitibus caro et sanguis est.* *Euripid.*

1917. *A Small Plot of Ground sufficient for the greatest Landed Man at the Time of Death.*

SOCRATES carried Alcibiades, as he was bragging of his lands and great possessions, to a map of the whole world, and bade him demonstrate where his land lay ; he could not by any means espy it, for Athens itself, where his lands at that time were, was but a *small thing* to the world. Thus many there are that bear themselves very high upon their lands and livings, so much in one

place, so much in another, such a lordship in this shire, and such a manor in that; but St. Basil tells them truly where their land lies, and what may be said to be really theirs, *Nonne telluris tres tantum cubiti te expectant?* So much measure of ground to the length and breadth of their bodies, as may serve to bury them in, or so many handfuls of dust as their bodies go into after their consumption; that is *terra sua*, *terra mea*, and *terra vestra*, their land, and my land, and thy land, and more than this no man can absolutely claim.

Joh. Combes' Apophthegm. Imperat., &c. Resipit populos urna citatos.
Sen. Herc. Fur. B. King, Fun. Serm.

1918. *Riches very Dangerous in the Getting of them.*

SUPPOSE a tree, whose leaves and boughs were clogged and hung with honey, unto which a hungry man coming, falls a licking one bough and leaf after another, until he is carried so high from one to another through the greediness of his hunger, that he slips and slides, and cannot stay himself, but down he comes, and breaks a leg or an arm, and it is well if he escape with his life. So dangerous is it to climb up the tree of riches; for most commonly men lay hold so upon one hundred after another, one thousand after another, *per fas et nefas*, no matter how or which way they do it, though they endanger themselves sore, even to the loss of their precious and immortal souls to all eternity.

Aloys. Novarini Matth. Expensus. Quocunque modo rem.

1919. *A Great Blessing of God to be Gently Used in the Matter of Conversion.*

IN some corporations, the sons of freemen bred under their fathers in the same profession, may set up and exercise their fathers' trade, without ever being bound apprentices thereunto. And whereas others endure seven years' hardship at the least, before they can be free; they run over that time easily, and are incorporated by their father's copy. Thus it is, that they who never were notoriously profane, such whose parents have been citizens of the new Jerusalem, Gal. iv. 26, and have been bred in the mystery of godliness, are oftentimes entered into religion, and become children of grace without any spirit of bondage seizing upon them, and though

otherwhiles they taste of legal frights and fears, yet God so preventeth them with His blessings of goodness, Psal. xxi. 3, that they smart not so deeply as other men. A great benefit and rare blessing to that soul, where God in His goodness is pleased to bestow it.

T. Fuller's Cure of a Wounded Conscience.

1920. *Perfection of Grace to be Endeavoured.*

As the waters spoken of in Ezekiel grew up by degrees, first to the ankles, then to the loins, and lastly to the head, Ezek. xlvii. 4 ; or as that gradual wheat our Saviour spoke of—first, there was the blade, then came the stalk, after that the full corn, but lastly came the harvest, Mark iv. 28. Even so like that water, we must grow higher and higher, till we come to our head Christ Jesus, and like that corn ripen and ripen until the end of the world, when God shall come to winnow us ; we must resolve, endeavour, contend and strive for perfection, as for a prize, Phil. iii. 14, though there may be many hindrances, as worldly allurements, the devil's temptations, and our own sinful provocations, ever adding one grace unto another, till we are in some sort, *secundum hujus vite modum*, according to the capacity of our human nature, perfect men in Christ Jesus, Matth. v. 48.

Vinc. de la Nuza, Tract. Evang. Nemo perfectus, qui perfectior esse non appetit. Bernard. Hugget's Sermon at St. Paul's, Lond., 1615.

1921. *The Pain of a Wounded Conscience greatened by the Folly of the Patient.*

SHEEP are observed to fly without cause, scared (as some say) with the sound of their own feet ; their feet knock because they fly, and they, poor silly creatures, fly because their feet knock. An emblem of God's children under the pains of a wounded conscience, self-fearing, self-frightened : for as it is, that the pain of a wounded conscience, amongst other reasons thereof assigned, (as from the heaviness of the hand that makes the wound, an angry God ; from the sharpness of the sword wherewith the wound is made, the Word of God ; from the tenderness of the part itself, which is wounded, the conscience,) becomes intolerable ; so from the folly of the patients themselves, who being stung, have not the wisdom to look up to the brazen serpent, but torment themselves with *their own activity*. Hear they but their own voice, they think it

to be that which hath so often sworn, lied, talked vainly, wantonly, wickedly, their own voice being a terror to themselves. See they their own eyes in a glass, they presently apprehend, these are they which shot forth so many envious, covetous, amorous glances, their own eyes being a terror to themselves, and as it was threatened to Pashur, themselves become a terror to themselves, Jer. xx. 4.

T. Fuller's Cure of a Wounded Conscience.

Sonus excitat omnis suspensum.

Virgil.

1922. *No True Content to be Found in the Things of this World.*

THERE is an old apologue of a bird-catcher, who having taken a nightingale, the poor bird pleaded for herself as well as she could, and seeing divers go to the pot before her, said, Alas, I am not worth the killing, I have little or no flesh on my back, therefore you may well let me go. No, says the fowler, one bird in the hand is worth two in the bush. The bird replies, that her notes were more worth than her corpse, and that she would chant him out three songs, for which he should fare the better all the days of his life, if he kept them, than if he killed her. The bargain was made and the bird let fly; the songs were these—

1. Strive not beyond thy strength.
2. Grieve not too much for the loss of that which cannot be recovered.
3. Believe not that which is incredible.

Now, whilst the wise bird-catcher was conning these lessons, the bird flying over his head, told him, that he had lost a great treasure; for she had within her head a precious stone as big as an ostrich egg. At this news the birder began to ply the nightingale with fair words, and told her, that if she would come again to his hand, he would spare the meat out of his own belly to feed her. Then answered the bird, Now I see thou art a fool indeed, that canst make no good use of my counsel; for, first, thou labourest for me which thou canst not reach; secondly, thou grievest for that which is irrecoverable; and thirdly, thou believest that which no wise man will, that I have a pearl in my head as big as an ostrich egg, whereas all my whole body is not so big. Thus surely, there are many of these fowlers, or rather foolers in the world, such as doat in their reposals, setting up their rest in the things of this world, where it is not to be found, and in the mean-

time neglect to seek where it is ; for the world hath no more sufficiency to man's desire, than the nightingale had the true pearl within her to give him content ; all the advantages of outward things being to man's desire, but as sharp sauce to the appetite, which doth not satisfy hunger, but provoke the stomach to hunger after more.

Sam. Whaley's Serm. at St. Paul's, Lond., 1615. Conr. Zuingeri Theat. Hum. Vite. Fallax est hic mundus, finis dubius, exitus horribilis, &c. Pet. Blesens.

1923. *A Good Man tedious to Bad Company.*

WHEN a hunted deer runs for safeguard amongst the rest of the herd, they will not admit him into their company, but beat him off with their horns, out of principles of self-preservation, for fear the hounds in pursuit of him fall on them also. In like manner, when a knot of bad-good-fellows perceive one of their society become a new man, they will be shut of him as soon as possibly they can, preferring his room, and declining his company, lest his goodness prove infectious ; he shall no longer be welcome in their society, than he is able to sing his part in their jovial concert, do as they do, and then he is a boon companion.

1. Fuller's Cure of a Wounded Conscience. Loripes rectum deridet ; Æthiops album. Juvenal.

1924. *Pride, the Vanity and Sinfulness thereof.*

IT is well known that rotten wood and glowworms make a glorious show in the night, and seem to be some excellent things ; but when the day appears they show what they are indeed, poor, despicable, and base creatures. Such is the vanity and sinfulness of of all haughty, proud, high-minded persons, who, though now shining in the darkness of this world, through the greatness of their power, place and height of their honour, when the Sun of Brightness shall appear and manifest the secrets of all hearts, then they will be seen in their own proper colours, and appear to be but rotten stuff and stinking sepulchres ; for to have nothing derogates nothing from the work of true grace, but to have power without piety, greatness without goodness, is a scorn to him that

confers it, and a sin to him that receives it, but both shameful and sinful to him that waxeth proud by it.

Rich. Middleton's Heavenly Progress. *Omni vitio deterior est superbia, &c.*
Isidor. de Sum. Bono, Lib. iii.

1925. *Greatness of the Torture of a Wounded Conscience.*

As long as Adam did fast in Paradise he stood fast, but having once eaten the forbidden fruit he tarried a while there, but took no contentment therein. The sun did shine as bright, the rivers ran as clear as ever they did, birds sang as sweetly, beasts played as pleasantly, flowers smelled as fragrant, herbs grew as fresh, fruits flourished as fair; no punctilio of pleasure was either altered or abated; the objects were the same, but Adam's eyes were otherwise, his nakedness stood in his light, a thorn of guiltiness grew in his heart before any thistles sprang out of the ground, which made him not to seek for the fairest fruits to fill his hunger, but the biggest leaves to cover his nakedness. Such is the torture of a wounded conscience, that it is able to unparadise Paradise, and the burden thereof so insupportable that it is able to quail the courage, and crush the shoulders of the hugest Hercules, of the mightiest man upon the face of the earth. Who can bear it? Prov. xviii. 14.

T. Fuller's Cure of a Wounded Conscience. *Nihil est miserius quam animus hominis latus.* *Plant.*

1926. *The Proud Man's Memento.*

ALEXANDER, having compassed and conquered a great part of the world, came into an island of the Brachmans, a people that used no habit but beasts' skins, no houses but caves, no meat but such as nature produced, and demanding the reason of this their strange kind of life, they answered, We know that we shall die, whether this day or to-morrow we know not, and therefore why should we take care for power to rule, honour to be esteemed, or riches to live in pleasure? With which answer he was so affected, that he bade them ask what they would, and he would give it them; they presently demanded, Not to die; to which he replying that he could not give that, for he himself must die, Why, then, said they, art thou so foolish to live in such pride, seeing thou knowest thou shalt die? Thus, if rude barbarous people, by the only

meditation of death, could so easily condemn all the thoughts of power and honour, is it not more than time that such as profess themselves to be Christians, who having so many noble restraints and retracts to beat down the pride of power and honour, should now cease to fall in love with their own shadows, not to doat upon greatness, and popular applause, which will last no longer than the giver pleaseth, not to look big or be proud upon the access of any preferment whatsoever?

Joh. Combesii Apophthegm. Imperat., &c. Coc. Sabellicus, in Hist. Nimiū ne crede colori. Virg. Eclog.

1927. *Patiently to wait God's Time for Deliverance.*

CONSIDERABLE are the causes why a broken leg is incurable in a horse, and easily curable in a man. The horse is incapable of counsel to submit himself to the farrier, and therefore in case his leg be set, he flings, he flounces, and flies out, unjointing it again by his misemployed mettle, counting all binding to be but shackles and fetters unto him; whereas a man willingly resigneth himself to be ordered by the surgeon, preferring rather to be a prisoner for some days than a cripple all his life. Thus it were heartily to be wished, that men would not be like the horse or mule, which have no understanding, Psal. xxxii. 9, but let patience have its perfect work in them, so that when they are, as it were, overwhelmed in a deluge of distress, finding no way to get out, they would tarry God's time, and though deliverance come not at an instant, yea, though it be irksome at the present, in due time they shall certainly receive comfort.

T. Fuller's Cure of a Wounded Conscience. Omnia amara et gravia patienter feras. Dolor hic tibi proderit. Ovid.

1928. *Pride a Main Engine of the Devil.*

As when a city or a castle is besieged, amongst other stratagems and devices, men use to undermine the foundation, and blow it up with gunpowder, that being (as they think) the surest way to gain it: so the devil, laying battery to the fort of man's soul, undermines it, and puts the gunpowder of pride into it, knowing that as he himself was blown up, so will that precious fortress be easily scaled if that powder once take fire in it. And as those that fish with nets in standing rivers, where they pitch down their net, do

blunder and trouble the water, that the fish may not see the net, and then with poles beat and dash the streams above, to drive the fish into the net; so Satan setting the net of disobedience, muds and troubles the heart of man by pride, and so beats him down the stream of his own affections, till he have caught him in his deadly net of destruction.

Rich. Middleton's Heavenly Progress. Superbia Diaboli est instrumentum, &c. Cassiod. in Psalm xviii.

1929. *Nature cannot Work out Peace of Conscience.*

THERE are a sort of foolish country people who think Nature will work out all distemperatures, and they need no physic. Some of them are confuted by their graves; others of more strength and healthier constitutions, possibly recover their former vigour, but their diseases make a truce only, not a peace with their bodies; the latent cause remains and watcheth its advantage of the next heat or cold the body takes, or the next intemperate season that comes. And thus many deal with their souls, never regarding when their spirits are troubled to heal up the wound with the balm of Gilead, but go on in their worldly natural way, and at last their troubled spirits are quiet again, so they get their peace of course; but all this while the hidden cause of their trouble watcheth the next advantage, their souls fester within, and on a sudden they are ready to despair, and to lay violent hands on themselves.

Mr. Collings' Five Lessons. Latet anguis in herba.

1930. *Men to Set a High Value upon their Souls.*

WHEN Praxiteles, a cunning painter, had promised unto Phryne one of the choicest pieces in his shop; she not knowing which was the best, began to think upon some plan whereby to make him discover his judgment which of them was the piece indeed, suborned one of his servants to tell his master (being then in the market selling his pictures) that his house was on fire, and a great part of it burnt down to the ground. Praxiteles hearing this, presently demanded of his servant if the Satyr and Cupid were safe, whereby Phryne, standing by, discovered which was the best picture in the shop. And shall a silly painter set so high an esteem

upon a poor base picture, the slubbered work of his own hands ; and shall not we much more value the soul, that is of an immortal being, the most precious piece that ever God made, the perfect pattern and image of Himself? Let riches, honours, and all go ; if nothing but this escape the fire, it is sufficient.

*Plutarch, Moral., Lib. iv. Pausanias in Atticis. Animam cura tuam
ipsius in quantum potes. Menander.*

1931. *Peace of Conscience not wrought out by Merry Company or Drinking.*

SOME there are that if they be in an ague, or the like distemperature, will drink hot waters, or good store of sack to prevent their cold fit, and out-burn nature ; but alas, all the good that comes of it, is only that they fall into a burning fever, and perhaps consume their dust into ashes. So there are such profane wretches, that if their conscience alarms them, if their spirit troubles them, or if crosses multiply upon them, think there is no other way to wind out of the devil's fingers but by throwing themselves into his arms, making themselves twice more the children of the devil than they were before, Matth. xxiii. 15 ; they must needs to the tavern, or to the alehouse, seek out some boon companions, drink away their sorrow ; but had Zimri peace that slew his master? 2 Kings ix. 31. Damning a soul cannot surely be the way to save it.

Collings' Five Lessons.

1932. *The Vast Difference betwixt Pride and Humility.*

SPECTACLES that are of an ancient sight, if the young go about to use them, they show all things less than they are ; but unto old men they present all things greater than they are. Such is the difference betwixt pride and humility, that pride is like the old man's spectacles, and makes things bigger than indeed they are ; but humility, like the spectacles worn by young men, causeth everything to seem less than it is ; a proud man thinks no man better than himself, a humble man none worse ; the one lifteth up himself on high, the other layeth his mouth in the dust, Lament. iii. 29.

Rob. Bodinus, Conc. in Ephes. Impar congressus Achilli. Virgil.

1933. *Much Learning to be found in a Small Compass of Expressions.*

THE learned Heraclite, no less elegant than enigmatical, amongst other of his quaint speeches, hath this saying of special remembrance and observation : That the greedy metalmongers, in their too, too eager search for the world's wealth, after long toil and trouble, find *parvum in magno*, a little pure substance in a great deal of unprofitable earth. But it fareth otherwise in the inquisition and pursuit after learning ; for there a well-grounded scholar shall find, with a little abstractive speculation, *magnum in parvo*, much matter in few words, every short golden sentence and particle thereof containing incredible store of most pure substance ; every short aphorism, every axiom, every maxim, nay, almost every contracted line, comprehending matter sufficient to fill whole volumes.

Henry Cuffe, Difference of Ages. Litera sementem facit et sententia messem.

1934. *The True Nature of Humility.*

RUFFINUS, the companion of St. Francis, having a revelation that a crown of glory was laid up for that holy man, told him one day that it would very much rejoice him if he would let him understand what he thought of himself, to whom St. Francis gave this answer, I esteem myself the greatest sinner of any in the world, and that I serve God less than any other man. How can that be ? said Ruffinus, seeing some are thieves, some murderers, some adulterers, and many most profane and wicked wretches, such as are in the very gall of bitterness, such as never think of God or goodness ; and thou art not only free from all these, but withal a man of much sanctity and holiness ? But he replying said, Out of doubt, if God had been so merciful to them as He hath been to me, they would have showed themselves more thankful than I have been ; and besides, if God had forsaken me, I should have committed far greater sins than they have done. Here was a good man, though a papist, a rare pattern of humility, so far imitable as being a man arrived at a most excellent degree of self-denial, coming from an inward and high knowledge of God and himself, so that all the virtues that he hath, and all the good works that he doth, though never so worthy and deserving, yet they seem unto himself little or none at all. And such is the nature of every man that is truly humble ; he admires every thing in another,

whilst the same or better in himself he thinks not unworthily condemned ; his eyes are full of his own wants and others' perfections. No man sets so low a value on his worth as himself ; not out of ignorance or carelessness, but of a voluntary and meek dejectedness. Well may it be said of him, that he is a lowly valley sweetly planted and well watered, the proud man's earth, whereon he trampleth, but secretly full of wealthy mines, more worth than he that walks over them, a rich stone set in lead, and lastly, a true temple of God built with a low roof.

Bonavent. in Legenda S. Francis. Marul., Lib. ii. Recta facere et inutilem se reputare, apud paucos invenitur. Bern. Jos. Hall's Charact. of Virtues and Vices.

1935. *Impossible to Arrive at a full Perfection of Learning in this Life.*

It was well said of Sigismund the emperor, to a doctor of law, whom, for an excellent stratagem against the enemy, he had knighted not long before ; when at an assembly of peers and counsellors the doctor doubted whether side he might with greater credit join unto, to his own of the togati, or the other of the militia ; Is it doubtful, said the emperor, whether learning or military experience is more honourable ? I can in one day make a thousand good soldiers ; but I am not able in a thousand years to make one tolerable doctor ; implying, that the whole course of a man's life was not time sufficient to arrive at a full perfection of learning. We may read of them that have sailed about the world in three years, but as yet never heard of any, who in the whole course of their life, how laboriously soever passed over, were able to compass the whole circle of the liberal sciences ; there was one called sometimes in regard of the excellency of his parts, a walking library ; another was said to dispute *de omni scibili* ; mere hyperboles. For Socrates on his death-bed confessed, he had many things to learn, nor shall any man after him come to the requisite perfection of learning.

Rerum German. Script. Incogniti. Sylvius, Lib. iv. Com. in Reb. Ges. Alfonso, Drake, Cavendish. Aristoteles. Pet. Abaelardus. Ars longa, vita brevis.

1936. *The Excellency of Humility.*

It is storied of Homer, the prince of poets, that all the cities of Greece contended to have the honour of his nativity ; every one

affirming that he was born there, as thinking themselves sufficiently honoured, if a man in philosophy so learned, in poesy so singular, should be born amongst them. Thus it may be said of humility, all the virtues—as, temperance, fortitude, prudence, &c. contend for the right of it, and think themselves much graced, if they may get it but to be theirs, so excellent an ornament they account it; excellent indeed—so that a writer defining of other virtues, was so amazed at the consideration of it, that he was fain to call it, *donum sine nomine*, in some sort like unto God, who wants a definition, and cannot be expressed what He is; the wisest of philosophers never knew or understood it, and therefore amongst all the ancient Latins it wanted a name, and amongst the Greeks they could not express it as we do, but called it *ταπεινωσις*, the abjection or lowliness of the mind.

Pet. Crinitus de Poet. Græ. *O sancta venerabilisque humilitas.* *Aug.*
Rich. Middleton's David's Key.

1937. *Christ Voluntarily Engaging Himself to Take away the Sins of the World.*

Look but upon a poor man, that lying under an arrest for debt more than he is any way able to compass by way of satisfaction, so that there is no way but one, either pay, or to prison. What though his friends be never so rich, never so potent, the creditor cannot charge one farthing of the debt upon them, there is no justice for it; but if this poor man hath some able friend that will so far undertake for him, that the debt shall be paid at a certain time and place appointed, the prisoner is released, the engagement is entered in the creditor's book, and from that day forward he looks upon the surety, not so much as once minding the poor debtor at all. Thus it is, that a writ of vengeance was issued out of the court of heaven, man was ready to be arrested and thrown into an everlasting prison, from whence he should never have been released till he had paid the utmost farthing, which he was never able to do with all the friends and means that he could make. Yet such was the happiness, that Jesus Christ seeing some of His elected friends that His father had given Him, having their names in the writ, steps in, and says: Father, these are my friends, surely they are my people, children that will not lie, (so He was their Saviour), Isa. lxiii. 8, I will pay the debt, charge it upon my account, it shall be paid in the fullness of time, Gal. iv. 4. The

Father accepts the tender, desires no better security than that of His beloved Son, in whom He is well pleased, Mark i. 11.

Alphons. ab Avendan. Com. in Matth. ix.

1938. *The Virtue of Humility.*

As the amethyst is said to repress drunkenness and breed sobriety, the jasper to expel dreams, the sapphire to heal tumours and swellings, the onyx to make men valiant, thus it is that as several stones and minerals have proper and peculiar virtues in themselves, the grace of humility is that panacea, that catholicon of the soul that cures all diseases whatsoever; it beats down the drunken fumes of windy conceits, puts away the earnestness of desire after transitory things, which are nothing else indeed but dreams and shadows; it cures the risings of heat and passion, and makes a man valiant to fight against those three arch-enemies of mankind, the world, the flesh, and the devil.

Vincent., Speculum Morale O medicinam omnibus consulentem, omnium tumentia comprimentem, &c. Aug. de Verb. Dom.

1939. *God only able to Work, Man to Will and to Do.*

A GREAT emperor buyeth a woman that is a slave, which he intends to marry, and will so do whether she will or no; yet he will woo her, and, if possible, marry her will as well as her person; yet whether she will or no, he will and may marry her, for she is his purchase, she is his wife in his determination before he hath married her. This is a simile that at the first view may seem to hold out much of God's ability in the working of man to will and do, yet being put into the balance will be found light; for though this emperor hath power to force the woman's body to the action, yet he hath no power to force her will to be willing to the action. The will is always independent, *sui juris*, but God hath power not only to marry the soul which He hath bought from being a slave to the devil, but to make it ready and willing to marry Him.

Collings' Five Lessons.

1940. *Pride in Riches, Honours, Preferences, &c., the Vanity thereof.*

A BLADDER being puffed up with a little wind, if but two or three beans or peas be put into it, they make a mighty sound and rattling, insomuch that a good mettled horse, which is not otherwise afraid to enter the troops of ten thousand armed men, will be so scared with the strangeness of the noise that the rider shall be scarce able to sit him; yet if this bladder be but pricked with a pin, it comes instantly to nought. A true resemblance of such whom God enricheth with His blessings, casting into their bosoms some beans and peas of extraordinary gifts and graces of authority, honour, wisdom, and the like, with which they make such a rattling that even valiant hearts are daunted with the sound thereof, and they, themselves drawing in the wind of popular applause, begin to swell as big as any bladder with presumption of their own merits; but if their prince's displeasure do but breathe on them, or some fever or distemper seize upon them, this great wind is abated, their souls are galled with impatience, and they sing their part with those wretched ones, What hath pride profited us? or what hath the pomp of riches brought us?

Laurent. Scalabonii Moralia in Passionem Christi. Divitiæ, honores, &c., superbis exhibiti, in eorum commutantur ruinam. Greg. Moral. vii.

1941. *Security the Cause of all Calamity.*

IT was well observed that it was necessary for Rome that Cato should be born as well as Scipio; the reason was, *Alter cum hostibus, alter cum vitiis bellum gessit*, the one kept war with their enemies, the other with their vices, so that being alarmed on both sides they were ever in a posture of defence. Thus it is, that what with the sword of the spirit drawn against the exorbitance of the time, and that of the militia to defend the frontiers, the people rouse up themselves, and become vigorous, well considering that no man is sooner overthrown than he that feareth nothing, and most usually it so falleth out that security is the main cause of all calamity.

Seneca in Epist. Nemo securus esse debet in vita ista. Augus. Vel. Pat. Hist. Rom.

1942. *Riches, Honours, &c., the Different Use that is made of them.*

It is said of the seeds of henbane, that they kill all birds saving sparrows, and to them they are nourishing food ; the reason given is this, their veins are so narrow that the fumes thereof cannot pass to the heart and surprise it so soon as it doth other creatures. Such is the condition, property, quality, and use of riches, honours, preferments, or any other outward thing whatsoever, they do nothing at all to hurt the godly, such as know how to make a right use of them ; but to the wicked and ungodly, such as know no other Heaven upon earth, but the bare enjoyment of them, they are but as so many snares and temptations to entrap them, so that what is one man's meat, becomes the other's poison. And why so ? because the godly have certain private veins of knowledge and goodness, whereby that deadly fume of henbane, the love of the world, cannot pass to the heart. Let honours mount never so high, riches increase never so much, they look above them, they set not their hearts upon them, but take up that of the wise man, *Omnia bonis in bonum*, All things to the good are turned to good.

Avicenna de Medicin. Cordialibus. R. Holdsworth's Serm. before the East India Company, 1632.

1943. *The Sovereign Virtue of Humility.*

PHYSICIANS and naturalists do say, that there is nothing of the mulberry tree but is medicinal and useful in some sort or other—the fruit, the root, the bark, the leaf and all ; such is the sovereign virtue of humility, that every part of it, as well the root of affections, and the bark of conversation, as the leaves of words and the fruit of works, heals some disease or other, of the drooping sin-sick soul. Hence is it that the great Physician of our souls (as if they could never be at rest or quiet otherwise) prescribes us this recipe against all spiritual qualms and agonies, Learn of me, that I am lowly and meek, and you shall find rest to your souls, Matth. xi. 29.

Plin. Nat. Hist., Lib. xvi. cap. 26. Isidor. Dioscorides.

1944. *The Love of Riches very Dangerous.*

A TREE when it is half cut through deceives the elephant when he leans unto it ; mandrage if duly taken is good physic ; but if immoderately, it casts into a dead sleep, congeals the spirits, and

deadens the natural faculty ; and as Sir Francis Bacon said of parliaments in England, that they are very good purges to evacuate the ill humours of the body politic, but very bad diet-drink to live upon, weakening the vigorous spirits thereof, and making it liable to much inconvenience : such is the immoderate love of riches and the things of this life, they deceive all that lean unto them, there is no safety in living upon them, no rest in the acquiring of them ; they cast their favourites and all such as dote upon them into strange dreams, their reason and understanding being stupefied, their devotion and goodness congealed, and in fine their bodies and souls in great jeopardy to be everlastingly damned.

Plinius in Hist. Nat. Rich. Middleton's Heavenly Progress.

1945. *Worldly Honours and Greatness, their Vanity to be Considered.*

THE Romans, to express the vanity of worldly honour and greatness, painted honour in the temple of Apollo as representing the form of a man, with a rose in his right hand, a lily in his left, above him a solsequy or marigold, and under him wormwood, with this inscription, *Levate*, Consider ; by all this declaring, that man in this world flourisheth as a rose in delights and riches, but at night, that is, in the time of death or adversity, he is dried up, rejected and set at nought, as a dried rose which all the day long is carried in the hand with contentment, but being once withered is cast away on the dunghill ; the lily excelling Solomon in its glorious clothing, but the leaves falling it becomes sordid, aptly denoting the favour of man whilst in worldly honour, but once clouded by misfortune made of no account ; the marigold, opening and shutting with the sun, showing that when the sun of prosperity shines, he sees all things delectable, but the sun setting, death or adversity approaching, then appears nothing but darkness and horror of the grave ; the wormwood signifying, that all the delights in this world are sweet in the execution, but bitter in the retribution, no better than a bitter potion, and the very gall of dragons. Lastly, the word *Levate*, is very necessary, Lift up your heads and consider, ye that are proud of your honours and greatness, ye are but roses that will wither, lilies that will lose their beauty, marigolds that open and shut with the sun, and your portion without repentance will be but wormwood and bitterness.

Wolfgang. Lavius de Rebus Rom. Discite in hoc mundo supra mundum esse, &c. Ambros. in Lib. de Virg. Dr. Staughton's Serm. at Mercers' Chapel, Lond., 1635.

1946. *The Heart of a Worldly-minded Man never satisfied.*

ALEXANDER on a time having many philosophers with him at a banquet, would needs have it put to the question, what was the greatest thing in the world. Some of them said, the hill Olympus, some the sun, some the earth, some one thing and some another; but one of them said, that surely the heart of man must needs be the greatest, because that in a moment it passed through the whole world, heaven, earth, sea and all: and such is the heart of every worldly-minded man, though in the substance of it, such a bit as will hardly give a kite a breakfast, yet of that extent as to the desires thereof, *totus non sufficit orbis*, the whole world is not able to satisfy it. If an earthly-minded man should gain unto himself the whole world, and being placed in the middle of it, so that, if possible, he might at once view his purchase, he would Alexander-like ask whether there were any more worlds, any more land, any more wealth that he might grasp that into his hands also.

Phil. Nepos in Vita. Plutarch. Hugo, de Anima, Lib. i. Jer. Leech's Sermon at St. Paul's, London, 1627.

1947. *Pride in Apparel condemned.*

OUR chronicles record it of William Rufus, one of the three Norman kings, who in his time was held for one sumptuous in his apparel, that, when his chamberlain had brought him a pair of new breeches to put on, and he demanding what they cost, it was answered, eight shillings, the king being offended, bade him begone like a beggar, and bring him a pair of a mark price. Now it is much to be feared, that histories for the time to come shall have little or no cause at all to commend our sober moderation in this kind, but rather complain of the most intolerable and damned excess that ever reigned amongst Christians, such being the vanity thereof, that sexes can hardly be distinguished; and when one sees men and women in their bravery, they may safely conclude many of them to be in the midst of their wealth, the basest of them wearing more in gold and silver lace, or a set of points, than would in times past have bought one of our ancient kings a suit of apparel.

Sir Joh. Hayward's Three Norman Kings. T. Adams' Sermon at St. Bennet's, 1635. Impudicus quisque ut videatur magnificus, satagit vestiri pretiosioribus, &c. Justin.

1948. *Careless Worldly Hearers of God's Word to be reprov'd.*

It is said by the naturalists, (how true, let them look to it,) that a vessel being made of the ivy-tree, if water and wine be poured into it together, the wine will leak out, and leave the water behind it. Such are all careless, worldly hearers of God's Word, they hold a true resemblance with this wood for receiving into them the wine of Gospel dispensations, which should inebriate them with the love of God and goodness, and also taking in the water of worldly apprehensions, they leave out all the wine, forget all the good, so that nothing remains behind but the puddled water of vanity, pride, ambition, luxury, and such other pests of the soul, which, without the mercy of God upon true repentance, will endanger it to all eternity.

Plin. Hist. Nat., Lib. xvi. cap. 35. Ben. Victor, Empyrica.

1949. *Pride and Ambition, the Folly thereof.*

It is reported of a certain philosopher, who dying, demised a great sum of money to him that should be found most foolish, and left another philosopher his executor. It fell out so, that travelling many countries to find out a man exceeding all others in folly, that he came to Rome, where a consul abusing his place, was adjudged to death, and another immediately chosen, who joyfully took it upon him; to this man the philosopher delivered the sum of money, telling him that he was the most foolish man in the world, who, seeing the miserable end of his predecessor, yet was nothing daunted therewith, but joyfully took upon him the succession of his office. O how foolish then are the most men of this world, that live and see the miserable wreck that pride and ambition have made everywhere! In Heaven, in Paradise, and through the whole world and every part thereof, (especially that of the court of great ones, where but few prosper, and those that prosper perish,) yet dare adventure with joy and contentment to hoist out their sails, and run themselves upon such dangerous rocks, ruin and destruction.

*Greg. de la Naza, Tract. Evang. Conr. Zuingerus in Theat. Hum. Vitæ,
Lib. xvi. Nat. Shute's Sermon at St. Mildred's, Poultney, Lond., 1638.
Ante culmen tubricum.*

1950. *Men by Nature looking more after their Bodies than their Souls.*

SOCRATES, one day meeting Xenophon, the son of Gryllus, in a certain angiport, or Haven-street, and seeing him a youth of great hopes, stayed him with his staff, and asked him this question, Where was the place where several merchandises and commodities were to be sold? To whom Xenophon readily replied, In such a place he might be furnished with all sorts. Then Socrates demanded of him another question, Where was the place where men were to be made good? To this his answer was that he could not tell. Then saith Socrates to him, Follow me, that thou mayest learn it. And so from that time he began to be Socrates' scholar. Now, as it was with Xenophon at that time, so it is now with most part of Christians, they know readily, and are very well versed in all the ways of worldly trade and commerce, as having special care to be ignorant of nothing that belongs to profit or pleasure; but if the demand be made concerning the pearl of price, the rich merchandise of the soul, the graces of God's Holy Spirit, and where and how one may purchase them, they answer with Xenophon, they cannot tell; and why? because they never made it their work to enquire after things of that nature.

Diog. Laert. in Vita. Matth. Stiles' Serm. at St. Gregory's, Lond., 1639.

1951. *Magistrates, Ministers, &c., their Rule to Walk by.*

THE seamen have a proverb, or rather a riddle, *Mare ab imbecillibus victum fortiora vincit*, that the sea is overcome of things weak, but the strongest are overcome of the sea, which is thus to be understood: That those fabulous, dirty, and fenny places about the sea, are by aggregation and access of mire, sand, and other things falling into them, continually enlarged, and so the sea about such places is contracted, restrained, and as it were overcome; but the rocky, strong, and hard places are by the sea strongly assaulted, and by little and little so battered and eaten out, that it gets much ground there, and overcomes that stony-hearted opposition. A good rule for magistrates, ministers, and men in power to walk by, to be gentle and loving, and of a yielding disposition to the humble, virtuous, and religious persons, and suffer such to be overcome by them; but to the stubborn, stiff-necked, and

proud rebellious spirits, to extend the waves and billows of their justice and power, to break down their oppositions, and bring under their aspiring thoughts, but with this proviso, that their sins may be hated, not their persons, and that to be done too, not with a desire of revenge, but of healing and curing their infirmities.

Joh. Apostol. Paræmiæ. Tho. de Trugillo, Thesaur. Concionat.

1952. *Graces of the Spirit to be made the Soul's Furniture.*

ALEXANDER, having conquered Darius, there was a box brought unto him from the king's cabin, curiously wrought with gold and pearl; and asking of them (who were not ignorant of the Persian's profuseness and vanity) what use there was of so precious a vessel, it was answered that the king used therein to keep his ointments, which as soon as he understood, he gave order forthwith that it should be the keeper of a more precious jewel, meaning the Iliads of Homer, and be no more called *μυροθήκιον*, but *Ὁμηροθήκιον*, not the box of ointments, but the box of Homer. Now, how much rather should every Christian make his most precious soul (which hath for a long time been no better than a cage full of unclean birds, the keeper of vice and all kind of vanity) a temple fit for the Holy Ghost to dwell in, a vessel and preserver of the graces of God's Holy Spirit.

Phil. Nepos in Vita. Rich. de Mediavilla, Progressus Cælestis.

1953. *Discretion the Guide of all Religious Actions.*

THERE is a story how divers ancient fathers came to St. Anthony, enquiring of him, What virtue did by a direct line lead to perfection, that so a man might shun the snares of Satan? He bade every one of them speak his opinion. One said, Watching and sobriety; another said, Fasting and discipline; a third said, Humble prayer; a fourth said, Poverty and obedience; and another, Piety and works of mercy; but when every one had spoken his mind, his answer was, That all these were excellent graces indeed, but discretion was the chief of them all. And so without all doubt it is, being the very *auriga virtutum*, the guide of all virtuous and religious actions, the moderator and orderer of all the affections; for whatsoever is done with it is virtue, and what

without it is vice. An ounce of discretion is said to be worth a pound of learning ; as zeal without knowledge is blind, so knowledge without discretion is lame, like a sword in a madman's hand, able to do much, apt to do nothing. *Tolle hanc et virtus vitium erit*, he that will fast must fast with discretion, he must so mortify that he do not kill the flesh ; he that gives alms to the poor must do it with discretion, *omni petenti non omnia petenti*, to every one that doth ask, but not every thing that he doth ask ; so likewise pray with discretion, observing place and time ; place, lest he be reputed a hypocrite ; time, lest he be accounted a heretic. And thus it is, that discretion is to be made the guide of all religious performances.

Cassian, Collat. ii. cap. 2. Bern., Serm. in Cant. Discretio virtutibus modum imponit, sine qua, &c. Pet. Ravis in Serm. Nich. Gorran, in Rom. xii. Augustin. Hæres. lvii.

1954. *Humility Exalted.*

THE naturalists do observe that the Egyptian fig tree being put into the water presently sinks to the bottom ; but being well soaked with moisture, contrary to the nature of all other wood, buoys itself up to the top of the water. So we may say of humble-minded men, they keep the lowest place and degree in everything ; but when in such places they are soaked with the waters of grace and devotion, with the waters of tears and compunction of heart, with the waters of pity and compassion of other men's miseries, then do they (after death especially) swim up to that incomparable height of glory which God hath assured to the poor in spirit.

Plin. Hist. Nat., Lib. xiii. cap. 7. Theophrast. Dioscorid.

1955. *No Worldly Thing must Hinder the Service of God.*

It was a good saying out of a wicked man's mouth, when Balak put hard upon Balaam to curse the people of God, No, says he, I cannot do it, if Balak would give me his house full of silver and gold, I cannot do it ; I cannot go beyond the commandment of God to do either good or bad of my own mind, but what the Lord saith, that will I speak, Numb. xxiv. 13. And thus it is, that when a man is put upon any sinful design, such as shall not be agreeable to the Word of God, nor suit with the dictates of his own conscience, let him desist with that resolution of Joseph, How can I do this great wickedness, and so sin against God ? Avoid Satan

away with riches, honours, preferments, &c., if they once appear to disengage me from the service of my God; if not only a house full of gold and silver, but all the kingdoms of the world were to be at my disposal, I would forego them all, forsake them all, that I might stick close unto the service of so good a Master as God is.

Ralph Venning's Sermon at St. Olave's, Southwark, 1654.

1956. *Every Man is to Make himself sure of Heaven and Heavenly Things.*

It is related of a man, that being upon the point of drowning in a great river, he looked up and saw the rainbow in the clouds, and considering that God had set it there as a sign of His covenant, never more to drown the world by water, makes this sad conclusion to himself: But what if He save the whole world from a deluge of waters, and suffer me to be drowned here in this river, I shall be never the better for that; when I am once gone, all the world is gone with me. Thus it is in the matter of Heaven and heavenly things, as in the point of calling and election; whereas it is said, That many are called, but few are chosen, Matt. xx. 16; so that if a man cannot make out unto himself, that he is none of the many so called, and one of the few that shall be certainly saved he must needs be but in a sad condition. What is the blood of Christ, though in itself sufficient to save ten thousand worlds, if it be not efficient in the application thereof unto his soul? he shall be never the better for it. What if the gospel come to him in word only, and not in power, not in the Holy Ghost and full assurance? it would do him little good. What are promises, if he be not heir of them? What are mercies, if he be no sharer in them? What is heaven, if he have no evidence for it? And what is Christ, (though all in all in Himself, yet nothing, nay the further occasion of damnation to him) if he be not in Him? John iii. 19.

Alard. Aemstelredami Select. Similitud.

1957. *The Death of Faithful Magistrates, Ministers, &c., to be lamented.*

It is reported in the life of St. Ambrose, that when he heard of the death of any holy minister of Christ, he would weep bitterly. The like may be read of Philo the learned Jew, that when he came to any town or village, and heard of the death of any good

man there dwelling, he would mourn exceedingly because of the great loss that that place and the whole church of Christ had received thereby. How much more cause have we then of this nation to lament our sad condition, who have in few years lost so many reverend, learned, and godly ministers, magistrates, and others. Needs must we languish when the breath of our nostrils is expired; needs must the church be in a torturing state when her props and supporters are taken away; and such an one is every good magistrate in his place, every painful preacher in his parochial charge, every child of God in the precinct where he dwells; and if the taking away of any of these be not matter of sorrow, I know not what is.

In Vita Ambros., per Paulinum. Lib. de Vita Mosis. Ed. Calamy's Preface to M. Ash's Sermon at Fun. of Jer. Whitaker, 1654.

1958. *Antinomian Madness.*

It is said of Lyncurgus, that being cast into a frenzy by Dionysus, in that distemper thinking to have cut down a vine, with the same hatchet slew his own son. So the antinomist being possessed with a spiritual frenzy, which he calls zeal; when he lifts up his hatchet to cut off some errors, which like luxuriant branches have sprung up about the law, cuts down at unawares the very law itself, both root and branch, making the observation of it arbitrary in respect of salvation, or as a parenthesis in a sentence, where the sense may be perfect without it; for under colour of advancing God's free grace in man's salvation, and affecting Christian liberty, they abrogate the whole moral law, as if it were worthy of no better entertainment among Christians than Jehoiakim gave to Jeremiah's prophecies, when he cut the roll in pieces and threw it into the fire to be consumed, Jer. xxxvi. 23.

Apollodor. de Origine Deorum, Lib. iii. In the Preface to Lanc. Andrews, Winton, on Command.

1959. *The Devil's Policy to Root out Learning.*

It is said of Julian the apostate, that he might the better root out the name of Christianity, he did disgrace the orthodox bishops, cast an odium upon the honour and office of priesthood, make away church maintenance and church privileges, forbade Christian schools and places of learning for instruction of their youth, per-

mitted not the Christians to meet together, not to have any benefit of law, any share in government, or any degree of dignity ; and all this that he might the better advance his own wicked designs. Thus the devil by such and the like artifices projecteth the dishonour of learning and learned men, that so in the dark of ignorance and decay of arts, he may form and complete the model of his own diabolical kingdom, that having put out the eye of good instruction, he may seduce the poor silly people as captives at his will.

Sozomen, *Lib. v. cap. 5.*

Theodoret, *Lib. iii. cap. 7.*
Apology for Learning.

E. Waterhouse's

1960. *The Excellency of a Good Name.*

THERE is mention made by St. Basil, *τέχνη τις περιστερῶν θηρευτικῇ*, of a certain art of drawing of pigeons to their dove-houses in those countries, by anointing the wings of one of them with a sweet ointment, and it being sent abroad, doth by the fragrancy of that ointment as it were decoy, invite, and allure others to that house where itself is a domestic. Thus as a good name is *bonum utile*, a second patrimony, Prov. xxii. 1, and *bonum honestum*, one of the requisites that make up a complete Christian, so it is *bonum jucundum*, better than a precious ointment, Eccles. vii. 1, than an ointment poured forth, drawing all good men after the savour thereof, so that a preacher well reported of shall not want hearers ; a physician of good report shall not want patients ; the lawyer that hath a good report shall not want clients ; nor the schoolmaster, scholars ; nor the tradesman, customers ; nor the poor man, friends. Such is the attractive faculty of a good name, Cant. i. 3.

Epist. ad Julittam, clxxv.

D. Westfield's Serm. at St. Paul's, Lond., 1641.

1961. *Wicked Children a Great Grief to their Parents.*

ST. AUGUSTINE reports of his mother Monica, that as often as her children did sin against God, so often she did, as it were, travail in birth of them again ; every evil report she heard did, as it were, cause a new throw ; nay, it is verily thought the pains and pangs of childbirth are not so tedious to the mother as those after pains, that are caused by the lewd conversation of their ungracious children. For those pains, though they be sharp, they are soon over, and there is some comfort in the midst of them,

that a child is coming into the world. But when a good Eunice, 2 Tim. i. 5, a careful mother, shall do her best endeavour to train up her children in the fear of God, acquainting them with the Holy Scriptures, which are able to make them wise to salvation, and yet at last shall find all her labour lost, her hopes frustrated, her children carried away with lewd and vicious company into all manner of loose conversation, this must needs bring her gray head with sorrow to the grave, Prov. x. 1.

In Lib. Confess. Curas pariunt liberi magnum malum si quid humanitus eis accadat.

1962. *God's Omniscience.*

PIERIUS, in his Hieroglyphics, wittily resembles God by the picture of an eye standing upon the top of a staff, the staff being an emblem of His power and sceptre wherewith He governs; and the eye as an express of His all-searching knowledge, whereby He dives and pierceth into the secrets of all hearts. Thus it is that no man can entertain a sinful thought, though slumbering upon his bed; nor effect a wicked purpose, though bolted in his lodging when the windows are closed and the curtains drawn, but *ad lunæ lumina visus erit*, the eye of Heaven sees it, knows it, and writes it down in the book of accounts, yea, and at the last day will summon and warn that soul to a reckoning for it.

Pier. Hierog. Lib. xxxiii., ex Cyrillo et Eucherio. Totus oculus est Deus, &c. Virgil, Eclog. vi.

1963. *The Lawful Use of Human Learning in Sermons.*

QUEEN ELIZABETH, of ever blessed memory, having heard Dr. Thomas Dove, Bishop of Peterborough, preach before her at her manor of Richmond, (he being a most eloquent and facetious scholar), said that she thought verily the Holy Ghost was descended again in this Dove. And surely, whatsoever others may think of human learning as rhetorical figures and tropes, and other artificial ornaments of speech taken from profane authors to be but paintings fitter for wanton strumpets, than habits for chaste matrons, more beseeming the stage than the pulpit; yet let such know, that Judith did attire her head as well as Jezebel, and that seeing now the extraordinary gifts of tongues and miracles are ceased, and that knowledge is not *infusa* but *acquisita*, eloquence may serve

as a handmaid, and tropes and figures as jewels and ornaments to adorn the the chaste matron, divinity.

Sir John Harrington's View of the Church of England. Scientia naturalis theologie ancilla. Tho. p. 1. qu. 1.

1964. *God the only Searcher of the Secrets of the Heart.*

ARAM, King of Syria, by the advice of his council, secretly layeth an ambuscade for the host of Israel, but God revealed the whole plot to Elisha the prophet, and he to the King of Israel, 2 Kings vi. 9, whereby they all escaped, there being not a word spoken in their enemies' bed-chamber, not a thought or intimation of a thought but God discloseth it for their good. And thus, though the heart of man be seated in a darksome closet, walled round about with flesh, swaddled up and covered with the richest hangings of nature's wardrobe, so charily attended, so shrouded with veils, that though he bear it in his bosom, feed it with his own goods, study to delight and please it, though it be his own, yet if he would give a world for the sight of it, he could not have it; yet neither is the heart so close imprisoned, but God beholds it, 1 Kings viii. 39, 1 Chron. xxviii. 9, nor a thought so privily conceived but He descries it, nor a spark of lust so softly blown and kindled but He discerns it, nor the smallest seed of ungodliness so warily covered, but He reveals it, Heb. iv. 13.

Tho. Sutton's Second Summons for England.

1965. *The Devil's Cunning to Deceive.*

It was anciently said of Eucrates, (a crafty companion that would do anything for advantage,) *Vias novit quibus effugiat Eucrates*, Eucrates has more tricks than one, there is no trap will easily catch him. So may we say of that subtle servant the devil (whose agent every godless man is) that *mille habet nocendi artes*, he hath a thousand ways to deceive, he can either *fingere personam*, as when he appeared in Samuel's mantle, 1 Sam. xxviii. 14, or *sumere personam*, when he gave that fatal rout to all mankind, Gen. iii. 4; so it may make for his hellish improvement, he can transform himself into any shape whatsoever: nay, he knoweth how to be an angel of light, to deceive (if it were possible) the very elect.

Erasmi Adagia. Aristophan. in Equitibus.

1966. *Men seeking after High Preferment
not fit to be Entertained therein.*

Scipio, being made general of the Roman army, was to name his quæstor, or treasurer for the wars, whom he thought fit, it being a place, in those days, as is now in these, of great importance ; one that looked upon himself to have a special interest in Scipio's favour, becomes an earnest suitor for it, but by the delay mistrusting he should be answered in the negative, importuned him one day for an answer ; Think not unkindness in me, said Scipio, that I delay you thus, for I have been as earnest with a friend of mine to take it, and cannot as yet prevail with him ; intimating hereby that high preferments, offices of charge and conscience, are fittest for such as shun them modestly, rather than such as seek them greedily ; and without all doubt, he that hunteth after any place or dignity, whether in church or commonwealth, that doth *omnem movere lapidem*, leave no stone unmoved, no means unattempted, no friend unsolicited, doth but declare himself as one biassed to his own, not the public interest, and so a man unfitting ; whereas he that lies dormant, till preferment awaken him, that humbly carrieth an inferior condition, till he hear the governor's voice. Friend, sit up higher, Luke xiv. 10, is the only man fit to be entrusted.

Plutarch, Apophthegm. Nec abnuendum, si dat imperium Deus ; Nec appetendum. Sen. in Thyeste.

1967. *Prayer and Endeavour to be Joined
together.*

THE Pagans, in their fabulous legend, have a story of Hercules (whom for his strength they counted a god) how a carter, forsooth, had overthrown his cart, and sat in the way, crying, Help, Hercules, O Hercules help me ; at last Hercules, or one in his likeness, came to him, and laid on him a good cudgel, saying, Ah, thou silly lazy fellow, callest thou to me for help and dost nothing thyself ? Arise and set to thy shoulder and heave thy part, then pray to me for help, and I will do the rest. Thus in the matter of prayer unto God, we must do somewhat on our parts ; it is not, as we say, lying in a ditch, and crying out, God help us, that will bring us out. Shall a scholar pray to God to make him learned, and never go to his book ? Shall a husbandman pray for a good

harvest and throw his plough into the hedge? No, no, as Bishop Day said once in a sermon before Queen Elizabeth, It is not a praying to God, but a tempting of God, to beg His blessing without doing our endeavour also.

L. Gyraldus, de Diis Gent. Synt. 10. Porphyrii Quæst. Homer.

1968. *Men to be Ready to Die for Christ.*

It is reported of Jeremiah Whitaker, an able minister, (now with God,) that riding with an intimate friend by Tyburn, (which he had not known, or not observed before,) demanded what that was, and answer being made, This is Tyburn, where many malefactors lost their lives; he stopped his horse, and uttered these words with great affection, O what a shame is it that so many thousands should die here for the satisfaction of their lusts, and so few be found willing to lay down their lives for Christ; why should not we in a good cause, and upon a good call, be ready to be hanged for Jesus Christ? it would be everlasting honour, and it is a thousand times better to die for Christ, to be hanged, to be burnt, than to die in our beds. And most true it is, that it were every way more glorious to die for Christ than to live without Him, such was the Christian temper of the blessed apostle, that he was not only willing to be bound, but to die for the Lord Jesus, Acts xxi. 13. And after him those primitive Christians, how ambitious were they of martyrdom in the cause of Christ! And of late in the times of that Marian persecution, how many cheerfully, and willingly laid down their lives, mounting Elijah-like to Heaven in fiery chariots! And so must every good Christian be ready to do, to die for Christ, willingly to endure the cross, and not to shrink back for any torment whatsoever.

Sim. Ash's Serm. at his Funeral, 1654. Joh. Fox's Martyrology.

1969. *The Generality of Men not enduring to Hear of Death.*

DR. RUDD, then Bishop of St. David's, preaching before Queen Elizabeth, A.D. 1596, on Psalm xc. 12, So teach us to number our days, &c., fell upon some sacred and mystical numbers, as three for the trinity, three times three for the heavenly hierarchy, seven for the Sabbath, and at last upon seven times nine for the grand climacterical year; but the queen perceiving whitherto it tended, began to be much troubled in her mind, which the bishop

discovering, betook himself to treat of some more plausible numbers, as of the number 666, to prove the Pope to be antichrist, and of the fatal number 88, blessing God for hers and the kingdom's deliverance, not doubting but that she would pass her climacterical year also. Sermon being ended, the queen, as the manner was, opened the window, but she was so far from giving him thanks that she said plainly, he should have kept his arithmetic for himself, and so went away for the time discontented, though upon second thoughts she was pacified. And thus it is that the generality of men and women cannot endure to hear of death, or to entertain any thoughts of their latter end; you shall have them cry out upon the miseries of this wretched life, and yet when death appears, be it but in the bare apprehension thereof, they do as little children, who all the day complain, but when the medicine is brought them, are nothing sick at all; or as they who all the week run up and down the house with pain in their teeth, and seeing the barber come to pull them out, feel no more torment.

Sir Joh. Harrington's View of the Church of England. Phil. Morney, of Life and Death. Nemo tam imperitus est, ut nesciat sibi quandoque moriendum. Sen. Ep. lxxviii.

1970. *Wit, how to Make a Right Use thereof.*

In the Levitical law, there are directions for the usage of a captive taken to wife:—When thou goest forth to war against thy enemies, and the Lord thy God hath delivered them into thy hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldst have her to thy wife; then thou shalt bring her home to thy house, and she shall shave her head and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and mother a full month, and after that thou shalt go in unto her, and be her husband, and she shall be thy wife, Deut. xxi. 10, 11, &c. Thus, by way of allusion, this captive woman is wit, as yet unsanctified, wit without wisdom, Wit, as they say, whither wilt thou? When speeches are witty, whilst the behaviour is wicked, when deeds are incongruities, whilst words are apophthegms, what must then be done? shave the hair, pare the nails, take off the abuse of wit, pare off such evils as usually are concomitant, 1. Blasphemy, as in jesting with the sacred Scriptures, 2. Lasciviousness, as in wanton discourses, 3. Insolence, as in trampling on men of weaker parts, 4. Contention,

as in making policy to eat out piety; this being done, wit is become wisdom, then marry her, and use her as thy own.

Jos. Hall's Contemplat. Solomon and Queen of Sheba.

1971. *Ignorant Reformers, whether in Church or State, reprov'd.*

HE must needs be looked on as an unskilful chemist who cannot refine from dross without consuming what is precious; and that man is a pitiful empiric who cannot purge without casting into bloody fluxes. And such an one is every ignorant, inexperienced reformer, whether it be in church or commonwealth, who knows not how to shave his father's beard without cutting his throat, nor pare his nails without cropping off his hands, that cannot distinguish betwixt the use and abuse of things, not moderate the ancient discipline of the church, nor regulate the wholesome laws of the nation, except he strike at the root and branch of the one, and dig up the fundamentals of the other.

Joh. Gauden's Apology for Minist. in Preface.

1972. *The Devil and a Griping Usurer compared together.*

ONE of the ancients thought that there was no fitter creature to compare the devil himself to than the griping usurer, for as the usurer doth make sure to himself, and get into bonds the patrimony and inheritance, and so sometimes the very life of the borrower, for a little money which he lends to satisfy his need for the present; so the devil for a little fleshly or worldly content, which he lends a man for a moment, gets the very soul of that man into bondage, and makes the poor sinner make over unto his use and service the whole patrimony of the powers of his most precious soul.

Ambros. de Tobia, tom. iv. cap. 4.

1973. *Drinking, the Excess thereof reprov'd.*

IT was the complaint of the prophet Hosea in his time that the princes upon their king's day (that is, upon a solemn day of mirth and festivity celebrated for the king) did make him sick with

bottles of wine, Hos. vii. 5. But if the same prophet were now alive, he would complain that both high and low, men and women, old and young, do not only upon some solemn festival day, but upon every usual day, yea, upon the King of Heaven's day, the blessed Sabbath day, make both themselves and others drunk with bottles of wine and other strong drinks, abusing those good creatures of God so prodigally, so prodigiously, as if they were born to no other end but thus to abuse themselves and the good blessings together, and as if there were no other Heaven or happiness but the pouring of strong drinks into their bodies.

Hieron. Zanch. in locum. Rodolph. Goclen, de Luxu, page 97.

1974. *The Great Danger of Relying upon Foreign Aid and Assistance.*

THERE is a fable how that the horse, being too weak for the stag, required the help of a man, which was easily granted, who getting upon the horse's back, put the stag to flight; but after that, *non equitem dorso, non frænum depulit ore*, he could never quit his back of the rider, nor his mouth from the bridle bit. So it is with the helps of all worldly potentates, mere *beneficia viscata*, just like the poor bird, that having escaped the snare, percheth upon the tree for refuge, and there she finds bird-lime to entangle her, from whence she cannot fly, but with the loss of her feathers, if not of her members. And thus it is with the helps of states and nations; ask their help in time of distress, they will grant it; but withal, either they exact a tribute, which exhausteth the treasury, or impose conditions, which infringe the liberty; or require a future aid, which weakeneth the power; or betray upon advantage, which redoubles the misery; or upbraid the benefit, which exulcerates the mind; so that it is matter of danger to make any reliance upon such aid and assistance.

Bishop Barlow's Sermon at St. Paul's on the next Sunday after the discovery of the Gunpowder Treason, 1605. Ibi fas, ubi maxima merces. Lucan.

1975. *The Christian's Growth in Grace enjoined.*

THE eagle's emblem is *Sublimius*, to fly higher, even to behold the sun in its splendour; the sun's emblem is *Celerius*, Swifter, as a giant refreshed to run his course, Psalm xix. 5; the wheat in the Gospel

hath this emblem, *Perfectius*, Riper, first the blade, then the ear, then full corn, Mark iv. 28; Ezekiel's emblem is *Profundius*, Deeper, first to the ankles, then to the knees, then to the thighs, Ezek. xlvii. 4; Christ's emblem was *Superius*, Sit up higher, Luke xiv. 10; Charles the Fifth had for his emblem, *Ulterius*, Go on further; the woman with child hath this emblem, *Plenus*, Fuller, until she bring forth. And so ought every Christian, that is not heavy, dull and sluggish, to mount loftier with the eagle, to run swifter with the sun, to wax riper with the wheat, to wade deeper with Ezekiel, to sit up higher with the guest, to pass on further with the emperor, to wax fuller with the woman, to be still growing in grace, till they come to the height of perfection in Christ Jesus.

D. Price, The Spring, a Sermon before Prince Hen. at St. James's, 1609. Haud est virile terga fortunæ dare. Sen. Trag. 6.

1976. *God's Blessing upon the Means doeth all.*

As in a course of physic, a diseased man is prescribed to boil certain medicinable herbs in running water, and then to drink a quantity of that water, and so is cured of his disease; and yet we know, that it is not the water, but the decoction or infusion which cureth the patient: so it is not the bread that nourisheth, nor the abundance of outward things which enricheth or contenteth, but the infusion of God's blessing, which is the staff of life; without which a man may starve for hunger with bread in his mouth, suffer the extremity of cold with good clothes on his back, and die like the children of Israel with the flesh of quails in his mouth.

Jacob's Vow, a Sermon at Court, 1621, by D. Swale.

1977. *Other Men's Sins the Good Man's Sorrow.*

It is said of Marcellus, a valiant Roman, that when as after a long and tedious siege, he entered by composition into the great and rich city of Syracuse, the tears trickled down his cheeks to see so famous a place, and such a multitude of inhabitants, brought into captivity. This was much to be done by a heathen, and many of the dear servants of God have not been without example in the like kind, 1 Sam. xv. 35, Jer. xiii. 17. Nay, Christ Jesus Himself

wept for the security of Jerusalem, Matt. xxiii. 37. And whose bowels, that hath in him any spark of grace, any dram of goodness, would not yearn within him? 2 Pet. ii. 8. Whose heart would not melt to see whole swarms and millions of people trooping to hell, led as so many bondslaves by the prince of darkness, and not bemoan it? Act xvii. 16; surely there can be no religion where there is not such compassion.

Plutarch.

Cic. Orat. in Verrem.
non implicari

Pia est tristitia vitiis alienis tribulari,
Aug. in Epist.

1978. *Husband and Wife each other's Crown.*

In elder times the pagans worshipped all the powers of their deities in two images ; the one whereof was the image of a man, called Adra, perched aloft ; the other of a woman, called Adergidis, seated below. From the image of the man issued sunbeams after the fashion of a crown, meeting in the head of the woman. And from the image of the woman streamed up goodly rays in the form also of a crown, collected on the head of the man. All this to hint out unto us, how the wife (as civilians speak) shineth in the beams of her husband, and the husband is made glorious in the reflected beams from his wife, both being, as it were, crowns of glory one unto the other, Ephes. v., 1 Peter iii.

Macrob. Saturnal. Lib. i.

1979. *The Church's Distress and Comfort.*

It is said of Mytilene, a magnificent stately city near the borders of Phrygia, that it was rarely builded, but very badly situated ; for when the south wind blew, the inhabitants grew sick ; when the west wind, they did cough ; but when the north wind blew, they were all well. Thus the church militant is rarely builded, but badly situated, as it were, in the unhealthy marshes of Egypt ; one while the south wind blows, and it is sick, that is, when heresies spring up with the Gospel, as in the first five hundred years after Christ ; another while the church cougheth, and labours for life under the strength of some violent disease, as in those ten bloody persecutions next following Christ's Ascension. Add thereunto the sad distress that she is in at this very time, rent and torn in *pieces* with sects and schisms, and groaning under the burden of *an unsupportable* toleration thereof. But the church's comfort is

that God, the great physician, will, in His good time, turn about the wind into another corner, that it may be healed.

Vitruvius, Lib. i. cap. 6. Matth. Brooks' Sermon at St. Paul's, Lond., 1627.
Nube solet pulsa condidus ire dies. Ovid.

1980. *Sin in its Original easy to be Found.*

THERE is in Italy, or some part of the Apennine Hills, not far from the hole Avernus, a herb called *aconitum*, one of the most mortal poisons in the world, and withal so deadly, that the poets held it too bad to be natural, and would have it to come from some supernatural cause or curse, which not being within their compass to apprehend, they therefore feigned that when Hercules drew Cerberus out of hell, look where the filthy froth and foam fell out of the ugly jaws of his troubled mouth, there grew that deadly herb, the poisonous aconite; thus do they, poor heathens, make a great deal of do to devise a beginning for the most earthly poison; but for sin, the spiritual poison of man's soul, we need not go to fancies and fables to find the original matter of it; for the Holy Ghost tells us directly, That whosoever committeth sin, is of the devil, 1 John iii. 8.

In Lacu Acuni. Ovid, Met. Will. Crashaw's Parable of Poison.

1981. *The Commands of God to be Obeyed, not Questioned.*

IT was judiciously said by a wise man of later days, that if he were enjoined by his superiors to put forth to sea in a ship, which had neither mast nor tackling, nor any other furniture, he would do it; and being asked, what wisdom there were in so doing, answered:—The wisdom must be in him that hath power to command, not in him which is bound to obey. Thus it is, that men having an express commandment in God's Word to do thus and thus, must not gainsay and overthrow all with their own worldly wisdom and fleshly reason; obedience must be no disputant, no framer of excuses. If the captain command the soldier a piece of service, must he tell him why? Is it not enough for the centurion to say to his servant, Do this, and he doeth it, Matth. viii. 9; must the subject obey his prince in nothing, but when he is of his counsel? But if with men it were so, yet with God it may not so be, of whom

it is sufficient for us but to know, that we are commanded to obey whatsoever His will and pleasure is.

P. Charon, Trois Verités. Imperare principis est, et subditorum obtemperare.

1982. *Tyrants, Infidels, &c., forced to Acknowledge the Providence of God.*

JULIAN, that wicked apostate, though as politic to obscure, as malicious to oppose the truth of Jesus Christ, was yet in the end constrained to shut up his tyranny, with a *Vicisti Galilæe*, Thou hast overcome, O Galilean ; in like sort we read of Mahomet the Second, the first Emperor of the Turks, that at the siege of Scodra against the Christians, in the defence of so small a city against his mighty army, finding God his enemy, he blasphemously asked, by way of scorn, whether God had not enough to do in Heaven, that He should interpose Himself in his affairs on earth. And thus the most cruel tyrants, the most irreligious heathen, through the thick clouds of ignorance, have often espied the glimpse of God's dreadful lightning, and as oft quaked at His thunder ; they have felt His finger in their wounds, and acknowledged His strength in their weakness ; yea, such is the power of the Almighty God to expose their own wicked actions as a table of their confession, and extort an acknowledgment of His victory out of their blasphemy ; for he that will not deny a God, must of necessity grant a Providence ; and whosoever he be that knows himself, and sifts into his own will and actions, must needs acknowledge a supernatural power, which determines them to good or evil.

*Eusebii Hist. Rich. Knoles' History of the Turks. Nath. Carpenter's
Ahithophel. Nec vox hominis sonat O Deus certe. Agitante caues-
cimus illo.*

1983. *The Wicked Politician discovered.*

PLINY, in his Natural History, maketh mention of a certain beast of Scythia, that is able to change itself into all variety of shapes and colours, yet returning to his own form, expresseth the resemblance of an ass. A good emblem of a wicked politician, who sitting, as it were at the stern of state, and holding the helm in his hands, must of necessity vary himself a thousand ways to obey all winds, and second all tides ; but nature, which is the worst dissembler of guilty actions, will one time or another betray itself to

discovery, or at least, plain dealing. Death will strip him naked, and lay him open to shame, and leave him as a fool to men's contempt and God's vengeance.

Nath. Carpenter, ut antea.

1984. *Inconstancy in the Ways of God reprov'd.*

It is said of that *humi repens*, the grasshopper, that it hath wings, but they are such as cannot lift it up from the earth; or if they do, it is but *per saltum*, not *per volatum*, they only serve them to hop, not to fly withal; no sooner up from the earth, but by and by down again. And such are all they whose devotion is soon hot, soon cold again, they could like it well, if they might go to Heaven *per saltum*, as it were at one jump, without any more ado; but *per volatum*, by flying, (by a constant course of well-doing,) that is too laborious for them, they cannot, they will not endure it.

J. Gerson's Meditat. vii., circa Ascens. Dom.

1985. *The Carnal Professor described.*

It is said of the ostrich—a kind of a bird-beast, half a bird of the air and half a beast of the earth—that he hath such a weighty body that he cannot raise up himself to fly aloft, yet flickereth in such wise, and moveth so fast by the help of his wings, that he cannot be outgone by some of the fastest of other creatures. And such are all carnal professors, all holy unholy worldlings, that will needs mingle heaven and earth together, that will seem to have their conversation in heaven, when yet their affections weigh them down to the earth, so that contrary to the apostle's rule, they will *Deo militare et seculo se implicare*, be God's soldiers and the world's solicitors; nay, contrary to our Saviour's rule, *Deo et mammonæ servire*, divide their service betwixt God and mammon, Matt. vi. 24.

Joh. Calvin in Job xxxix. 16. Aquinas.

1986. *Certainty of the Good Man's Reward from God.*

DIONYSIUS causing musicians to play before him, promised them a great reward; having played a long time, they expected their pay, but he told them they were paid already, since as they had pleased

him with musical sounds, so he them with windy hopes of reward. But God deals not so with His servants, He feeds them not with vain hopes, but sure accomplishments of His gracious promises, there being a reward for the righteous, and He faithful that hath promised it, who saith, Behold, I come quickly, and my reward is with me, Rev. xxii. 12.

Justini Hist.

1987. *God only to be Served.*

WHEN the soldiers had chosen Valentinian to be their emperor, they were consulting how they might join a partner with him, to whom Valentinian replied : It was in your power to give me the empire when I had it not ; now I have it, it is not in your power to give me a partner. Thus, if God be our God, mammon must be our slave ; he that is the servant of God must be master of his money ; if God be our King, He must be our King only, for the bed and the throne brook no rivals, God must be our God alone. *Æquum est Deos fingere, ac Deum negare*, It is all one to choose new gods and deny the true God. No, let the heathens choose new gods and forsake the true God, but let every good Christian say, Thou, O Father of mercy, and Lord of heaven and earth, be my God, and my only God for ever and ever.

Theodoret, in Hist.

Omnisque potestas Impatiens consortis. *Plutarch.*
Augustin.

1988. *To be at God's Will and Disposal is the Best Condition.*

IT is storied of a young virgin, that at a great prince's hands, had the choice of three vessels ; one whereof was gold, richly wrought, and set with precious stones ; and on it was written, Who chooseth me shall have what he deserveth. The second was of silver, superscribed thus, Who chooseth me shall have what nature desireth. The third was of lead, whose motto was this, Who chooseth me shall have what God hath disposed. The former pleased her eye well, but not her understanding. It offered what she deserved ; she knew that was just nothing, therefore refused it. The second considered, offered what nature desires : she thought that could be for no solid good ; for nature desires such things as please the carnal lust ; this she also refused. The third had a coarse outside, but the sentence pleased her well ; offering what God had dis-

posed. So the faithful soul put herself upon God's ordinance, and chose that. The virgin is man's soul: the golden vessel is the world's riches; contentful enough to an avaricious eye: too, too many choose this, but being opened, it was full of dead men's bones, and a fool's bauble, to set them down for very idiots, which cleave to the present world, and at last have all their hopes rewarded with folly. The silver vessel is the lust of the flesh, those fond and vain delights which concupiscence so much hunts after; so saith the motto, it gives what nature desireth; this vessel opened was full of wild-fire, and an iron whip, intimating that God will scourge the lustful with the whip of judgments, as diseases of body, infamy of name, overthrow of estate, and vexation of conscience. The leaden vessel is, as the sense and sentence declares it, the blessing of God; the chooser of it shall have what God hath disposed for him, shall be contented with the providential penny that comes in daily: and in a blessed, happy condition is that soul that makes this election; for opened, it was found to be full of gold and precious stones, every one more worth than a world, the immortal graces of God's Spirit: the virgin chose this, and she was married to the king's son, and so shall every soul that makes the like choice: no matter, though it seems lead without, and glistens not with outward vanities, it is rich within, the wealth thereof cannot be valued, though all the arithmetical accountants should make it their design to cast it up.

Speculum Exemplorum. Leon. de Uvino, *Quadragesimal.* Tho. Adams'
Spirit. Garden. Paul de Wann, *Serm.*

1989. *Neglect in the Hearing of God's Word dangerous.*

HERODOTUS hath a merry tale of a piper, how he came to the water side, and piped to the fishes, but they would not dance; then he took his net, and caught some of them, and being thrown upon the land, they began to leap and skip up. Nay, quoth the piper, I offered you music before and you would none, now you shall dance without a pipe. Thus it is that most men commonly regard the songs of Sion, the preaching of God's Word, as some men do music heard late at midnight in the streets, whilst they are in bed, perhaps they will step to the window and listen to it a while, and presently to bed again; step from the couch of their lusts to church, hear the sermon, commend the preacher for a good man, and then to bed again, lulling themselves in their former

security ; but let such know, that if God have given them music, and they will not dance, if God have afforded orthodoxal preachers, and they will not hear : as Christ reprov'd the Jews, they shall mourn in sadness for their obstinate refusal of proffered mirth, and say with heaviness of spirit, There was a prophet amongst us.

In Polymnia, Lib. vi. Dr. Joh. Brown's Serm. at Court, 1627. Ne retinent patulæ commissa fideliter aures. Horat. in Arte Poet.

1990. *How Sins may be said to Outlive the Sinner.*

It is said of a lawyer, that resolving not to be forgotten, he made his will, so full of intricate quirks and quilletts, that his executors (if for nothing else) for very vexation of law might have cause to remember him. Thus the incloser of commons sinneth after he is dead : even so long as the poor are deprived of that benefit. He that robbeth the church of a due, and so leaves it to his heir, sins after he is dead : even so long as God is made to lose His right. The unjust decree of a partial judge may outlive him ; even so long as the judged inheritance remains in a wrongful possession ; but *e contra* we say of a charitable good man, that he doeth good after he is dead, his alms maintain many poor souls on earth when his soul is happy in Heaven.

T. Adams' Generat. of Serpents. Vivit post funera virtus.

1991. *Heaven to be always in our Thoughts.*

It is reported of a reverend preacher that sitting amongst other divines, and hearing a sweet concert of music, as if his soul had been borne up to Heaven, took occasion to think and say thus : What music may we think there is in Heaven ? Another taking a serious view of the great pomp and state at court upon a collar-day, spake not without some admiration : What shall we think of the glory in the courts of the King of Heaven ? And thus must we do, as we read the book of nature, be still translating it into the book of grace, as we plod on the great volume of God's works, be sure to spell on the word of use, of instruction, of comfort to ourselves, the spiritualising of earthly things is an excellent art, and that is a happy object, and well-observed, that betters the soul in grace.

T. Adams' Sinner's Passing Bell. Quocunque tempore non cogitaveris Deum, puta illum diem amissum.

1992. *A Non-resident Slothful Minister worthily discouraged.*

THERE was a certain idle monk in Winchester, who complaining to King Henry the Second, that the bishop had taken away three of their dishes, and left them but ten, the king replied, That the bishop should do well to take away the ten and leave them the three. And it is just with all men, especially ministers of God's word and sacraments, that if they have *crimen immane*, and *nomen inane*, that they should have *mercedem tenuem*, a slender recompence, if *inertes*, then justly *inopes*; especially *cum valuerint, et non voluerint prædicare*, when they are able and are not willing to preach, then let double honour which is countenance and maintenance be kept from them.

Matth. Paris. Pensate fratres, quantæ damnationis est; sine labore mercedem laboris, &c. Hieron.

1993. *The True Comfort of Election.*

AMAN may have his name set down in the chronicles, yet lost; wrought in durable marble, yet perish; set upon a monument equal to a Colossus, yet be ignominious; inscribed on the hospital gates, yet go to hell; written in the front of his own house, yet another come to possess it. All these are but writings in the dust, or upon the waters, where the characters perish so soon as they are made; they no more prove a man happy than the fool could prove Portius Pilate, because his name was written in the creed. But the true comfort is this, when a man by assurance can conclude with his own soul, that his name is written in those eternal leaves of heaven, in the book of God's election, Luke x. 20, which shall never be wrapped up in the cloudy sheets of darkness, but remain legible to all eternity.

Tho. Adams' Happiness of Church.

1994. *How to be Assured of our Election.*

ASENATOR relating to his son the great honours decreed to a number of soldiers, whose names were written in a book, the son was importunate to see that book. The father shows him the outside; it seems so glorious, that he desired him to open it. No, by no means, it was sealed by the council. Then, says the son,

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tell me if my name be there. The father replied, The names are secreted to the senate. The son studying how he might get some satisfaction, desired him to deliver the merits of those inscribed soldiers. The father relates to him their noble achievements, and worthy acts of valour, wherewith they had eternised their names; Such are written, said he, and none but such must be written in this book; the son consulting with his own heart, that he had no such trophies to show, but had spent his time in courting ladies, rather than encountering knights; that he was better for a dance than a march, that he knew no drum but the tabret, no courage but to be drunk. Hereupon he presently retired himself, repented, entered into a combat with his own affections, subdued them, became temperate, continent, valiant, virtuous. When the soldiers came, to receive their wreaths, he steps in to challenge one for himself; being asked upon what title, he answered: If honours be given to conquerors, I have gotten the noblest conquest of all. Wherein? These have subdued strange foes, but I have conquered myself. Now whosoever thou art, that desirest to know whose names are written in Heaven, who is elected to life eternal, it shall not be told thee, This or that individual person; but generally thus, Men so qualified, faithful in Christ and to Christ, obedient to the truth and for the truth, that have subjected their own affections, and resigned themselves to the guidance of the heavenly will: these men have made noble conquests, and shall have princely crowns. Find but in thyself this sanctimony, and thou art sure of thy election. In Rome, the *patres conscripti* were distinguished by their robes, as the liveries of London from the rest of the company: so thy name is enrolled in the legend of God's saints, if thy livery witness it that thy conversation is in Heaven, Phil. iii. 20.

Tacitus. *Conr. Zuingerus in Theat. Hum. Vitæ.* *Tho. Adams, ut antea.*
Lud. Fenestel de Magistr. Rom.

1995. *No Time to be Misspent.*

THERE was three special faults whereof Cato professed himself to have seriously repented; one was passing by water when he might have gone by land, another was trusting a secret in a woman's bosom, but the main one was spending an hour unprofitably. But how many hours, not only on common days, but upon the Lord's day, that concerns the business of our souls, have and do we still unprofitably lavish? Let us then embrace the counsel which

Jerome gave to Rusticus, Be ever doing, *ut quando Diabolus veniat, occupatum inveniat*, that when the devil comes with his business he may find us at our business. It is the sitting bird that is so easily shot, so long as she is flying in the air the murdering piece is not levelled at her; and let us be going on in good employment, and then we shall not be so fair a mark for the devil to aim at.

Theod. Zuingerus, Theat. Hum. Vitæ.

1996. *The Happiness of Good Government.*

It was a smart invention of him, that having placed the emperor and the pope reconciled in their majestic thrones, he brought in the several states and conditions of the world before them. First came a counsellor of state with this motto, I advise you two; then a courtier, I flatter you three; then a husbandman, I feed you four; then a merchant, I cozen you five; then a lawyer, I rob you six; then a soldier, I fight for you seven; then a physician, I kill you eight; lastly a priest, I absolve you nine. This was his satire, but happy is both that church and commonwealth where legal authority doth govern in truth and peace; the counsellor advise, the judge censure, the husbandman labour, the merchant traffic, the lawyer plead, the soldier bear arms, the divine preach, all bring forth the fruits of righteousness, so that they become an exemplary encouragement to their neighbours; children may be blessed after them, enemies convinced, aliens converted, Satan confounded, the gospel adorned, and their souls eternally saved.

T. A., Barren Tree, a Serm. at St. Paul's Cross, 1623.

Recta domus ubi vir imperat. Aug. in Epist.

1997. *The Laity abused by the Roman Clergy in the Matter of Confession.*

It is mentioned in a fable, how the wolf, the fox, and the ass went to shrift together, to do penance: the wolf confesseth himself to the fox, who easily absolveth him; the fox doth the like to the wolf, and receiveth the like favour: after this the ass comes to confession, and his fault was, that being hungry he had taken one straw from the sheaf of a pilgrim travelling to Rome, whereof he was heartily penitent; but that would not serve, the law was executed severely upon him, he was slain and devoured. By the wolf

is meant the pope ; by the fox, his cardinals, Jesuits, and priests ; these quickly absolve one another, how heinous soever their offences are ; but when the poor ass, that is the Romish-ridden laity, come to shrift, though his offence be not the weight and worth of a straw, yet on his back shall the rigour of the law be laid, he shall be sure to pay for all.

In Lib. vocat. Penitent. Asini. A chi manca un asino faccia metter la cella, &c.

1998. *The Want of Hospitality reproved.*

A GREAT man of the new model had curiously engraven, at the gate of his palace, the image of bounty or hospitality ; the needy traveller with joy spying such a sight, makes his approach thither in hopeful expectation of succour ; but still silence, or an empty echo, answers all his cries and knocks ; for hospitality may stand at the gate, but to be sure there is none in the house. Then comes another, who, having his hungry trust often abused, resolves to pluck down the image, with these words, If there be neither meat nor drink in the house, what needs there a sign ? Thus great portals in the country, and coloured posts in the city (like so many mock-beggars) promise relief, but they are often found but images, dumb and lame signs. For hospitality is not at home ; you shall have divinity at their gates, but no humanity ; wholesome counsel, but no wholesome food ; much exhortation, little compassion ; charging the weary traveller's ear, but in no wise overcharging their belly ; they have Scripture against begging, but no bread against famishing. The bread of the sanctuary is common with them, but not the bread of the buttery. If the poor can be nourished with the philosophical supper of moral sentences, they shall be prodigally feasted ; but if the bread of life will not content them, they may be packing.

T. Adams on 2 Pet. Fores habent trilas ut pastorum casa. Diogen.

1999. *Multiplicity of Lawsuits condemned.*

It is related to the honour of Sir Thomas More, then Lord Chancellor of England, and the charitable constitution of those times wherein he lived, (as a thing never seen either since or before,) *that he having ended a cause then before him, did call for the next to be brought ; but answer was returned him, That there was*

never another cause behind, and so with thanks unto God the court was dismissed at that time; whereupon, *in perpetuam rei memoriam*, it was ordered that the proceedings of that day should be registered in the rolls of chancery, as may be seen at this instant. What a charitable disposition! what a peaceable frame of spirit was upon the hearts of men in those darker times! and what a raging torrent of dissension is broke in upon us in days that are far more clear! Every man almost lives like a salamander, in the fire of contention; witness the multiplicity of lawsuits, the swarms of lawyers, the shoals of clerks and registrars, that are to be found in the midst of us; witness the crowds of clients, dancing attendance upon the courts of justice in the several judicatures at Westminster and elsewhere, so that what the apostle said to the Corinthians, Is there not a wise man amongst you, why do ye go to law? 1 Cor. vi. 7, may very well be inverted upon us, we are all mad, or else the lawyers would have less employment.

Tho. Stapleton, de Tribus Thomis in Vita Mori. Ubi cauidici multi, ibi
lites multe. Plato.

2000. *The Sin of Sacrilege condemned.*

AN Italian signior came with his servant to one of our Lady's images, (no matter which, for they do not scant her of number,) he threw in an angel of gold; the humble picture, in gratitude, made a courtesy to him. The servant observing and wondering at her ladyship's plausible carriage, purposed with himself to give somewhat too, that he might have somewhat of her courtesy as well as his master; so he put into the basin sixpence, and withal takes out his master's angel; the image makes him a loving courtesy, and seems to thank him kindly. Thus, it is too, too common, now-a-days, to take away the clergy's angel, and lay down sixpence in the stead thereof, to take away their just maintenance, and put them upon the people's benevolence, like those that steal a goose, and stick down a feather, or those that have undone many, then build a hospital for some few; so they having made a sad purchase of church lands, having taken away a talent of church maintenance, return a mite of popular contribution.

Tho. Adams' Exposit. on 2 Pet. Cum diis pugnant sacrilegi. Q. Curt.
Lib. vii.

2001. *Truth commended, Falsehood condemned.*

PYRRHUS and Ulysses being sent to Lemnos, to take from Philoctetes Hercules' arrows, the two legates advised by what means they might best wrest them out of his hands ; Ulysses affirmed, that it was best to do it by lying and deceit ; No, said Pyrrhus, I like not that course, because I never used it, but always loved the truth, as my father and my ancestors have ever done. Whereunto Ulysses replied, that when he was a young man, he was of his mind too ; but now being old, he had learned, by long experience dearly bought, that the surest way, and safest art in man's life is, *fallere et mentiri*, to lie and cheat. Surely many of this age are of Ulysses' mind, they speak one thing, intend another ; they are all courtesy in promise, no honesty at all in performance ; but true Israelites are of Pyrrhus' spirit : *Magna est veritas et prævalebit*, Great is the truth, and will prevail, is the sweet poesy of their profession, both in themselves, and those that relate unto them, and they resolve upon the doctrine of Christ Jesus their Master, that the truth shall make them free, John viii. 32.

Sophocles in Trag. Philoctetis. Tuta fræquensque via, &c.

2002. *Piety and Policy not Inconsistent.*

FABLES are not without their usual morals. A boy was molested with a dog ; the friar taught him to say a Gospel by heart, and warranted this to allay the dog's fury. The mastiff, (alias mazerthief, in the original Saxon,) spying the boy, flies at him ; he begins, as it were, to conjure him with his Gospel. The dog (not capable of such Gospel doctrine) approacheth more violently. A neighbour passing by, bids the boy take up a stone, he did so ; and throwing at the dog, escaped. The friar demands of the lad how he sped with his charm. Sir, quoth he, your Gospel was good ; but a stone with the Gospel did the deed. And most true it is that prayers and tears are good weapons, but not the only weapons of the church. It is not enough to bend the knee, without stirring the hand ; shall war march against us with thunder ; and shall we assemble ourselves in the temple, lie prostrate on the pavement, lift up our hands and eyes to Heaven, and not our weapons against our enemies ? shall we beat the air with our voices, and not their bosoms with our swords ? only knock our own breasts,

and not their pates? Sure, a religious conscience never taught a man to neglect his life, his liberty, his estate, his peace. Piety and policy are not opposites: He that taught us to be harmless as doves, bade us also be wise as serpents, Matth. x. 16.

Tho. Adams' Exposit. on 2 Peter. Ambros. Offic., Lib. i. cap. 27. Quam bene conveniunt.

2003. *Progress in Piety enjoined.*

THE prophet Elias, after he had travelled a day's journey in the wilderness, sat down and slept under a juniper tree, and there God calls upon him, Up, and eat; and when he found him a second time, Up, thou hast a journey to go; and when he had travelled forty days, and was lodged in a cave, What doest thou here, Elias? go and return unto the wilderness by Damascus, and do thus and thus. So, whether we be entered in our way, or have proceeded in it, whether we be babes in Christ or stronger men, whether carnal or spiritual, we must up and eat, and strengthen ourselves, first with milk and then with stronger meat. We have still a greater journey to go, we must walk from grace to grace, from virtue to virtue, from knowledge to knowledge, and always think that we hear a voice that calleth us forward, and saith, Thou hast yet a greater journey to go, what dost thou here, Elias? why standest thou here loitering all the day long? There is no time of standing in this life, we must still forward, and take notice that every blessing of God bestowed upon us is a further calling on, and a greater engagement to duty.

Lud. Granatens. loc. com. Non progredi est regredi.

2004. *The Service Performed unto God must be Personal.*

THERE is an old tale, idle in itself, the use may be good. A certain man that would never go to church, when he heard the saints' bell ring, would say to his wife, Go thou to church and pray for thee and me. One night he dreamt, that both he and his wife were dead, and that they knocked together at heaven's gate for entrance. St. Peter (by the legend's leave) is porter, and suffered the wife to enter in, but kept the husband out; answering him, *Illa intravit pro se et te*, She is gone in both for herself and thee; as thy wife went to church for herself and thee, so she is

gone to Heaven for herself and thee. The moral instructs every one to have a personality of faith, and a propriety of devotion, not to have their faith pinned upon another's sleeve, not to think to go to Heaven upon another man's score, but that himself serving God, himself may be blessed of God both here and hereafter.

Speculum Exemplorum.

2005. *Saving Faith the only Faith.*

As a cunning lapidary that shows the buyer an orient pearl; and having a little fed his eye with that, out-pleaseth him with a sapphire: yet out-values that, with some ruby or chrysolite; where-with ravished, he doth lastly amaze him with a sparkling diamond transcending them all. Or as drapers show divers colours, yet at last for a master-piece exceed all with a rich piece of well-dyed scarlet. So there are divers graces and virtues like to jewels, but the most precious of all is faith. And there are divers degrees and sorts of faith, as divers coloured cloths, but the saving faith is arrayed in the scarlet robe, hath dipped and dyed herself in the blood of Jesus: yet she is white, pure white, Rev. vii. 14, as the snow of Lebanon. The faith that believes God's Word to be true is a good faith, but not *illa fides*, that saving faith; the faith that believes many men shall be saved is *vera fides*, *non illa fides*, a true faith, but not the faith: only that faith which believes a man's own soul redeemed, justified, saved by the merits of Christ Jesus, and that not without works answerable thereunto, is the only faith, and the queen of all other graces.

Joh. de Rampegolis, Fig. Bibl. Tot sunt fides quot in cithara. Chrysost. in Symb. Apost.

2006. *Covetousness in the Clergy condemned.*

THERE is a fable of a widow, that being thick-sighted, sent to a certain physician to cure her; he promiseth it to her, and she to him a sum of money for satisfaction. The physician comes and applieth medicines, which being bound over her eyes, still as he departs, he carries away with him some of her best goods; so continuing her pains and his labour, till he had robbed the house of her best substance. At last he demanded of her, being now cured, his pay agreed upon. She looking about her house, and missing her goods, told him that he had not cured her; for whereas before she could see some good furniture in her house, now she could

perceive none at all, she was erst thick-sighted, now poor blind. And are there not such spiritual physicians to be found amongst us ? such as with long, or at least tedious prayers, prey upon the poor, and devour their houses, the purse is still the white they level at ; miserable men, that look to their own good more than the church's ; serving God with their parts, themselves in their hearts ; working like those builders in the ark, rather for present gain than future safety ; but as they desire rather *nostra quam nos*, so they preserve rather *sua quam se*, loving like Demas, the world, losing, like Judas, their own souls.

Joh. de Warr, Sermones de Tempore. Hieron. in Homil. Sine labore mercedem laboris percipientes, &c.

2007. *Riches, how to be Used.*

LOOK but upon a fly coming to a platterful of sweet and pleasant honey, if she thrust not herself altogether into it, but only touch and taste it with her mouth, and take no more than is necessary and needful, she may safely take wing and fly to another place ; but if she wallow and tumble in the honey, then is she limed and taken in it, and whilst she is not able to fly away, she doth there lose her life. Thus, if a man take only so much of his riches as may sustain and honestly maintain his estate, bestowing the rest well, and in a Christian manner, then they cannot hold him back, or bar him from the kingdom of Heaven, but if covetousness shall bewitch him, and prick him on to scrape and rake together more and more, then he shall never be satisfied, but fall into many snares and temptations.

Hect. Pintus in Dan. Divitiis utare tuis, &c. T. Mori Epigram.

2008. *The Incurrible Sinner's Desperate Condition.*

IT is written of the elephant, that (as if guilty of his own deformity, and therefore not abiding to view his snout in a clear spring,) he seeks about for muddy and troubled waters to drink in. Thus the incurrible sinner, that hates to be reformed, because he knows his wound is deep, he will not suffer the chirurgion to search it, willing rather to kill his soul than disquiet it ; he refuseth to look into the glass of the law, or to come to the clear springs of the Gospel, or any perspective that may present his evil conscience to his eyes, but seeks rather to muddy and polluted channels, such as

misty taverns, cloudy ale-houses, vapouring tobacco shops, societies of sin, and all this to drown the thoughts of former iniquities, with floods of new. And if he be inforced to any such reflection, he spurns and tramples that admonition, as apes break the glass that shows their deformity; he runs himself prodigally into so many arrears of debt, that he cannot endure to hear of a reckoning; and thus despairing to pay the old score, he recks not into what new and desperate courses he precipitates himself.

Ulyss. Aldrovandus De Quadruped. Qui male agit, odit lucem.

2009. *Wisdom, how to be Regulated.*

As God appointed the Jews a measure how much manna they might gather, Exod. xvi. 16, so St. Paul appointed the Romans a measure how much wisdom they might gather, Let every man understand according to sobriety. The Jewish measure of manna was as much as an omer would hold, what they gathered over turned into worms and putrefaction; so the wisdom which men gather beyond sobriety doth no good, but puff them up and corrupt them, and put them upon strains of Machiavellian policy. Wisdom not well regulated is like a dangerous knife in the hands of a madman; and to speak truth there is nothing so much to be feared as knowledge accompanied with injustice and armed with power. Meat undigested for want of exercise will rumble in the stomach, and knowledge not ballasted with sobriety will elevate the brain. Serpentine wisdom and dovelike innocence must go hand in hand together, Matth. x. 16, or else we shall drown in our own knowledge like a candle that is quenched in its own tallow.

Joh. Weems' Exercitat. Plerique accepta scientia literarum, &c. Chrysost. de Summ. Bono, Lib. iii.

2010. *Affectation of Novelty in the Way of Religion reproved.*

THERE is mention made of two men, that meeting at a tavern, fell a tossing about their religion as merrily as their cups, and much drunken discourse there was about their profession. One professed himself of Dr. Martin's religion, the other swore he was of Dr. Luther's religion, whereas Martin and Luther was but one man. Thus some are for this preacher, some for that, such doctrine as *is begot in thunder*, full of faction and innovation; if it smell not

of novelty it shall not concern them, they regard not Heaven so much whence it comes as who brings it. Such a man, or no man, otherwise be the doctrine never so wholesome, they spue it up again, as if their consciences were so nice and delicate, as that ground of Cologne, where some of St. Ursula's eleven thousand virgins were buried, which will cast up again in the night any that have been interred there in the day, except of that company, though it were a child newly baptised.

Joh. Manlii loc. com.

*Fidem ex personis, non personas ex fide existimantes.
Cæs. Baronii Annal.*

2011. *Not to be Over-careful for the Place of our Burial.*

THAT of Monica, the mother of St. Augustine, is worthy of remembrance ; she had with great care provided her a sepulchre near unto her husband, who died at Tagasta in Africa, and was there buried, purporting to lie by him ; but the Lord so disposed, that she left her life at Ostia in Italy, and being ready to depart, she said unto her son, *Ponite hoc corpus ubicunque, nihil vos ejus cura conturbet*, Bury my body where you think good, take no great care for it ; and being asked, if it grieved her not to leave her body so far off from her own city, she gave this answer ; *Nihil longe est à Deo neque timendum est ne ille agnoscat in fine sæculi unde me resuscitet* ; No place is nearer to God than other, neither am I to fear lest the Lord should not as well raise me up in this place as in my own city. Thus let none be troubled with the thoughts of their burial place. What though the distance be great betwixt them and those to whom they are more especially related, and that without great charge and expense they cannot be buried near together ? All places are alike unto God ; He can raise them up as well out of country clay as out of finer city dust, and bring them and all their kindred and acquaintances together in a comfortable resurrection.

Hen. Spondanus de Re Sepulchrali. Aug. Confes., Lib. ix. cap. 7. Ubicunque sepeliemur ; Domini est terra et plenitudo. Chrys.

2012. *The Christian's Claim to Heaven, what it is.*

OUR common law distinguisheth between two manner of freeholds, a freehold in deed, when a man hath made his entry upon lands,

and is thereof really seized, a freehold in law, when a man hath right to possession, but hath not made his actual entry. So is the kingdom of Heaven ours, not in *re* but in *spe*, ours *tenore juris*, though not yet *jure tenoris*, ours in the inheritance of the possession, though not in the possession of the inheritance ; *habemus jus ad rem nondum in re*, we are heirs to it, though now we be but wards. Our minority bids and binds us to be servants, Gal. iv., but when we come to full years, a perfect growth in godliness, then we shall have a plenary possession.

Tenures de Littleton.

2013. *How the Devil makes use of the World to Destroy Man.*

IT is reported of the Irish that they dig deep trenches in the ground, and pave the surface over with green turfs, that their suspectless enemies may think it firm ground, and so fall in, to their utter ruin. Thus the devil makes this world his fatal vault, which he strews over with pleasures and delights, the way seems smooth but is slippery, his intention is mischievous, *ut lapsu graviore ruant*, that man may have the surer and the sooner fall ; then doth he laugh to see a knot of gallants lie all along on their backs, that have run headlong at pride, a corporation of citizens that have run at riches, a rabble of drunkards that ran apace to the tavern, a crew of cheaters that posted as fast to the gallows ; all of them sinking to the bottomless pit of destruction.

Fin. Morison's Travels. Facilis descensus Averni.

2014. *Not to Repine at a Great Charge of Children.*

THERE is a story of a certain worldly, distrustful, rich woman, that being at a poor woman's labour, the child being new-born, and nothing to be had for the comfort of it, See, said she, without any pity or compassion, here is the mouth, but where is the meat ? Not long after, it so fell out that the same woman, drawing near her time, was delivered of a dead child, which being well observed by another woman that was then present at her labour, See, said she, here is meat enough, but where is the mouth ? Let none therefore grudge or repine at their issue, be it never so numerous, nor grumble at the greatness of their charge ; God never

sent a mouth but He sent meat for that mouth ; He can as well feed many as few, make the poor man's penny go as far as the rich man's pound. He is the great housekeeper that giveth every living thing meat in due season, Psal. cxlv. 15, and if so, then those little ones that bear His image are by no means excluded.

Leon. de Utino, Serm. Quadragesimal.

2015. *The Least of Sin to be Resisted.*

THE trees of the forest held a solemn parliament, wherein they consulted of the innumerable wrongs which the axe had done them, therefore made an act, that no tree should hereafter lend the axe an helve, on pain of being cut down. The axe travels up and down the forest, begs wood of the cedar, oak, ash, elm, even of the poplar, not one would lend him a chip. At last he desired so much as would serve him to cut down the briars and bushes, alleging that such shrubs as they did but suck away the juice of the ground, and hinder the growth, and obscure the glory of the fair and goodly trees. Hereon they were all content to afford him so much, he pretends a thorough reformation ; but behold a sad deformation, for when he had got his helve, down went both cedar, oak, ash, elm, and all that did but stand in his way. Such are the subtle reaches of sins and sinful men, give but a little advantage on their fair promises to remove the troubles of the body, and they will cut down the soul also. Therefore *obsta principiis*, crush the cockatrice in the egg, refuse all iniquity at the first, in what extenuation of quantity or colour of quality soever it be offered : for if Satan cannot get leave for his whole army of lusts, yet he will beg hard for his weak ones, his little ones, sins of weakness and iniquity, which, if once admitted, will soon unbolt the doors of the heart, let in all the rest of their company, and so make a surprisal of the soul, and endanger it to all eternity.

Joh. Roffensi's Parable to King Henry VIII. T. Adams' Serm. of the Contagion of Sin. Turpius ejicitur, &c.

2016. *Not to Admit of Delays in Religious Performances.*

EXCELLENT is that comparison of St. Ambrose ; If, saith he, I should offer thee gold, thou wouldst not say, I will come to morrow and fetch it, but thou wilt be sure to take it out of hand ; yet *redemptio animæ promittitur, nemo festinat*, the redemption of our

precious souls, more worth than thousands of gold and silver, is daily offered, and no man hasteneth to lay hold thereon. How true may this speech of the father be returned upon the *cunctators*, such as procrastinate in the matters of religion. For earthly things no man will take time till to-morrow, but is very hot in the pursuit, never resting till he have one way or other compassed them; yet for spiritual things, such as accompany salvation, most men's states are weak, and like men ready to break are taking order for two, three, four, six months' time, and so as far from making satisfaction as ever.

*Ambrose, Com. in Lucan., Lib. vii. Tolle moras, semper nocuit differre.
Seneca.*

2017. *Humility Appeaseth the Wrath of God incensed.*

It is recorded of an English king, Edward the First, that being exceeding angry with a servant of his, in the sport of hawking, he threatened him sharply. The gentleman answered, that it was well there was a river betwixt them; hereat the king, more incensed, spurred his horse into the depth of the river, not without extreme danger of his life; the water being deep, and the banks too steep and high for his ascending. Yet at last recovering land, with his sword drawn, he pursues the servant, who rode as fast from him; but finding himself too ill-horsed to outride the angry king, he reined, lighted on his knees, and exposed his neck to the blow of the king's sword. The king no sooner saw this, but he puts up his sword and would not touch him. A dangerous water could not hold him from violence, yet *satis est prostrasse*, his servant's submission pacified him. Thus, whilst man flies stubbornly from God, He that rides upon the wings of the wind posts after him, with the sword of vengeance drawn; but when poor dust and ashes humbles itself, and stands to mercy, the wrath of God, though ever so much incensed, is soon appeased.

Slow's Chron. Armatura tutissima, animi modestia. Evagrius.

2018. *A Faint-hearted Christian described.*

A CERTAIN collier, passing through Smithfield, and seeing some on the one side hanging, he demands the cause, answer was made: For denying the king's supremacy; on the other side some burn-

ing, he, asking the cause, was answered, For denying the real presence in the Sacrament. Some, quoth he, hanged for Papistry, and some burnt for Protestancy ! hoyte on a god's name : *chil be nere nother*. Such an one is every timorous faint-hearted Christian, another Gallio, a new Nicodemus that would fain steal to Heaven, if nobody might see him ; one that owes God some good will, but dares not show it ; his religion is primarily his prince's, subordinately his landlord's. Whilst Christ stands on the battlements of Heaven, and beckons him thither by His Word, his heart answers : Lord, I would fain be there, but that there is a lion or a bear, some trouble in the way. All his care is for a *ne noccat*, let him but sleep in a whole skin, then *omnia bene*, whether right or wrong, all is one to him.

Joh. Fox's Acts and Monuments.

2019. *The Devil's Hard Dealing with the Ensnared Sinner.*

IT is not unknown how the Spanish Index deals with Velcurio, who, commenting on Livy, saith, That the fifth age was decrepit under the popes and the emperors. The Index favourably takes out the popes, and leaves the emperors wholly obnoxious to the imputation. Thus the devil winds out himself at the last from the wicked, refusing to carry the burden any longer, but leaves it wholly to their supportation ; he that flattered them before with the paucity of their sins, now takes them in the lurch and over-reckons them ; he that kept them so long in the beautiful gallery of hope, now takes them aside and shows them the dark dungeon of despair, and ingrossing all their iniquities in great text letters, hangs them on the curtain of their bed's feet, to the racking amazement of their distracted and distempered souls.

Index Hisp. Jah. 158. Jac. Acontii Stratagemata Satana.

2020. *The Great Folly of Costly Apparel.*

Look upon a man that dwells but in a borrowed house, expecting every hour when he shall have warning to avoid ; he doth not trouble himself to bestow any cost, either in repairing or trimming up thereof, because he hath no time in it, no lease for term of years to come. Such is the condition of every living man, his

body is but as it were a house, lent unto the soul, from whence it looketh daily and hourly to depart. Why should he then be so careful to clothe this body with rich and brave apparel, when (God knows how soon) it must be laid down in the earth, there to rot and perish, and in the meantime neglect to adorn and beautify his precious soul with heavenly graces, which is immortal ?

Jer. Whitaker's Sermon at St. Mary Magdalene's, 1649.

2021. *How the Wounded Sinner is to be Cured.*

THERE is a story (nothing worth but for the moral) of a great king that married his daughter to a poor gentleman that loved her ; but his grant had a condition annexed unto it, that whensoever the gentleman's side looked black, or he lost his wedding ring, he should not only lose his wife, but his life also. One day pursuing his sports, he fell into a quarrel, where at once he received a bruise on his left breast, and lost his ring in the scuffle. The tumult over, he perceived the danger whereinto his own heedlessness had brought him, and in bitterness of soul shed many tears ; in his sorrow he spied a book, which opening, he found therein his ring again, and the first words he read was a medicine for a bruised side, it directed him to those herbs, whereof a plaister applied would not fail to heal him ; he did so, was cured, was secured. Thus applied : the great King of Heaven marries to man, poor man, his own daughter, mercy or everlasting kindness ; but threatens him, that his side must not look black, his heart must not be polluted with spiritual idolatry, nor must he lose his wedding ring, love to God and His saints, lest he forfeit both God's mercy and his own salvation. Man in pursuit of worldly affairs, quarrels with his neighbours, and scuffles with contention ; so his heart gets a bruise, looks black with hatred ; and charity his wedding ring is lost in these wilful turbulencies and vexations ; what should we do but mourn ? Lo, God in His goodness directs him to a book, the Holy Gospel ; then the Spirit helps him to his ring again, his former love ; and to heal his bruise, prescribes him these special herbs of grace, repentance, thankfulness, and meekness, which being well applied, will keep his ring of faith sure from losing, and his heart from the self-procured blows of contention, and so hold for ever his dear espoused wife, the beautiful daughter of the king, God's everlasting goodness and mercy.

Joh. de Wann, Serm. de Tempore. Speculum Exemplorum.

2022. *Minding of the Day of Judgment an Excellent Means to Prevent Sin.*

It is reported of a certain Christian King of Hungary, who, being on a time marvellous sad and heavy, his brother, that was a resolute courtier, would needs know what he ailed; Oh, brother, quoth he, I have been a great sinner against God, and I know not how I shall appear before Him, when He comes to judgment. These are, said his brother, melancholy fits, and so makes a toy of them as gallants use to do. The king replies nothing for the present; but the custom of that country was, that if the executioner of justice came and sounded a trumpet before any man's door, the man was presently, without any more ado, to be had to execution. The king, in the dead of the night, sends for his death's man, and causeth him to sound his trumpet before his brother's door; who seeing and hearing the messenger of death, springs in pale and trembling into his brother's presence, and beseeches the king to tell him wherein he had offended him. Oh, brother, replies the king, thou hast loved me and never offended me, and is the sight of my executioner so dreadful to thee? and shall not so great a sinner as I fear to be brought to the judgment seat of God? Thus, did but men stand in St. Jerome's posture, always hearing the trumpet sounding in their ears, *Surgite mortui, venite ad judicium*, they would make more conscience of their ways, they would then strike upon their thighs, and cry out *Quid faciam?* What shall I do? And thus in all their doings remembering their latter end, they would never do amiss.

S. Marshall's Serm. at a Fast.

2023. *Man and Wife to Bespeak one another Kindly.*

SUCH was the spiritual hatred of the Jews to the Lord Jesus, that they would not vouchsafe to give Him His name, when they talked of Him, or with Him; and to show the utter dislike they had of Him, they used to say, Is this He? Art thou He that wilt do such a thing? Whither will He go that we shall not find Him? They would not say, Is this Jesus Christ, or the Son of God? This now was a spiteful kind of speaking, and did betray abundance of malice that lay hidden in their hearts: and so it sometimes falleth out betwixt man and wife,—contempt, disdain, anger, and malice.

will not suffer the one to afford unto the other their names and titles, lest they should be put in mind of such duties as those names and titles require, whereas the very names of husband and wife doth greatly help to persuade the mind, and to win the affections, yea, the very mention of these names doth oftentimes leave a print of duty behind in the conscience, Ephes. v. 33.

Jer. Borogh's Gospel Light.

2024. *The Experimental Christian the Undaunted Christian.*

HE that hath been at sea and often escaped the many dangers of wind and weather, (even then when both conspired to make a wreck of himself and the ship he went in,) is the bolder and readier to entertain a new voyage; and why? because he hath by the assistance of his God made way for deliverance in times of such eminent danger; such an experimental, bold, logical Christian was David, when he made a lion his major, a bear his minor, He that delivered me from the lion and the bear, will also deliver me from this uncircumsised Philistine, 1 Sam. xvii. 37. And such are all good Christians upon whom the cross hath lain the heaviest, upon whose shoulders the persecuting ploughers have made the deepest furrows, whose feet have been often in the stocks, and into whose souls the irons have made a deep impression, they having had from time to time the experience of God's deliverance from, and assistance in the time of their trouble, are as bold as lions, and ready to meet death in the face, though it come in the most ghastly figure or shape that may be conceived.

M.S.

2025. *Sin, the Strange Nature thereof.*

It may seem strange which is written of the nature of thunder and lightning, that it bruise the tree, yet breaks not the bark; it cracketh the blade, yet never hurteth the scabbard; melteth the money in a man's purse, yet never toucheth his person. Such a thing, and of such a nature is sin: it will bruise and wound the heart, but never harm the eyes, or the ears, or hands; it will pierce and afflict the conscience, but never hurts the outward man; it is even a plague unto the soul, yet a pleasure to the body.

J. Magiri Physica.

2026. *God's Goodness, Man's Unthankfulness.*

It is observable that there are but three main rivers in this land, whereof that of the Thames is held the best; insomuch that, when a courtier gave it out that Queen Mary, being displeased with the city of London, threatened to remove the Term and Parliament to Oxford, an alderman asked whether she meant to turn the channel of Thames thither, or not; if not, saith he, by God's grace we shall do well enough. And in truth that river is such a prosperity to the city, it is such a loving meander, that it winds itself about, and shows its silver arms upon her sides, ebbing slowly eight, but merrily four hours, as if she longed to embrace her beloved city with rich presents of merchandise; but what return doth the city make? what thanks for all this love? She sweeps all the dirt of her streets in her face, and chokes her up with soil and rubbish. This is man's case, God crowneth him with blessings, protecteth him with His power, carries him on from mercy to mercy, &c., *sed ubi fructus?* The swelling river of God's favours by the surfeit of a tide doth no sooner bring in the increase of outward things, but that increase doth breed in his mind another swelling, and in his body another surfeiting, he swells in pride, and surfeits in wantonness. And thus peace breeding wealth, wealth breeds pride, and pride makes contention, and contention kills peace, and by this means a civil war is raised, to the ruin both of church and commonwealth.

Tho. Westfield's Serm. at St. Bartholomew the Great's, 1619.
est ingratus homuncio. Cornarus.

Pertusum vas

2027. *Popish Miracles condemned.*

It is recorded that at Amesbury, in Wiltshire, when Queen Eleanor, the wife of King Henry the Third, lay there, a man that feigned himself to have been long blind, came to her and told her that he had now his sight restored at the tomb of the king her deceased husband. The mother easily believed it, but her son, King Edward the First, knowing this, that he had ever been a dissolute wretch and a vile impostor, dissuaded her from giving faith unto it, protesting that he knew so well the justice of his father, that if he were living he would sooner put out both the dissembler's eyes than restore sight to either of them. So without doubt those saints, to the virtue of whose dead bones, they of the church

of Rome attribute the glory of conversion, and enlightening and restoring of limbs, would (if they were living) rather say, these men had no eyes of grace at all, no lineaments of piety, than that any light was given them, any health restored out of their dead dusts or painted resemblances.

Chron. Rob. Amesburiensis. Qui expectat miraculum, miraculum ipse. Aug.

2028. *The Great Danger of the Least Sin.*

A DRAM of poison diffuseth itself to all parts, till it strangle the vital spirits, and turn out the soul from the body. How great a matter a little fire kindleth, Jam. iii. 5. It is all one whether a man be killed with the prick of a little thorn or with the hewing of a broadsword, so he be killed. We have seen a whole army imposthumated with the prick of a little finger; a little postern opened may betray the greatest city. Thus a little sin infects a great deal of righteousness. If Satan can but wound our heel, as the poets feign of Achilles, he will make shift to kill us there, even from the heel to send death to the heart; if the serpent can but wriggle in his tail by an ill thought, he will soon get in his head by a worse action. Hence it is that Christ calls hatred murder, a wanton eye adultery, because that besides the possibility of the act they are the same in the intention of the heart. Let no fang of corruption come to the least part, if thou desirest to preserve the whole.

T. Adams' Contagion of Sin. Nolite contemnere venialia, quia minima sumus, sed time, quia plura. Aug. de Decem Chordis.

2029. *The Heart of Man the very Seed-plot of all Sin.*

THAT which we call gunpowder is made of the salt and fatter earth; in the ground are the materials, which when art hath concocted, chymed, prepared, charged and discharged, it overturns towns and towers, forts and cities. So the heart of man is the seminary of all mischief, the seeds of all sin is naturally in us; not so much as treason, murder, perjury, but are in us *quoad potentiam*, yea, *quoad naturam et propensionem*, there is in our nature a proclivity to them; nay, the heart is so apt ground to produce and mature these, *innata mala*, inbred seeds, to actuals, that without the preventing grace of God, unless the reason of a man and religion

of a Christian keep them under from eruption, there is no avoiding of them.

R. Sibbs' Sin's Cordial.

Plura machinatur cor uno momento. Hugo de Anima, Lib. i.

2030. *The Vanity of Man in Seeking after Great Things condemned.*

WHEN Pyrrhus, King of Epirus, was solicited by the Tarentines, and other people of Italy, to be the head of their league against the Romans, whilst he sat musing on these affairs, Cineas, his great favourite, came in upon him, and desiring to be acquainted with his thoughts, to which he was never made a stranger, Pyrrhus gives him notice of the embassy of the Tarentines, and asketh his advice; yet his purpose was to join with them against the Romans, and doubted not but to prevail. The orator demands, if he should have the battle, what would he do then. He answered, that then Sicily and Sardinia would be at his command. The other consented, but still asked, what then should be done? He then replies, that Africa could not hold out, but might be easily conquered; but Cineas still pursued him with his old question, what he would do then? He again answered, that when all these countries were subdued, Græcia would soon come in. But being again demanded, what he proposed to do then, he apprehending the orator's intention, and smiling, replied, Then Cineas we will rest and be merry. The orator answered, that he might do so presently without any trouble to himself or others, if he would but sit down and be contented with his own. This heathen by the light of nature and reason easily saw, and excellently taught the miserable folly of wicked men, who projecting beyond the moon, seeking great things, and vexing themselves and thousands of others by their wicked engagements, at length with much fishing catch a frog, and attain no more than what they might have long enjoyed with less labour and trouble to themselves and others.

Plutarch in Vita.

Sabel. Lib. viii.

Æneid iv.

Nec tibi regnandi veniet

tam dira cupido. Virg. Eclog.

2031. *All Sin must be Hated, and why so.*

THERE is mention made by a good old Christian of a certain dog, whose master being slain by one of his enemies, he lay by him all

the night with great lamentation, howling and barking. In the morning many came to see the dead corpse, among the rest he also came that slew his master. The dog no sooner saw the homicide but made at him, and held him fast, whereby the wickedness of so close a murder was discovered. See here the love, the faithfulness of a poor brutish creature for a piece of bread, that was so incensed against the murder of his master. And shall poor sinful man make much of those enemies, those sins that killed his Lord and Master Jesus Christ? cherish those sins that apprehended Him, that bound Him, that scourged Him, that violently drew Him to the cross, and there murdered Him? It was neither Pilate, nor the Jews, nor the soldiers, that could have done Him the least hurt, had not our sins, like so many butchers and hangmen, come in to their assistance. Let therefore our fury be whetted against all sin, let that be the object of our hatred, be sure to be the death of that that hath been the death of so good a Master, and will, if not prevented, be the death of thy poor soul to all eternity.

Ambros. in Hexameron, Lib. vi. cap. 4. Agnosce homo quam gravia sint vulnera, &c.

2032. *The Sad Condition of Borrowing upon Usury.*

Look but at a silly sheep, how it makes for succour and shelter under a thorny bush in the midst of stormy and tempestuous weather, but still as she goeth away, she leaveth part of her fleece behind, and the oftener she goeth, the barer and nakeder she is, so that at last she is able to abide neither bush nor storm. Such a bush of thorns is every griping usurer to the poor borrower, he will leave him at length no fleece on his back, no house over his head, no money in his purse, no bed to rest upon, no flesh on his bones, no credit with the world.

Arn. Pontani Bibliothec. Concionum. Curas curis accumulatur, &c. Greg. Nyss.

2033. *Christians to Walk worthy the Name of Christ.*

It is said of Alexander the Great, that spying in his army a lusty proper fellow, yet when he came to trial, he proved a very coward;

he asked him what was his name, he answered, Alexander. Nay, then, said Alexander, either deny thy name, or by some valorous exploit or other redeem thy credit, I will not have a coward of my name. Thus it may be said of many Christians, such as by outward profession are so accounted : If ye be Christians, why are ye drunk ? why are ye covetous ? why are ye proud, envious, malicious, uncharitable ? *Aut occultetur nomen, aut mulentur mores,* either wave your names, or change your manners in life and conversation.

Plutarch in Vita. Franc. Raworth's Sermon, at St. Botolph's, London.

2034. *Afflictions God's Love-tokens.*

A GENTLEMAN hath a hawk which he prizeth highly, he feeds her with his own hand, is very careful in the pluming of her feathers, sets her upon his fist, and taketh great delight in the sight of her ; but for all this he puts vervels upon her legs, and a dark hood upon her head ; *et quare capitium ? quare compedes ?* (saith the father,) why is she hoodwinked ? why fettered ? lest she should fly away, he would not by any means have her out of call, but that she might be always within the lure. Thus God deals with His children, there cannot be a more evident sign of His love, than when He chastiseth them, nor a greater evidence of His hatred and rejection, than when He gives men over to do what they list, to go on and prosper in all wicked and licentious courses ; when he lets men neglect all duties without controlment, He makes it manifest that His purpose is to turn them out of service ; and when He lets them feed at will in the pleasant pastures of sin, it is more than probable, that He hath destined them to the slaughter.

Bernard. Præsens indulgentia futuram pœnam accersit. Isidor. Pelusiot.

2035. *God not the Author of Sin.*

As a man that cutteth with a dull knife is the cause of cutting, but not of the ill cutting and hacking of the knife, the knife is the cause of that ; or if a man strike upon an instrument that is out of tune, he is the cause of the sound, but not of the jarring sound, that is the fault of the untuned strings ; or as a man riding upon a lame horse, stirs him ; the man is the cause of the motion, but the horse himself of the halting motion : thus God is the author of every action, but not of the evil of that action, that is from

man. He that makes instruments and tools of iron or other metal, he maketh not the rust and canker which corrupteth them, that is from another cause ; nor doth that Heavenly Workman God Almighty bring in sin and iniquity, nor can He be justly blamed, if His creatures do soil and besmear themselves with the foulness of sin, for He made them good, Gen. i. 31, Job xxxiv. 11, Psalm v. 4.

Lud. de Carbonne, Inter Homo. Detestanda et abominanda est opinio quæ Deum cujusquam malæ actionis credit auctorem. Aug. Respons. ad Art.

2036. *The Appropriation of Faith is all in all.*

IN Gideon's camp every soldier had his own pitcher, Judges vii. ; amongst Solomon's men of valour every man wore his own sword ; the five wise virgins had every one oil in her lamp, Matth. xxv. Luther was wont to say, that there lay a great deal of divinity couched up in pronouns—as *meum*, *tuum*, *suum*, mine, thine, his. Thus faith appropriated is all in all ; a bird shall as soon fly with another's wings, as thy soul mount to Heaven by another's faith ; whosoever will go to God, whether it be in prayer, or in any religious performances, he must have a faith of his own, it must be *fides tua*, thy faith ; it is not enough to say, Lord, Lord, Matth. vii. 22 ; but to say with David, my Lord, Psalm xviii. ; with Job, my Redeemer ; with the blessed Virgin, my Saviour ; not to say, *Credimus*, but *Credo* : not, We believe, but, I believe in God. Every man must profess and be accountant for his own faith : when a man believes his own reconciliation by the merits of Christ Jesus, and strengthens this belief by a desire of pleasing God, this is *fides sua*, the right appropriation of faith.

August., de Fide.

2037. *God's Judgment and Man's not Concurrent.*

IT is observable that when the moon is lightest to the earth, she is darkest to heaven ; and when lightest to heaven the darkest to earth. Thus they that seem best to the world, are often the worst to God ; they that are best to God, seem worst to the world ; and men most glorious to the world, are most obscure to the Divine approbation ; others obscure to the world's acknowledgment, are principally respected in God's favour. The Samaritans were con-

demned by the Jews, yet nine Jews are condemned by one Samaritan. The Jews thought that if but two men were saved in the world, the one should be a Scribe, the other a Pharisee; but Christ saith, that neither of them both shall come into the kingdom of Heaven. Samuel was mistaken in Eliab, Abinadab, and Shammah, 1 Sam. xvi. : for the Lord had chosen David. Isaac preferreth Esau, but God sets up Jacob. All this to justify that God's judgment is not as man's judgment, His thoughts not as man's thoughts, neither are His ways as man's ways, Isaiah lv. 8.

Tho. Adams' Contagion of Sin.

2038. *The Uncharitable Christian described.*

DIogenes, a witty beggar, would usually walk in a place where earthen statues were erected in honour of some that died for their country; to them he would pray, to them reach out his hand, bow, and beg. Being asked the reason, he answered : *Nihil aliud quam repulsam meditor*, I think of nothing but a repulse or denial. We have many such living statues in these strait-laced times of ours, mere idols that have mouths and speak not, eyes and pity not, hands and give not, the poor are sure of nothing but a repulse. They are just like St. Peter's fish, it had money in the mouth, but not a hand to give it; like Dives' dogs, they can lick a poor man with their tongues, else give him no relief; the papists will rather lose a penny, than a paternoster, these will give ten paternosters before one penny; they give the words of Naphthali, pleasant words, but no meat; as if the poor were like Ephraim, to be fed with the wind, Hos. xii. 1; or as if their words were *Verbum Domini*, the Word of God, that men might live by it, Matth. iv. 4.

*Diog. Laert. in Vita. Deus emit sanguine servos; Mercari exiguo nos piget
ære Deum. Billius.*

2039. *The Great Danger and Disgrace of Lying under the Guilt of one Eminent Sin.*

WHEN one commended Alexander for his many noble acts, another objected against him, that he killed Callisthenes. He was valiant and successful in the wars; true, but he killed Callisthenes; he overcame the great Darius; so, but he killed Callisthenes. His meaning was, that this one unjust act poisoned all his better deeds; and there was Naaman the Syrian, a man plentifully commended, 2 Kings v. 1, when he was cured and converted by Elisha;

first, he is charitable, offers gold, and garments, but he excepts bowing in the house of Rimmon; he is devout, and begs earth for sacrifice, but excepts Rimmon; he is religious, and promiseth to offer to none but the Lord, yet excepts Rimmon. This Rimmon, like the fly in the alabaster box, spoiled all the good intentions. Thus one spot in the face spoils all the beauty, one vice in the soul disgraceth a great deal of virtue. O such a man is an honest man, a good man, but—: let every man take heed, this is that *but* which the devil aims at. 'Tis true, we must hate all sin, and every sin sours, but to the repentant Christian it shall not be damnable, Rom. viii. 1; there is in all corruption, to most affliction, to none damnation that are in Christ. Our sin may disgrace us, and sour us, but to our comfort upon true repentance we are made sweet again by the all-perfuming blood of our Saviour.

Quin. Curt. Plutarch in Vita. In facie plus offendit nœvus, &c. Plutarch in Moral.

2040. *The Sinfulness of Sin.*

THERE was a great prince, who intending to travel in a far country, left his daughter to the tuition of a servant; him he made chief, and set under him a controller and five serviceable guardians. The prince no sooner gone but the servant falls to lust and riot, forceth the lady, the controller, and the guardians to the like intemperance; which they refusing, he despoils her of all her robes and jewels, them of their weapons, and turns them out, by beggary or pillage to seek their lives in the wide world. This servant is man, God is the prince, his daughter the soul, the controller is reason, and the five senses the guardians. Whilst these hinder man from spoiling his soul with riot and excess, he abuseth them, turns reason to madness, and makes all his senses but as so many instruments of wickedness; but woe to that servant who when his Lord cometh shall find so doing.

Joh. Bromiardi Summa Prædicant. Peccatum est deforme malum. Verinas.

2041. *The Several Degrees of Faith.*

As meat digested turns to juice in the stomach, to blood in the liver, to spirits in the heart, so faith is in the brain knowledge, in the reason ascent, in the heart application. As the child in the womb hath first a vegetable life, then a sensitive, lastly, a rational, so faith as mere knowledge hath but a vegetation, as

allowance, but sense ; only the application and apportioning the merits of Christ to the soul by it, this is the rational, the very life of it. To exemplify this similitude yet further : the vegetative soul is the soul of plants, and it is a true soul in the kind, though it have neither sense nor reason. The sensitive soul is the soul of beasts, a true soul, includes vegetation, but is void of reason. The rational soul is the soul of man, a distinct soul by itself, comprehends both vegetation and sense, having added to them both the perfection of reason. So there are three kinds or degrees of faith. 1. To believe there is a God ; this is the faith of pagans, and it is a true faith, though it believe neither the Word of God nor mercy from God. 2. To believe what God says is true ; this is the faith of devils and reprobates, and a true faith, including the faith of pagans, and going beyond it, yet it apprehends no mercy. 3. To believe on God, to rely upon His mercy in Christ, this is the faith of the elect, comprehends both the former, yet is a distinct faith by itself.

T. Adams' Faith's Encouragement. Interrogo te, utrum credas ; dicis, Credo : fac tu quod dicis, et fides est. Aug. in Joh.

2042. *The Uncertain Comfort in Riches.*

CAST but your eye upon a vagrant fellow, whom, because he is big-boned and well limbed, and able to go through his work, a man takes in at his doors, and cherisheth. It may so be, that for a while he takes pains, and plies his work ; but when he spies opportunity, the fugitive servant is gone, and takes away with him more than all his service came to. Thus the riches and preferments of this world may seem to stand a man in some stead for a season, but at last they irrecoverably run away, and carry with them all his joys and worldly comforts ; as Jacob stole away Laban's idols, so they take away the peace and content of heart, and leave him desperate.

Tho. Lightfoot's Serm. at Ulloxeter in Staffordshire, 1624. Nil prodest pondus mihi divitis auri. Tibul., Lib. iii.

2043. *As to Beware of all Sins, so especially of Beloved Sins.*

Look upon a city besieged, how wise governors will take care of every postern-door, and of every part of the wall, and repair the least decay thereof ; but if one gate be more likely to be entered

than another, or if any part of the wall be weaker, or more easily to be thrown down than another, they will be sure to set the strongest watch in that place, where the danger is most. And so it is, or should be, with us in respect of our most precious souls; we have here a fort to keep, which is every day assaulted by our enemies, and we have a diseased soul of our own, distempered with many spiritual maladies, but some of them are worse than others, and some parts of the fort are weaker, and more in danger than others are—that is, there are some sins, as sins whereunto by constitution of body we are most inclined, such as are Delilah, bosom, beloved sins, by which the devil more easily surpriseth and captivateth our souls. And therefore, as we should set diligent watch against all sins, so we should especially bend our forces against those that do or may in a more especial manner breed our harm, and hinder our salvation.

Steph. Marshall's Serm. at Westminster. Gravius est peccatum diligere quam perpetrare. Hieron. in Epist.

2044. *The Uncertainty of Man's Life.*

It hath been usual with cathedral churches, and is still in use with colleges, to let leases of houses and lands for the term of three lives, so that the purchaser knows the certainty of his time, and that if one life will not hold, another shall. But it is not so betwixt God and man, there is no man but is God's tenant at will, He may put him out of house and home when He listeth, He never deviseth any tenement longer than for one life, the which being expired, shall never be renewed again, nor will He suffer us to dwell any longer in the best and strongest of His houses than above seventy years; if happily some continue eighty, their term is exceeding long; and yet of all this time they cannot be secured of one half-hour, not the peaceable possession of one moment, so many and so mighty are the enemies that waylay them.

*Ferro, peste, fame, vinclis, algore, calore,
Mille modis miseros mors rapit una viros.*

By sword, plague, famine, by bonds, by heat and cold,
And a thousand other ways, death brings us to his fold.

What then remains? since that our enemies are so strong, our earthly houses so weak, the coming of our landlord unknown, and the term of our lease so uncertain, let us be sober and watching

in prayer, and then happy shall that servant be, whom, when his Master cometh, he shall find so doing.

M.S. Brevis est vita et ipsa brevis incerta. Aug. in Verb. Dom., Serm. 16.

2045. *The Biting Usurer described.*

SAD was the condition of the Egyptians, when the plague of flies was upon them, they did so bite and sting them, that they were weary of their lives. Such are all biting usurpers, that gorge themselves with the spoil of their poorer brethren, the suckers of their sap, the bibbers of their blood, the pinchers of their hearts, and the stingers and the wringers of their very souls, who with *Noverint universi*, &c., make an universal ruin of many a man's estate, and so fetch him still within the condition of the obligation, that in the end his condition is woeful, and his heart breaketh with the bitter grief of, Be it known unto all men.

Dan. Price, Sermon at Christ Church. Similis est pecunia usurarii morsui aspidis. Bryan in Matth.

2046. *How to Deal with Sin, being once committed.*

AMMON, when he had deflowered his sister Tamar, forthwith hated her, and that in a far more exceeding manner than he loved her before, then puts her out of doors, locks the door after her, lest she should return again, 2 Sam. xiii. 15. Thus must we deal with sin, being once committed, hate it with a deadly hate, put it far from us, lock up the door of our hearts, shut up the windows of our eyes, and take up a resolution of never sinning again.

Nat. Shute's Sermon at St. Mildred's.

2047. *How to Make a Right Use of the Doctrine of Predestination.*

CARDINAL POLE, a good man, though a papist, being desired by one to tell him how he might come to understand the former part of St. Paul's Epistle, which are for the most part doctrinal positions, made this answer: By a careful practising of the latter part of the same epistles, which consist much in precepts, and directions how to lead a life in all godliness and holiness of conversation; and thus if any man desire to know the former part of pre-

destination, whether his name be written in the Book of Life, whether he be of the election of grace, whether he be predestinated to life eternal, let him but look into the latter part of predestination, the means as well as the end of predestination, whether his conversation be in heaven, whether his life be suitable to the profession of the Gospel of Christ, and though he meet with many rubs in the way, and through frailty stumble and fall, yet riseth again and presseth on to the mark of the high calling of God in Christ Jesus. Thus if a man do, he may conclude himself to be within the number of the elect; and this is the right use that is to be made of the doctrine of predestination; but it is otherwise with too, too many in these all-questioning days of ours, for whereas St. Paul presents us with a chain let down from heaven, Rom. viii.; election and predestination at one end of the chain, and glorification at the other end thereof, both which ends God keepeth fast in His hand; as for the middle links of the chain, calling and justification, those He leaves for them to lay hold on; but they cannot be quiet, but must be tugging and labouring to wrest those parts out of God's hands, and so miss of the right use and comfort that is to be found in the abstruse, yet sweet doctrine of predestination.

T. Fuller's Sermon at St. Clement's, London.

2048. *The Relation of Parents, Wife, Children, to be Slighted if they once Appear in Competition with the Commandments of God.*

It was a pious, though erroneous, spirit that lodged in the breast of Sir Thomas More, once Lord Chancellor of England, being at that time a prisoner in the Tower of London, merely upon the account of denying the king's supremacy, who regarded not the prayers, and passed by the tears of his loving and tender wife, when she persuaded him with the forfeiture of his conscience to endeavour the restoration of his liberty. And thus it is that the relation of parents, wife, children, &c. are to be slighted when they once appear in competition with the commandments of God, *pietas est impium esse pro Domino*, it is piety towards God to be unnatural to our friends, nay, which is a more harsh expression, to hate them, Matth. x. 37. Strange! that love itself should require hatred, but yet just, not in an absolute, but a comparative sense

we must not love father or mother more than God ; yea, when their desires come in competition with His will, we must hate them for His sake, we must say as Levi, *Nescio vos*, I know you not ; or with Christ to His mother, *Quid mihi tecum ?* What have I to do with thee ? trampling under foot all natural relations which would hinder us from obedience to divine injunctions.

In Vita Mori per anonym. Hieron. Nath. Hardy's Serm. at Funeral of Mr. John Rushout, 1648.

2049. *The Sincere Upright Man described.*

It is said of Pachomius, a religious abbot, that digesting his numerous monks into various classes according to the letters in the Greek alphabet, suited the names he gave them to the natures he observed in them ; as, for those whom he found politicians and dissemblers, he compared to the letters ζ and ξ, which are all full of crooked turnings ; those whom he observed to be plain-hearted and upright, to the letter ι, which is carried right upward without any obliquity at all. And thus it is, that the sincere upright man is carried in a straight line to the performance of all religious duties, he levels all his actions to a right end, the loadstone of his soul is not self-interest, but God's honour, he casts no squint-eye at by-respects, but looks directly forward at his Creator's glory.

Niceph. Hist., Lib. ix. cap. 14. Cassiani Annot. in Pachomii Regulam. Integer vitæ scelerisque purus. Horat. Car., Lib. i.

2050. *Wives to be Beloved of their Husbands as Wives.*

WHEN Marcia, Cato's youngest daughter, had buried her husband, it was after some competent time demanded why she did not marry again ; she made answer, *Non se invenire virum, &c.*, she could not find a man that would love her more than hers. Thus it is heartily to be wished that this might not be charged on too many men ; they love only with their eyes, and their fingers, because of the beauty they see in, or the money they receive with their wives, not with their hearts, out of an ingenuous, or rather pious respect to that relation of a wife wherein they belong to them.

Hieron. advers. Jovin., Lib. i. Facies, non uxor, amatur. Juvenal, Sat. vi.

2051. *Ignorant Upstart Preachers reprov'd.*

PLUTARCH tells us that the virgins, which were to attend Diana's temple, were for many years, as it were, brought up in a school, and called *μελλιερεῖς*, such as should administer sacred rites; and then being sufficiently instructed, they were called *ιερεῖς*, admitted to their divine mysteries; and afterwards they became *παριερεῖς*, instructors of others. Then surely if the light of nature taught them to use so much care in educating those who were to perform the worship of a false goddess, how shameful is the blindness of those Christians, who think some natural abilities of memory and elocution sufficient to qualify a priest of the true and most high God, such who, whilst they can lay no just claim to an immediate inspiration, suddenly and unpreparedly enter upon so high employment; *sacerdotes momentanei*, such as in a day, in a moment, turn priests; *modo idiota, mox clericus*, now laics, anon clerks, such as skip from the shop-board to the pulpit and owe more sacrifices for their own than the people's ignorance.

Plutarch, in Lib. Moral. N. Hardy's Sermon at Funeral of R. Goddard, at St. Gregory's, Lond., 1653. Leo apud Gratian. Greg. Naz. Orat. 22.

2052. *Men or Women Painting themselves condemned.*

WHEN a carpenter or joiner hath made some accurate piece of work, he will not think well that any one should discommend, or rend and deface it. And can it be otherwise than a great disgrace when God hath in a wonderful manner framed and fashioned both men and women, but they must needs be tampering, and overlay His work with the devil's colours? What is this but in a sort to make Christ a liar; for whereas He saith, Ye cannot make one hair white or black, Matth. v. 36, they have a way to make them all of what colour they please.

Cyprian. Pet. Lillie, Sermon, 1619. Delet pictoram Dei, qui vultum suum materiali oblinuit. Ambros. in Hexamer.

2053. *Neutrality in Religion reprov'd.*

THE bat, like the woman with the adulterous eye, watcheth for the twilight, Prov. vii. 9: such are all equivocating hermaphrodite Christians, religious neuters, who love the twilight of truth better

than the noonlight, whose religion may well enough be declined with the article *hoc*, for it is of the neuter gender. Not much unlike him (in Pliny) whose picture was so ambiguously drawn by Polygnotus Thasius, a cunning painter, that it was doubted whether he had painted him climbing upward or going downward with his shield; and so silly do these utrinquetaries carry their shield of faith (as the Apostle calls it, Ephes. vi.), that it justly may be doubted whether it be to defend us or our adversaries, they have one foot within the gates of Sion, another within the gates of Babylon; one within the Church of England, another within the Church of Rome; one wing to fly to us, another to fly from us upon the least advantage that may be.

Hist. Nat., Lib. xxxv. cap. 9. Franc. Rawlinson's Sermon at Court, 1625.

2054. *To be Careful in the Keeping of our Vow made in Baptism.*

THE Romans in times past, when they pressed any soldiers, ministered an oath of fidelity unto them, which they called *sacramentum militare*, the oath of their military service, without which oath they made a scruple to bear arms; and we, when we take up soldiers, do not always swear them, but they receive pressed-money, which binds them sufficiently; what then is to be thought of a soldier, that after he is admitted into pay, and enrolled in the muster-book, shall forsake the camp without leave of his general, or perhaps revolt and run to the enemy, or staying in the camp entertain private conference with the enemy, and as opportunity serves betray the trust committed to his charge, as divers in our times perfidiously and basely have done? Or if he do none of these, yet either out of cowardice or contempt, never fights blow, nor performs any duty commanded? Do not such soldiers deserve punishment, greater than if they had refused to serve notwithstanding their allegiance doth bind them? So is it in the matter of baptism, we receive God's pressed-money, then we begin to be His soldiers, and by that mystery do bind ourselves as fast as any vow or oath can tie us; and being thus bound, if we be *desertores militiæ*, forsakers of our Christian profession, and become *apostas* or disobedient soldiers, whose standing is in God's camp, but fight the devil's battles, or such as carry God's mark in their foreheads, but are the devil's servants in their actions, or such as, under pretence of fighting God's battles, betray the whole army to

the enemy, then we are more guilty than if we had never contracted with God to serve Him.

Justus Lipsius, de Milit., Lib. i. dialog. 6. Pet. Liliæ, ut antea. Cultor Dei memento fontis et lavacri rorem subisse sanctum. Prudent.

2055. *Men and Women to be Knowing in the Scriptures.*

It is said of Angelus Politianus, that he would not vouchsafe the reading of the Scriptures, as not containing elegancies suitable to his wit and style, as if he meant to be saved by criticisms, and quaint phrases; and St. Augustine (whilst unconverted) valued Tully above all compares, as worthier of his study, than any of the inspired authors. A sad choice, God wot! but let all of us be heartily affected with the excellency of the Scriptures above all other writings whatsoever, let us be such as Timothy, to know the Scriptures from our youth, 2 Tim. iii. 15, such as Apollos, mighty in the Scriptures, Acts xviii. 24, much learned and versed in them, even to the stopping of the mouths of all gainsayers, and not to suffer ourselves to be bewitched with such authors with whom Aristotle is more frequent than St. Paul, making them our solemnest and devoutest studies, and the Bible only read at some by-hours, rather because we would not be altogether ignorant, than that we should be very skilful in it.

L. Vives de Verit. Fidei, Lib. ii. cap. de Vet. Test. Aug. Conf., Lib. iii. cap. 5. Ant. White's Sermon at St. Mar., Oxon., 1623.

2056. *The Vanity of an Unguided Multitude.*

It was a good emblem of Cardinal Farnese, describing the bootless attempts of an unguided multitude, a beech tree with the top off, the motto, *Ruina relinquo*, I am left in ruin. For as that tree withers when it is lopped, so multitudes vanish without leaders, whose power being not directed, is at the best but armed folly, so that they suddenly upon the first opposal become a burden to themselves, and a prey unto those that pursue them.

Ro. Willan's Sermon at Westminster, Nov. 5, 1622. Multitudo non ratione ducitur sed impetu. Sylv.

2057. *A Wife and no Wife.*

As a learned man said sometimes of Rome, having been some while there, that a man might seek Rome in Rome, and yet not

find it there, Rome was so much altered from what it had been ; or as the orator said of Sicily after Verres had governed there, that men sought Sicily in Sicily, it was by him so impoverished ; or as a reverend prelate of ours said of Bellarmine's latter works, That many missed Bellarmine in Bellarmine, they were so much unlike unto, and came so far short of his former : so may a man find much want of a wife in a wife, much miss of a wife in a wife if he maketh his choice amiss, and so consequently do himself great wrong, embracing with Ixion a cloud instead of Juno, or with Paris a shadow without substance, a sorry help, a cold comfort, a wife and yet no wife in regard of any joy or comfort in her, in regard of any help or assistance from her, so that it were much better to be altogether without ; for, what can be more miserable, than to have a wife as covetous wretches have wealth, to have the burden of a wife, and want the blessing of a wife, to have the care and not the comfort ; whereas the man that liveth single, as he misseth of the one, so he is yet withal freed from and eased of the other.

Jos. Scaliger. Cicero in Verrem. Lanc. Winton, Apolog. adv. Bellarmin. Euripid. Helena. Erasm. Adag. Plutarch, de Avarit.

2058. *The Bountiful Goodness of God to His Children.*

It is said of Cyrus, the great monarch of Persia, that he never sat down at the table to eat, but whatsoever dish liked him best, he would send part of it to his friends, or such as deserved best of him, *semesos anseres*, *semesos panes*, sometimes the meat off his trencher, and sometimes the bread that himself did taste of, with this kind and loving salutation, The king sends you this, because he likes it best himself, and holds it choice and dainty. But God entreats His friends, His children and servants, after another manner, He makes them eat and drink at His table, or rather makes Himself their meat and drink, who is the bread of life, and well-spring of salvation ; there is nothing so dear to Him but they shall have part with Him ; His own joy, His own secret, His own sweetness, His own comfort, His own robe, His own justice, His own clothing, His own righteousness ;—nay, they shall have His very life and spirit, as a seal and pledge of extraordinary grace and favour.

Cyrus tibi ista, &c. Xenoph. de Institut. Cyri. J. Wall's Serm. at Westminster, 1623.

2059. *Graces of God's Spirit, though seemingly Lost, yet Found at last.*

THERE is a story of a poor man that served God faithfully, and yet was oppressed cruelly, having all his goods taken from him by an exacting knight, whereupon, in a melancholy humour, he persuaded himself that God was dead, who had formerly been so faithful to him, and now (as he thought) had left him. An old man met him, and desired him to deliver a letter into the hands of his oppressor, upon receipt and perusal of which, the knight was so convinced, that immediately he confessed his fault and restored the goods, which made the poor man say, Now I see that God may seem to sleep, but can never die. Thus it is that God in the dispensation of His graces may withdraw Himself for a time, yet He will return at last, He may in His great wisdom for a time hide His face, yet at last He will in mercy lift up the light of His countenance to the great joy of that poor soul that seems to be deserted, and make bare the arm of His power for comfort, Isaiah liv. 7.

Speculum Exemplorum.

N. Hardy, a Valedictory Sermon to Sir T. Bendish, 1653.

2060. *Men to be Active in Regaining their Lost Souls.*

IT is said of Xerxes, the greatest of the Persian princes, that when the Grecians had taken from him Sardis, a famous city in Asia the Less, (in St. John's time one of the seven churches,) charged that every day at dinner, some one or other, speaking with a loud voice, should remember him that the Grecians had taken the city of Sardis from him. But what shall poor sinners do, that have lost more than a city, even their precious souls, which are of more worth than all the world besides? Let them then give their Redeemer no rest by incessant prayers, till He deliver them, and repair their ruin; let them still be calling upon Him to remember His loss and theirs, (for theirs are His,) till they have regained by Him that which was at first taken from them by the enemy, even the image of their God, after which they were created.

Plutarch in Vita Themistocl.

J. Rowlandson's Sermon at East Tysted in Hampshire, 1623.

2061. *Hypocrites discovering their own Shame.*

It is said of the peacock, whose pleasant wings (as holy Job calls them, chap. xxxix. 13) are more for ostentation than for use, for while he spreads out his gaudy plumes he displays the ugliness of his hinder parts. Such are many hypocritical dissembling wretches at this day, who yet differ from the peacock in this, that whereas he is said to have Argus eyes in his tail, they (it should seem) have them in their heads, else how could they espy so many faults in others, none in themselves; yet whilst they spread out their gay plumes, whilst they simper it devoutly, and rail jesuitically against church and state; whilst they hear sermons, pray, give alms, make a sour lenten face, all to be seen of men, Matth. vi., what do they else but discover their own shame, show the ugliness of their hinder parts, betray the fearfulness of their latter end?

Fulgent. Mytholog.

Franc. Rawlinson, a Sermon at Court, 1625.

2062. *Sin the Chief Cause of a Nation's or a City's ruin.*

PHYSICIANS make the threescore and third year of a man's life a dangerous climacterical year to the body natural, and statist's make the five hundredth year of a city or kingdom as dangerous to the body politic, beyond which they say cities and kingdoms cannot stand. But, which is matter of wonder, who hath ever felt a city's languishing pulse? who hath discerned the fatal diseases of a kingdom? found out their critical days? Do they wax weak and heavy, and old and shrivelled, and pine away with years as the body of man? No, they may flourish still and grow green, they may continue as the days of Heaven, and be as the sun before the Almighty, if His wrath be not provoked by their wickedness. So that it is not any divine aspect of the heavens, any malignant conjunction of stars and planets, but the people's loose manners, ungracious lives, and enormous sins, which are both the chief cause and symptom of a kingdom's or city's sickness, and they, indeed, soon bring them to a fearful end and utter desolation.

J. Bodin's Com. Weal.

J. Grant's Burden of Tyre, a Sermon at St. Paul's, London, 1627.

2063. *Wherein the Poisonful Nature of Sin consisteth.*

It is credibly reported that in some parts of Italy there are spiders of so poisonous a nature as will kill him that treads upon them, and break a glass if they do but creep over it. This shows clearly that the force of this poison is not in measure by the quantity, but in the nature by the quality thereof. And even so the force of sin consists not in the greatness of the subject or object of it, but in the poisonous nature of it, for that it is the breach of the law, violation of the justice, and a provocation of the wrath of God, and is a present poison and damnation to men's souls; therefore, as the least poison, as poison, being deadly to the body, is detested: so the least sin, as sin, being mortal to the soul, is to be abhorred.

Joseph Scaliger in Theophrast' de Plantis. W. Crashaw's Parable of Poison.

2064. *Our own Natural Corruption the Cause of Sin.*

As corruption and infection could not by the heat of the air ambient enter into our bodies, if our bodies did not consist of such a nature as hath in itself the causes of corruption, no more could sin, which is a general rot and corruption of the soul, enter into us through the allurements or provocation of outward things, if our souls had not first, of themselves, received that inward hurt by which their desire is made subject to sin, as the woman's desire was made subject to her husband, Gen. iii. 16, and, as the philosophers say, the matter to the form. The causes of sin are to be ascribed to our own concupiscence, the root is from our own hearts, Jam. i. 13. It is confessed that Satan may instil his poison and kindle a fire of evil desires in us, yet it is our own flesh that is the first mover, and our own will which sets the faculties of the soul in combustion.

T. Bastard, Serm., 1612.

2065. *Death of the Soul more to be lamented than the Death of the Body.*

ST. AUGUSTINE confesseth that in his youth (as many wantons do) he read that amorous discourse of Æneas and Dido with great

affection, and when he came to the death of Dido he wept from pure compassion ; but, *O me miserum !* saith the good father, I bewailed, miserable man that I was, the fabulous death of Dido, forsaken of Æneas, and did not bewail the true death of my soul, forsaken of her Jesus. Thus it is that many unhallowed tears are sacrificed to the idols of our eyes, which yet are as dry as pumices in regard of our souls. We bewail a body forsaken of the soul, and do not grieve for the soul abandoned by God. Hence we are to learn from every corpse that is buried, what the daughters of Israel were to learn from Christ crucified, Weep not for me, but weep for yourselves, Luke xxiii. 28, not so much for the loss of your bodies as for the death of your immortal souls.

Confess., Lib. i. cap. 13. J. B., a Sermon at request of Sir Rich. Blunt, 1616.

2066. *Not to Wait God's Good Pleasure in Times of Affliction, very Dangerous.*

A MAN that is unskilful in swimming, having ventured past his depth, and so in danger of drowning, hastily and inconsiderately catcheth at what comes next to hand to save himself withal ; but it so happeneth, that he oft layeth hold on sedgy weeds, that do but entangle him, and draw him deeper under water, and there keep him down from ever getting up again, till he be (by that whereby he thought to save himself) drowned indeed. Thus it is, that whilst many through weakness of faith, and want of patience, are loath to wait God's good pleasure, and being desirous to be rid in all haste of the present affliction, they put their hand oft to such courses as procure fearful effects, and use such sorry shifts for the relieving of themselves, as do but plunge them further and deeper, into such a labyrinth of evils, out of which they seldom or never get out again.

Cyril Alex. Epist. 29. T. Gataker, a Sermon before the Judges, 1623.

2067. *The Great Benefit of Timely Accounting with God.*

A MERCHANT or tradesman, that at leisure times casteth up and balanceth his accounts, and brings all to one entire sum, is at any time ready, if on a sudden he be called to a reckoning, though he have not time or leisure then amidst many distractions, otherwise to run over accounts, or to cast up the particulars ; yet to tell how

things stand with him, it requires no more than the bare reading, he needs not stand to recount it, being sure it was well and truly cast up before. So he that hath beforetime truly examined his own estate, and made up the account betwixt God and his own soul, may thereby know how it standeth with him in regard of God by calling to mind only the issue of his former examination, when by reason of disturbance and distraction through the violence of temptation, he shall have small liberty and less leisure, to take any exact trial or proof of it at the present.

Isocrates ad Demonic. *T. Gataker, David's Remembrancer, a Sermon, 1623.*

2068. *Ignorance, especially in the Ways of God, reprov'd.*

SOCRATES being asked, What was the most beautiful creature in the world, he answered, A man decked and garnished with learning: and Diogenes being demanded, What burden the earth did bear most heavy, replied, An ignorant and illiterate man. Now, if these philosophers did thus judge of the excellency of knowledge, and vileness of ignorance, how should Christians blush for very shame, that having lived so long in the school of Christ, trod so often upon the threshold of God's sanctuary, and sat so many years under the droppings of gospel-dispensations, they should yet be found ignorant of Christ, and of the way to everlasting happiness.

S. Maxim. Serm. 17. *Im. Bourn's Serm. at St. Paul's, Lond., 1622.*

2069. *All the Creatures subservient to the Good Will and Pleasure of God.*

It is reported of the River Nilus, that it makes the land barren, if in ordinary places it either flow under fifteen cubits, or above seventeen; and therefore, that Prester-John (through whose country it runneth, and in which it ariseth from the hills called the Mountains of the Moon) can at his pleasure drown a great part of Egypt, by letting out into the river certain vast ponds and sluices, the receptacles of the melted snow from the mountains; which that he may not do, the Turks, who are now the lords of Egypt, pay a great tribute unto him, as the princes of that land have done time out of mind; which tribute when the Great Turk denied to pay, till by experience he found this to be true, he was

afterwards forced with a greater sum of money to renew his peace with that governor of the Abussines, and to continue his ancient pay. The truth of this relation may be questionable, but this we are all bound to believe, that the great Emperor of Heaven and earth, who sits above us, can at His pleasure make our land, and all the regions of the earth, fruitful or barren, by restraining or letting loose the influences of His blessings from above. At his command the winds blow, and again are hushed, the air pours down rain, or sends mildews upon the earth, and it rests in His power to make our land barren, if we continue disobedient, or to fructify it more and more if we repent. He hath dams and ponds, yea, an ocean of judgments in store, which He can (when it seems Him good) let down upon us to make both the land fruitless, and the soul itself accursed that rebelleth; not only fire, or hail, or lightning, or thunder, or vapours, or snow, or stormy winds, blasting or mildews, but even whole volleys, or volumes of curses more than can be numbered, are pressed to do His will to afflict and vex them that grieve His Holy Spirit by their sins and daily provocations.

Loy de Urretta, Hist. de Æthiopia, Lib. i. cap. 20. G. Sandy's Travels. J. Rowlandson, ut antea. Cui cuncta assistunt acta et agenda simul. Prosper. in Sentent.

2070. *Heaven a Place of Holiness.*

It was a good inscription which a bad man set upon the door of his house, *Per me nihil intret mali*, Let no evil pass through me; whereupon said Diogenes, *Quomodo ingreditur Dominus?* How then shall the master get into his own house? A pertinent and ready answer. How it agrees with our mansions upon earth, let every man look to that. But most sure it is, that no unclean thing can enter into Heaven; whatsoever is there is holy, the angels holy, the saints holy, the patriarchs holy, the confessors, martyrs, all holy; but the Lord Himself most holy and blessed, to whom all of them, as it were, in a divine anthem sing and say, Holy, holy, holy, Lord God Almighty, heaven and earth are full of the majesty of Thy glory.

Diog. Laert. in Vita. J. Wall's Serm. at Westm., 1623.

2071. *God a Sure, Fast Friend.*

IT is usual with men to make towards a sun-dial, whilst only the sun shineth; and with women to make much of flowers, and to

put them in their bosoms whilst they are green and flourishing ; but when once withered, they cast them upon the dunghill : but the Almighty deals not so with His friends ; yea, when their danger is greatest, His help is nearest ; and though oftentimes the case is so desperate, that friends' society can only afford pity, not succour, they may look on, they cannot take off ; but the presence of God is ever active and powerful : and whereas most faithful friends part at death, this friend will not leave us ; David knew he would be with him in the shadow of death, Psalm xxiii. 4 ; and St. Paul assureth us, that neither death nor life shall separate his love, Rom. viii. 38 ; not only when we walk through the pleasant meadow of prosperity, but when we go through the salt waters of affliction—nay, when we pass *mare mortuum*, the sea of death, he will be with us. It is the deriding question which the saints' enemies put to them in the time of affliction, *Ubi Deus* ? Where is now their God ? Psalm lxxix. 10, but they may return a confident answer, *Hic Deus*, Our God is here, nigh unto us, round about us, in the midst of us. It was his promise to Joshua (chap. i. ver. 5) then, and is since repeated by St. Paul, as belonging to all the faithful, I will never leave thee, nor forsake thee, Heb. xiii. 5.

N. Hardy, a Valedictory Sermon, to Sir T. Bendish, 1653.

2072. *To Rely upon God's Blessing notwithstanding all Opposition.*

WHEN an alderman of London was given to understand by a courtier, that King Richard III., in his displeasure against the city, threatened thence to divert both Term and Parliament to Oxford, he asked whether he would turn thither the channel of the Thames, or no ; if not, said he, by the grace of God we shall do well enough. Thus, when either envy of meaner men repineth, or the anger of greater persons rageth against our lawful thriving, we shall do well to remember that there is a river which shall make glad the city of God ; a current (I mean) of God's blessings, which, whilst He vouchsafeth to our honest labours, and legal callings, no malice of man or devil shall be able to stop or avert : for, whilst this blessed river of God keeps its course, we shall do well enough ; but if His hand for our sin turn it aside, as it were, into another channel, no wonder then if we thrive backwards, if we prosper not in the labour of our hands.

Joh. Rowlandson, ut antea.

2073. *Regeneration, the Excellency thereof.*

ST. AUGUSTINE maketh this observation of Demosthenes, that being asked what was the first and chiefest amongst the precepts of rhetoric, he answered, Elocution (or good utterance); what the second, he answered, Elocution; what the third, he answered still, Elocution. After the same manner, saith the good father, if you ask me what is the first, the second, or the third among the precepts of Christian religion, I must answer, Humility; and what St. Augustine attributes to humility in the praise and commendations thereof may justly be given to regeneration, or the new creature, and to the excellency and dignity of that. If it be asked, What is the first, or the second, or the third amongst the graces of God's Holy Spirit, the answer would be *καὶνὴ κτίσις*, our new creation. And good reason too, for without this new creation there is no freedom from damnation, no happiness to be obtained; if any man be in his natural condition, and would have any benefit by the death of Christ, he must be a new creature.

Augustin. Epist. 56 ad Dioscorum. Im. Bourne, ut antea.

2074. *Ignorance, especially in the Ways of God, condemned.*

It is related of Bion the philosopher, that meeting with one of his friends, who was somewhat too curiously busied to have his picture hewed out to the life in a piece of stone, but over-careless in the study of learning, he reproved on this manner, *Tu ut tibi similis lapis fieret, &c.*? Hast thou been careful, that the stone might be made like thee, and art thou not as careful that thou by thy ignorance be not like unto the stone? The like may be said of all the sons of vanity, such as are stocks and stones, rather than men, than Christian men, that are careful to fulfil their lusts, which will prove their destruction, and negligent to be filled with divine knowledge, which will bring them to eternal happiness.

Plutarch, Apophthegm. S. Maxim. Serm. i.

2075. *A Caveat for Bloody-minded Men.*

It was a Christian-like gallant resolution of Anastasius the emperor, *Quod nihil velit aggredi, &c.*, That he would adventure on no exploit, though never so honourable and glorious, if he thought it

might cost him a drop of blood. Then let all such know, that wallow in flesh and blood, the blood of their sins, and the blood of their iniquities, that delight in blood, and make no conscience how they spill innocent Christian blood, that are set upon miracles, and labour to convert water into blood, colour seas, dye rivers, as if they would sail and swim to Heaven through the heart's blood of their enemies; that Christ's blood may witness against them, and charge them with the blood of their slain, *quocunque sub axe*, whether it were at home or abroad; that as His blood calls for pardon, so theirs for vengeance, and may one day come upon the desperate malefactor, without repentance, to his ruin and confusion.

Evagrii Hist. cap. 3. Ah nimium faciles qui tristia crimina cadis, &c. Ovid, Fast. Johan. Wallei, Pretium Mundi.

2076. *Sincere, Upright Men, the Scarcity thereof.*

It is storied of Diogenes, that at noonday he went about the streets with a candle lighted, and being asked why he did so, returned this answer, *Hominem quero*, I seek for a man; meaning one that might deserve the name of a man, but all in vain. It is the same with us at this day. God commanded the prophet that he should run to and fro through the streets of Jerusalem, and seek in the broad places thereof to find a man that executed judgment, Jer. v. 1. And the prophet David bids us behold the upright, Psal. xxxvii. 37, but where shall we find one upright man to behold? Pretenders to perfection, professors of sanctity, this age swarms with, but few practisers. Facings of religion were never more in fashion, but the linings of piety and goodness never more out of request; so that we may well take up that of the psalmist, Help, Lord, for there is not one godly man left, Psalm xii. 1.

Diog. Laert. in Vita. N. Hardy, a Funeral Sermon, 1649.

2077. *The Borrower's Duty and Comfort.*

A POOR labourer being taken to fell timber for the building of a house for the children of the prophets, as he was felling of a tree the iron fell from the helve into the water; then he cried, and said to Elisha, Alas, master, it was borrowed, 2 Kings vi. 5; as if the poor man should say, The loss of the axe-head doth not so much grieve me

as that I borrowed it, and must restore it again. Just thus must it be betwixt the borrower and the lender; the borrower's care must be how to make restitution; if he have not wherewithal, and therein if he speak simply from his heart, then, *si non effectu tamen affectu*, if he cannot come anything near to pay the whole debt, yet come as near as he can, he must show his readiness out of that little that is remaining, if not anything near to a full, yet towards satisfaction. And then, however, perhaps, it will not please men, yet in having a good conscience God will be well pleased.

*Sam. Cottlesford, Sovereign Oil to restore Debtors. Domus aut famulitium
abjiciendum ut ære liberemur alieno. Plut. Moral.*

2078. *The Time and Place of a Man's Spiritual Calling very Uncertain to be Known.*

HE that is locked up in a dungeon, or otherwise immured within some darksome place, can and may easily discover the very moment of time, when either the least beam of the sun, or glimmer of skylight, shall break in upon him; whereas, on the other side, he that is in the open air, is very sensible that the day is broke, that the sun is up, but cannot make out any certain account of the springing of the one, or rising of the other. Thus it is in the matter of our spiritual calling, it is possible that a man may know the very time and moment when the day-spring from on high did visit him, when it was the good pleasure of God to dart into his soul the graces of His blessed Spirit, as in the case of St. Paul, the good centurion, the jailor, the Jewish converts, and some others, Acts ii. 37; but this is not ordinary, the wind bloweth where it listeth, (yea, and when it listeth too,) even so the Spirit, both time and place uncertain; some are called at the first hour—that is, in their infancy or childhood, as Samuel, Jeremiah, and John the Baptist; some in the third hour—that is, in their youth, as Daniel the prophet, and John the evangelist; others at the sixth hour, in their middle age, as Peter and Andrew; others at the eleventh hour, in their old age, as Gamaliel and Joseph of Arimathea; and some again not only in the last hour of the day, but even in the last minute of that hour, as the thief upon the cross, Luke xxiii. 43. Again, our calling is uncertain in respect of place; for God calls some from their ships, Matth. iv. 19, some from their shops, Matth. ix. 9, and some from under the hedges, Luke xiv. 23, and other some from the market, Matth. xx. 3; so

that if a man can but make out unto his soul, that he is certainly called, it matters not much for the time when, nor the place where, both of them being so uncertain.

Ælredi Similitud. Selectæ. J. Boys' Postills.

2079. *The Minister's Calling full of Labour and Toil.*

THE vocation of an husbandman admits of little or no vacation from his daily labour; the end of one work is but the beginning of another, every season of the year bringeth its several travail with it; and the harvest labourers are of all other the sorest labourers, no labour more toilsome than theirs. Such is the calling of every faithful minister; hath he broke up the fallow ground of his people's hearts? then must he sow the precious seed therein. Hath he sowed seed? then he must water what he hath set and sowed; yea, tears and weeds will grow, and soon sprout up, sleep he never so little, and therefore great need of daily weeding: so that surely the sweat of the ministry (be it followed as it ought) exceeds the sweat of other callings, and with the sorest labour doth the minister eat his bread in the sweat of his brow; his calling is not easy, but painful and laborious: as it is an honour, so it is a burden, and such an one too as requireth the strength of angels to bear it.

Nat. Rogers' Sermon on 2 Cor. xiii. 11. Nihil est in hac vita difficilius, laboriosius, periculosius, &c., presbyteri vita. Aug. de Verb. Dom. Onus humeris angelorum non leve. S. Chrysostom.

2080. *True Brotherly Love Scarce to be Found.*

HISTORIES make mention of one Ursinus, a Christian physician, who being to suffer martyrdom for the Gospel of Christ, began to waver and faint, which when Vitalis, a holy man saw, he stepped to him, and though he knew it would cost him his life, comforted and encouraged him, saying, What! have you been heretofore so industrious to preserve men's bodies, and will you now shrink at the saving of your own soul? be courageous; for which faithful counsel, he also was condemned to death and suffered accordingly. But now so it is that brethren have forgot that they are brethren, and almost every man stands aloof, when necessity requires his succour; they flinch away as Demas and others did from Paul,

leaving him to answer for himself. Few such friends as Vitalis are to be found, that will lay down their lives, or hazard them, to the relief of their distressed brother.

Hieron. Rubei Hist. Ravennat. Nich. de Lyra. Fratrum quoque gratia rara est. Ovid, Met. i.

2081. *Men to be Compassionate one towards another, and why so.*

It is observed of the bees, that *ægotante una lamentantur omnes*, when one is sick they all mourn; and of the sheep, that if one of them be faint, the rest of the flock will stand between it and the sun, until it be revived. Thus it is that God hath hewn us all out of one rock, tempered all our bodies of one clay, and spirited all our souls of one breath. We are all sons of one Father, members of one body, and heirs of one kingdom, in respect of which near linking together, there should be compassion and sympathy betwixt us. If one member do but grieve, all suffer with it, 1 Cor. xii. 26, when a thorn is got into the foot, how is it that the back bows, the eyes pry into the hurt, and the hands are busied to pluck out the cause of the anguish. And we, being members of one another, should bear with and forbear one the other, the not doing whereof will stick as a brand upon our souls, that we are of the number of them that have forsaken the fear of the Almighty, Job vi. 14.

Plin. Nat. Hist. Lib. xi. cap. 17. Cujus pectus tam ferreum, cor tam lapideum, ut patienti non compatiatur. Junius de Utilit. Condit. Humanæ. Annotat. Minist. Divers. in 1 Cor. xii.

2082. *Men to be at Peace one with another.*

It is reported of two noble Lacedæmonians, that being at mortal hatred, were met by Archidamus, their king, in the temple of Minerva; he requires them to put the matter to an indifferent umpire; they choose the king himself, he makes them swear to abide his order, which accordingly they do: Now, saith the king, I order that you shall not go out of this temple until you be friends; and so they parted friends (for an oath taken in that temple was unlawful to be broken). Now, it were heartily to be wished, that we who are the temple of God, and such as usually meet in the temple of God, and there partake the holy things of God, would keep the unity of the Spirit in the bond of peace, not

to be unpeaceable with the peaceable, which argues a devilish mind ; not unpeaceable with the unpeaceable, which argues a corrupt mind ; nor yet content ourselves in that we are peaceable with the peaceable, which argues but a civil mind ; but if it be possible, and as much as in us lieth, to be peaceable with the unpeaceable, which is that that argues only a true Christian, and heroical mind. And so should we make it good that we are endowed with true grace, and are true subjects of that kingdom which is the kingdom of peace, whose King is peace.

Suidæ Hist. *Plutarch in Laconicis.* *Nat. Rogers, ut antea.* *Candida*
pax homines, trux decet ira feras. *Ovid, Amor. i.*

2083. *Men to Labour that they be Regenerated.*

ST. AUGUSTINE relateth of the serpent, that when she groweth old, she draweth herself through a narrow hole, and by this means stripping off her old skin, she reneweth her age. Thus it is our Saviour's directions to be as wise as serpents, Matth. x. 16, and if in anything, then sure it is in this, that we should follow their wisdom, that forsaking the broad ways of vice, we may pass through the narrow and strait way of repentance, and leaving off our old coat of sin, we may be clothed anew with the rich garments of righteousness, and so become new men in Christ Jesus.

De Civit. Dei, Lib. viii. cap. 6, et in Psal. lvi.

2084. *The Minister's and Magistrate's Duty in the Suppression of Vice.*

It was a good Christian resolution of St. Basil, who writing to Amphilochius, Bishop of Iconium, hath these words, 'Αναρχία ἐστὶν εὐνοῖα, the people through ambition are fallen into grievous anarchy, whence it comes to pass, that all the exhortations of the rulers are in vain, no man will submit, but all would reign, being puffed up with pride growing from ignorance. Shall I then keep silence? I may not, though some supplant, others insult over me being down, and the rest applaud them that do insult ; how can it be otherwise since charity is decayed? Hence some sit no less implacable and bitter examiners of things amiss, than unjust and malevolent judges of things well done, so that we are become more brutal than the very beasts, for they are quiet amongst themselves,

but we wage cruel war against each other; shall I then hold my peace? charity will not suffer me; the children in Babylon discharged their duty, though they were but three. Having God then for my patron and protector, I'll not be silent, &c. And thus it is, that both minister and magistrate, in their respective places, are to beat down the vices of the time: where the reins of government lie slack upon the people's shoulders, there they must needs be straightened; where wickedness and sin have put on a whore's forehead, it is high time to unmask them. Nay, if God's people and the house of Jacob will be doing that which is not right, it is the minister's duty to set up his throat and tell the one of their sins, and the other of their transgressions, Isa. lviii. 1.

*Basil, in Lib. de Spirit. Sancto, cap. ult. Sævis inter se convenit ursis.
Parcere subjectis et debellare superbos. Virgil.*

2085. *Peace Linking the Church and Commonwealth together.*

THE secretaries of nature say that the solsequy or marigold opens with the sun and shuts with the shade: even so, when the sunbeams of peace shine upon the commonwealth, then by the reflection of those beams, the church dilates and spreads itself, Acts ix. 31. And, on the other side, when the country's glory is once eclipsed, then is the church's beauty clouded, as all men (whom the God of this world hath not blinded) must of necessity confess: the church and commonwealth being so closely linked together, that the peace or distraction of the one doth redound to the welfare or ruin of the other.

*Plin., Dioscorid., Theophrast. M. Griffith's Serm. of Peace at St. Paul's,
London, 1642.*

2086. *A Caveat for Flatterers.*

It was a significant and well deserved punishment, that Alexander Severus allotted to Turinus, a fawning flatterer, (one that could lick a moth in a gnathonical sordid way,) to be tied to a stake, and stifled with smoke, with a herald standing by and proclaiming to all the people: *Fumo punitur qui fumum vendidit*, He lived by smoke blinding men's eyes, and by smoke let him die. A good caveat for those that think to purchase and preserve love and favour, by deifying the undeserved and crystallising dusty sordid

actions ; they may chance to plead, that he that will not flatter, shall hang under the wheel, that he that dares to tell a great man he is not just, or a general that he is not valiant, or a lady that she is neither beautiful nor virtuous, shall never be counsellor, commander, or courtier ; but Solomon, a wiser man, is rather to be believed, who bids us take it on his word, that he that rebukes a man (though for the present he may storm) shall afterward find more favour than he that flattereth with his tongue, Prov. xxviii. 23.

Æl. Lampridius in Vita. W. Price's Sermon at St. Mary's, Spital, 1642. Isto maxime tempore regnat vitium adulationis, &c. Tul. ad Celant.

2087. *The Non-performance of Vows, Promises, &c., condemned.*

It is said of Andreas, one of the kings of Hungary, that having engaged himself by promise to go to the holy wars, (as they then called them,) went with all his forces, and coming to Jerusalem, only bathed himself there, as one that had washed off his promise, and so returned back again without striking one blow. Such is the case with many men at present, their promises, covenants, and agreements with others, though sealed and subscribed, prove too, too often as brittle as the glasses they drink in ; no bounds will hold them, they rob the Grecians of their proverb, and own it themselves. For let but the worst of men say they will do this or that, is as much as if they had sworn they would not do it, unless it be when they embark themselves in some unwarrantable actions, and the sun may sooner be thrust out of his sphere than they diverted from their adamantine resolutions.

Car. Bonfinius de Reb. Hongaricis. Ut mundus sic sunt mundi promissa, &c. Jac. Bil. Anthology Græca fides. Erasmi Adagia.

2088. *Justice duly Administered, the People's Benefit thereby.*

It is said of Francis the First of France, that when a woman knelt to him to beg justice, he bade her stand up, For, said he, woman, it is justice that I owe thee, and justice thou shalt have ; if thou beg anything of me, let it be mercy. A happy place and people surely, where justice, as it seemeth, was not extorted, but dropped as kindly as honey from the comb ; where there was no

sale of offices, no enhancing of fees, no subtleties of delay, no trucking for expedition, no making snares of petty penal statutes, where justice had scales in her hand, not to weigh gold, but equity ; where judges and magistrates were as Noah's ark, to take in weary doves, and as the horns of the altar, for oppressed innocency to betake itself unto ; where lawyers, advocates, pleaders, did not call evil good, and good evil, bitter sweet, &c. ; where plaintiffs or accusers did not inform or prosecute through malice, envy, or for advantage ; where subordinate officers durst not help potent delinquents out of the briars, nor suffer poor men tempest-tost in law to languish in their business within ken of harbour, for want of giving a sop to Cerberus, or sacrificing to the great Diana of expedition ; where those setting dogs, such as base promoting informers, were not countenanced, but severely punished upon any false, unjust, or malicious information ; to close up all, where the magistrate owed justice to the people and paid it, where the people begged for mercy and had it.

Jean de Seres, Hist. W. Price, ut antea.

2089. *The State Polititian's Religion.*

THERE is mention made of a river in Spain whose upper waters are sweet and pleasant, but towards the bottom very salt and brackish : and such is every wicked state politician, he is only superficial whilst others are fundamental Christians, he likes the humour of the Samseans in Epiphanius, that were neither Jews, Gentiles, nor Christians, but preserving a commodious correspondence with all ; whatsoever he acts in reference to Heaven is merely theatrical, and done in subordination to some other interest ; it is to him indifferent whether the religion he personates be true or false, so it be but popular ; and like the strictness of that notable thief, who always before he went about the work of his calling (for so he called thieving) went to prayer, that God would bless and prosper him ; so he says grace to his design, be it never so wicked, and gives thanks for his success, be it never so bloody.

Athenæi Deipnosoph., Lib. ii. cap. 6. Advers. Hæres. Lib. ii.

2090. *The Evil of Excess.*

HONEY is very sweet and comfortable, but too much honey causeth gripings in the belly, breedeth choler and bringeth

diseases ; fragrant flowers are sweet to smell to, and much refresh the brain if used moderately, but too much smelling of them causeth pain in the head, as experience testifieth. How delightful is the light to our eyes, but too much staring into the sunbeams is the dazzling of the eyes, if not the blinding of them. Thus it is that the excess, even of good and lawful things, may be evil and unlawful ; we may take of the good creatures of God (as it were upon a knife's point, or a spoonful at a time, that is, in a stinted moderate quantity) in due measure, but if we fall a grasping with both hands, eat great morsels, or drink down great draughts at once, we may easily surfeit unto death, unless we evacuate one way or other after our exceedings. And the rule in philosophy holds true, *Vchemens sensibile lædit sensorium*, Moderate sounds, such as in music, may much affect the ear with delight, but vehement sounds, as in ringing of bells near hand, beating of drums, rattling of guns, or blowing of trumpets, dulls the hearing. Thus it is that moderate joys and delights are ever best, least hurtful, most contentful and comfortable to our spirits ; whereas intemperance, immoderateness, and excess mar all pleasures and delight, though in themselves never so pleasant and delightful.

*Columella de re Rust. Omne nimium vertitur in vitium. Aristotle.
Maurit. Bohem. Medit. Matut. loc. Script. select.*

2091. *The State Politician Siding with all Parties.*

THERE is mention made of Marquis Paulet, of Winchester, who having successfully served four princes, and still in the room of favour, unshaken with the vicissitudes he had run through, being asked by one by what means he preserved his fortune, he replied that he was made *ex salice non ex quercu*, of the pliant willow, not the stubborn oak, always of the prevailing religion, and a zealous professor. Thus it is that the wicked state politician sides with all parties. If religion be fashionable, you can scarce distinguish him from a saint. He will not only reverence godly ministers, but if need be he will preach himself ; if cunctation prevail, he acts Fabius ; if the buckler must be changed for the sword, he personates Marcellus ; if mildness be useful, Soderini of Venice was not more a lamb than he ; if severities are requisite, Nero's butcheries are sanctities compared with his. Thus, like a subtle *Proteus* he assumes that shape which is most in grace and of most profitable conducement to his ends, only he hath so much advan-

tage of the cameleon, that he can turn himself into white, for he is often to be found wearing the vest of innocence to conceal the ugliness and blackness of his attempts.

Sir R. Nanton, Fragm. Regal. Paratus ad omnia quare. Observat. ex Machiavello, Borgia, &c. Simulata sanctitas.

2092. *Tyrants Raising themselves by a Seeming Compliance with the People.*

ATHENÆUS tells a pretty story of one Athenion, born obscurely, who, as long as he was private and poor, excelled in a soft and tractable disposition ; but when by juggling he had obtained the Athenian government, there was none more odious for a cruel, barbarous, covetous tyrant : Nero's *quinquennium* will never be forgotten, nor that which is reported of Caligula, that there was never a better servant and a worse master. Thus it is by woeful experience made out, that tyrannically-minded men personate goodness till they have accomplished their ends, make a show of all goodness, till they have wrought themselves into the good liking of all those whom they intend to deceive ; and then off goes the vizard of dissimulation, and they appear in their native colours, what indeed they are, bloody, barbarous, inhuman.

Deipnosoph., Lib. vi. cap. 13. Sueton. Modern Policy.

2093. *True Obedience.*

It is reported of the old kings of Peru, that they were wont to use a tassel, or fringe made of red wool, which they wore upon their heads, and when they sent any governor, to rule as viceroy in any part of their country, they delivered unto him one of the threads of their tassel, and for one of those simple threads, he was as much obeyed as if he had been the king himself ; yea, it hath so happened that the king hath sent a governor only with this thread to slay men and women of a whole province, without any further commission ; for of such power and authority was the king's tassel with them, that they willingly submitted thereunto, even at the sight of one thread of it. Now, it is to be hoped that, if one thread shall be so forcible to draw infidel obedience, there will be no need of cart-ropes to hale on that which is Christian ; exemplary was that obedience of the Romans, which was said to have come abroad to all men, Rom. xvi. 19. And certainly gospel obedience is a grace of much worth, and of great force upon the whole man,

for when it is once wrought in the heart, it worketh a conformity to all God's will—be it for life or death; one word from God will command the whole soul as soon as obedience hath found admittance into the heart.

Levinus Apollon., de Regno Peruano. Mauriti. Bohem., ut antea.

2094. *The True Improvement of Peace.*

It is observable in Scripture that Moses' altar was but five cubits in length, and five in breadth, and three in height, Exod. xxvii. 1; but Solomon's altar was much larger, 2 Chron. iv. 1. Now the reason hereof seems to be this, because Moses was in a warfare, in an unsettled condition, in the wilderness, in continual travel, full of troubles, and could not conveniently carry about an altar of that bigness; but Solomon was on his throne in a tranquil state, settled in quiet possession of his kingdom, and as his name was, so was he a true Solomon, that is, peaceable. Thus it ought to be with all good men, that when they have more peace and prosperity than others, their service of God should be proportionable. Solomon's temple must outstrip Moses' tabernacle in beauty and glory, and Solomon's altar must exceed the bigness of Moses' altar. In their peace and plenty, their holiness should outshine others that are in want and misery, when God lays not so much sorrow upon them as upon others, they should lay the more duty upon themselves. If God send them fewer crosses and more comforts, they are to return more service and commit less evils.

M. Borhavius. M. B., A Christian's Delight.

2095. *The True Christian's Confidence and Contempt of Death.*

OBSERVABLE is that speech of King Agag, when Samuel sent for him, Surely the bitterness of death is past, 1 Sam. xv. 32. Now, the ground of this speech was either his false hope, as thinking that the worst was past, because he was fetched off the king's guard of soldiers and brought to Samuel the prophet, who was *vir togatus*, a man of peace; or else, if the messengers did tell him why he was sent for, then he set a bold face upon it, and spake out of stomach, intimating his resoluteness and contempt of death, that he was resolved to die bravely and like himself: this now was carnal gallantry. And thus many a man may, Agag-like contempt death and all God's judgments out of stoutness and stiffness

of heart; but all true believing Christians may and do graciously despise death, and say thus from a principle of faith and certain hopes of Heaven, Surely the bitterness of death is past, certainly Christ by His death hath taken away the bitterness of death, and hath sweetly perfumed our graves by the burial of His own blessed body, so that we shall taste nothing but the sweetness of death, and may now courageously and triumphingly sing, and say not, as Agag did, Surely the bitterness of death is past, but as St. Paul did, O death, where is thy sting? &c., 1 Cor. xv. 55, and To me to die is gain, Phil. i. 21.

Fr. de Mendoza in 1 Sam. xv. 32. P. Martyr in 1 Sam. xv. 32. Non potest male mori qui bene vixit. August. de Doctrina Christ.

2096. *Man's Nothingness.*

JOSEPHUS PHOVRINUS, a learned physician of Italy, marvelled at nothing in the world but man, and at nothing in man but his mind; and Abdala the Saracen, King of Toledo, being asked what he most wondered at upon the stage of the world, answered, Man; one calls God an immortal man, and man an immortal god; another sets him out as *μικρόκοσμος*, a little world, and the world, *μεγάληθρωπος*, a great man. Now, these men were not certainly so well-knowing of God's Word and man's sin, and of the matter that man was made of, as they should have been, whereas such as know God in His most excellent glory, and man in his best estate to be but vanity, turned from his innocency to iniquity; must and do acknowledge themselves to be less than the least of God's mercies, such as He created being nothing, recreated being worse than nothing, and without great mercy on His part are like to fall again to nothing, Psalm xxxix. 5.

Phovorin. in Lib. de Hom. Excellent. Leo Heb. Dial. de Amore. Pythagoras.

2097. *Men of Corrupt Judgments.*

As those that have the jaundice see all things yellow by reason of the humour of that disease, corrupting the sight by the overflowing of the gall over the whole body, so men of corrupt judgments misapply matters and persons, and are not able to give a right judgment according to truth, but run on according as their fancy leads them, just like a blind man that can see no more light at noonday than at midnight, and must needs there misjudge day for night, and night for day.

Joh. Fenelius de Humorib., Lib. vi.

2098. *Wanton Hearers of the Word reprov'd.*

SUCH as have weak and sickly stomachs are always finding fault with the caterer, cook, or carver, and think they could feed a great deal better, if there were better provision. And thus there are some queasy wanton hearers of God's Word, such as find fault with their pastor, and think they could edify much better by such or such another, wherein they say they know not what. For it is neither Paul nor Apollos that can edify, that is, give increase, make the Word effectual; God hath reserved that work to Himself, that so His ordinance, not the gifts, His blessing, not the commendations of the preacher, might be regarded, that the treasure might not be esteemed for the vessel, but the vessel for the treasure, and so neither Paul magnified, nor Apollos despised, nor either or both relied upon, and God Himself neglected; nor hearing severed from prayer, for that makes prayer abominable; nor prayer from hearing, for that makes hearing unprofitable, but that both being joined together, our obedience in hearing may make our prayers accepted, and our fervency in praying may procure our hearing to be blessed.

S. Croke's Visit. Serm. at Bath, 1615. Nisi Spiritus Sanctus auditorum corda repleat, ad aures corporum vox doctoris incassum sonat. &c. Greg. in Pastore.

2099. *The Vast Difference betwixt the Power of God and Man.*

IN matters of arithmetical accounts, set one against ten, ten against a hundred, a hundred against a thousand, a thousand against ten thousand, although there be great odds, yet there is some comparison; but if a man could set down an infinite number, then there could be no comparison at all, because the one is finite, the other infinite. So it is betwixt the power of God and man, set all the princes and powers of the earth in opposition to God, they shall never be able to withstand Him. It was once the saying of Pompey, that with one stamp of his foot he could raise all Italy up in arms. And the mighty men of the world may have nations, kingdoms, and commonwealths at their command, but yet God is more powerful than them all; if He do but arise, they shall all of them fly before Him, Psal. lxxviii.; if He once fall to fettering of princes, it shall be done so sure, that no flesh shall be able to knock off their bolts again; if He but once make fast the bars of our city gates, Psal. cxlviii. 13, we may trust to it they shall be so

fast, that no invader shall be able to break them open, so infinite is His power, that in David's thoughts it was not to be matched, Psal. lxxxix.

Steph. Gosson's Serm. at St. Paul's, 1598. Plutarch in Vita Pomp.

2100. *The Great Danger of Apostacy.*

IN the affairs of this life, it is a shame for a man to begin an enterprise and not to go through, to begin a piece of work and leave it off in the middle; it will give just occasion for every man to point at him with his finger, deride and jeer him, saying, This man began to build, and was not able to finish, that he hath taken a great deal of pains to no other purpose, but to leave a monument of folly and vanity for the world to laugh at. And thus he that hath received the common graces of God, and many good gifts of His Spirit, which have enabled him to do much good and faithful service, and then takes the grace of God and turns it into wantonness, and smothers and quenches the Spirit; or having been in a fair way to heaven, having some time walked on religiously and faithfully, till he come within some sense of his reward, and within view of the crown prepared for him, then to turn out of the way, and apostatise in the broad way; what is it else but to tread in a path that without repentance will lead to utter destruction? Heb. vi.

Geo. Jay's Serm. at Court, 1532. Tunc vir apostolicus nunc villis apostata factus. Sedul. de Juda Prodit.

2101. *Wicked Thoughts to be Carefully Washed off from the Heart.*

It is the part of a skilful surgeon or physician, not only to take away any appearing ulcer, or to cool the heat of a burning fever with outward applications, but to look into the inward causes and malignity of the disease, and so to order the matter, that the cause being taken away, the effect may necessarily follow. Now it is well known that the seed of all sins, and the wellspring of all wickedness, ariseth from the heart of man, Matth. xv. 19; the heart is therefore to be washed as from all wickedness, Jer. iv. 14, so from all wicked thoughts, they being the sources and originals of all unrighteousness, not that they are all so, for they may be sometimes accompanied with horror and detestation of sin, or cast into our hearts by Satan, yet not consented unto; but men think too

little of such thoughts: the thoughts therefore that are to be thought on, and cleansed from the heart, are such as proceed from our own corrupt nature, or suggested into our minds by the malice of Satan, whereunto we give consent and liking, or else they be the allurements of the world which we cherish and delight in.

R. Maverick's Serm. at St. Paul s, 1617. Aquin. Sum.

2102. *The High Price of Man's Redemption.*

AMONGST the Romans those their proper goods and estates which men had gotten in the wars with hazard of their lives were called *peculium castrense*, or a field purchase. Well then may the church and every true member therein be called Christ's *peculium castrense*, His purchase, gotten not only by the jeopardy of His life, but with the loss of His life and blood, 1 Pet. i. 18, 19. And if it were possible, He would rather lose His life a second time, ere He would lose the least limb for which His life was so laid down.

Wolfgang. Lazius de Repub. Rom. Mauriti. Bohemus, Delit. Christ.

2103. *God's Great Tenders of Mercy to Repentant Sinners.*

If a judge of an assize should say to a felon, or some malefactor in the gaol, Confess but your faults, and become an honest man, I will pardon you, and not only so, but you shall be made a justice of peace, or some great man, whereby you shall have power to judge and examine others, surely he would upon this promise be moved quickly to confess the felony, and forego his theft. Thus it is, that the Judge of all the world makes great tenders of mercy, that if a sinner will truly, and from his heart confess his sins, and resolve to leave them, he shall have pardon, and not only so, but he shall be made a king and priest unto God the Father, an heir of God, and joint-heir with Christ Jesus, Rom. viii. 17.

Joh. Hill's Penitent Sinner's Entertainment. Pœnitentia est spes salutis, per quam Deus ad misericordiam provocatur, &c. Isidor. de Sum. Bono.

2104. *The Fullness of Reward reserved till after this Life.*

PLUTARCH, though a heathen, yet of honourable esteem even to this day amongst us, hath a story, how that upon a time a com-

plaint was sent from the Islands of the Blessed to the judges of the superior courts about certain persons sent thither who formerly had lived impiously, humbly entreating that this abuse thus offered unto them might speedily be redressed; whereupon these impartial judges, taking the business into their consideration, found not only the complaint to be true, but withal the reason and cause thereof, which was, that judgment and sentence was passed upon them here below in this life; whereupon it oft fell out that many persons clothed with honourable titles, riches, nobility, and other like dignities and preferments brought many witnesses with them, who solemnly swore in their behalf, that they deserved to be sent to the Islands of the Blessed, when the truth was they deserved the contrary: to avoid which inconveniency, it was decreed by an eternal doom, that for the time to come no judgment should be passed till after death, and that by spirits only, who alone do see and plainly perceive the spirits and naked souls of such upon whom their sentence and judgment was to pass, that so, of what estate and condition soever they were, they might receive according to their works. Here now was a great deal of light in a dark vault, the divine eye of a mere natural man discovering a heavenly truth, which is, that definitive sentence is not to be passed upon any here below, nor that any whosoever shall receive his full reward of what he hath done, whether it be good or bad, till after this life be ended.

Plutarch, in Lib. de Consolat. ad Apollon. ex Homero. Tim. Oldmayn, a Funeral Sermon.

2105. *Good Meanings of Bad Men destructive.*

THE poets prate much of Plato's ferry-boat, that never rested to carry men through the infernal river to the infernal place: so that what was then feigned is now verified; for if there be any ferry-boat to hell, it is the thing that men call a good meaning; this is that which carries men and women down to hell by multitudes, by millions; there cannot be found so many passengers in all the boats upon any river, as there are in this one wherry wafted down to the pit of perdition. Many in all ages have had their good meanings, and to this day, the Jews, Turks, pagans, papists, the worst of them all do not want for good meanings. It is the good meanings of bad men, that brings them to an evil end, they think they do God good service by abusing His people, but they are

sure to find and feel one day what disservice they have done to God and their own souls for ever, and that their good meanings before man shall never excuse their bad actings before God.

Maurit. Bohem. Medit. in loc. select. Script.

2106. *God's Readiness to Maintain the Cause of His Church.*

As in public theatres, when any notable show passeth over the stage, you shall have all the spectators rise up off their seats and stand upright with delight and eagerness, that so they might take the better notice of the same: thus it is, that though by an article of our faith we are bound to believe, that Christ sitteth at the right hand of God the Father Almighty, as a judge to pronounce sentence, Mark xvi. 19, yet He is said in the Scripture to stand upright, Acts vii. 56, at the sufferings of His people, as at the stoning of St. Stephen, either as an advocate to plead the church's cause, or as one in a posture of readiness to take revenge upon all her enemies.

Steph. Gosson, ut antea. Ambros., Lib. x. ep. 82.

2107. *Men not to be Proud of Honours and Preferments.*

It is Pliny's observation of the pigeons, that taking a pride in the excellency of their feathers, and the height of their flying, they tower it in the air so long, that at last they become a prey to the hawk, whereas otherwise if they would but fly outright, they are swifter of wing than any other bird. Thus men that take a pride in the height of that honour whereunto they are advanced, are many times made a prey to the devil, and a laughing-stock to men, whereas did they but moderate their flight, and make a right use of their preferments, they might become serviceable to God and their country.

Nat. Hist., Lib. x. cap. 36.

2108. *Moderation the Forerunner of Peace.*

It is the observation of St. Hilary, that salt containeth in itself the element both of fire and water, and is indeed, saith he, a third

thing compacted out of both ; it is water, lest we should too much be incensed unto heat and passion ; it is fire, lest we should grow too remiss and chill with neglect and carelessness. Hence is that advice of our Saviour to His disciples, Have salt in yourselves, and peace one with another, Mark ix. 50, that is, as St. Paul interprets, Let your speech be always with grace, seasoned with salt, Col. iv. 6, let it not be rancid or unsavoury, larded with bitter and unchristian invectives, but tempered always with sobriety, meekness, and temperance. And then, when the salt is first set upon the table, peace is the best and choicest dish will follow after.

Hilary, in Matth. Can. iv. W. Sclater's Remedy of Schism.

2109. *The Saint's Infirmities.*

As all men, dwelling in houses of clay, and carrying about them the earthly tabernacles of their bodies, between whiles (will they, nil they) sleep, by reason of bodily infirmity, and by a kind of unwelcome heaviness nod towards the earth, as it were pointing at their natural element, whereunto they must in a short process of time be reduced : so even the best of God's children, compassed with flesh and blood cannot but at times bewray their folly and unsteadfastness. The best artist hath not always his wits about him, *quandoque bonus dormitat Homerus* ; and the most watchful circumspect Christian doth not always stand so fast upon his guard of faith and a good conscience, but he may at one time or other be taken napping.

Sam. Croke, The Waking Sleeper, a Sermon, 1615. Non arcum semper tendit Apollo.

2110. *God only to be Trusted unto in Time of Distress.*

As when little children do first learn to go alone, and seeing the weakness of their feet, nature teacheth them to thrust out the hand to the wall, and trust it only for a stay unto them. And thus it is, that especially in times of distress, nature and religion teach us to trust to a stronger than ourselves, that we shall have help at God's hands, and that without Him there is no real true help at all, Isa. xxx. 3 ; none in the smooth tongue of man, nor in his fair looks, Jer. vii. 4 ; not in the strength of man, nor in his riches, Ezek. xvi. ; nor in the wit of man, that may be turned into foolish-

ness, Jer. xvii. 5 ; but in God alone, who is able and willing to relieve His people in the time of their distress, 2 Sam. xv. 31.

Steph. Gosson, ut antea.

2111. *The Great Heat of Ambition.*

It is reported of Julius Cæsar, that as he passed over the Alps in his journey to Spain, he took up his quarters one night in a little, poor, inconsiderable village, where one of his company came unto him and asked him merrily, if he thought there would be any contention in that place for the sovereignty. Whereunto he made this stout answer, I had rather be the first man here than the second at Rome. Now, it is much to be feared, that there are many at this day thus affected, that they had rather be kings, though it were but of a mole-hill, than be in subjection unto any ; yea, such is the heat of their ambition, that the intemperancy of Nero's mother may seem to be revived again, who being very desirous that her son might be emperor, and being certified by the soothsayer that if he were so he should kill her, she brake out into this unstayed and outrageous speech, *Occidat, dum imperat.* Let him kill me, and spare not, so he may be emperor ; so they stick not to say, Let us perish, so we may but bear rule and sway over others.

Coc. Sabel., Lib. v. Ennead. 6. Regnandi dira cupido, Quid non ?
C. Tacit., Annal., Lib. xiv.

2112. *Dead Men soon Forgotten.*

It is a memorable example, amongst many others that we have, of William the Conqueror's successor, who being unhappily killed, as he was hunting in the New Forest, all his nobles and courtiers forsook him, only some few that remained laid his body in a collier's cart, which being drawn with one silly lean beast through very foul and filthy way, the cart broke, and there lay the spectacle of worldly glory, both pitifully gored and all bemired. Now, if this were the portion of so mighty a prince, whom immediately before so glorious a troop attended, what then must others of meaner rank expect and look for, but only with death's closing up of their eyes to have all their friends excluded, and no sooner gone but to be as suddenly forgotten. Hence it is that oblivion and neglect are the two handmaids of death, and her kingdom where she prin-

cipally tyranniseth is *terra oblivionis*, the land of forgetfulness, Psalm lxxxviii. 8.

Matth. Paris, Hist. Tim. Oldmayn, ut antea. Mortuos etiam grati sermones deserunt. Menand.

2113. *Man by Nature Lawless and Ill-advised.*

ORPHEUS, in the Poet, had no sooner tuned his instrument but all the birds and beasts assembled, and forgetting their several appetites, though some were of prey, some of game, some of quarrel, yet they stood altogether in a sociable manner listening unto the sweetness of the music, the sound whereof was no sooner ceased or drowned by some louder noise, but every beast returned to his nature, ready to devour and be devoured one of the other. Such is the nature and condition of man, lawless and ill-advised, full of savage and unreclaimable desires of profit, lust, power, and revenge, yet as long as he gives ear to precepts, laws, and religion, sweetly touched with eloquence and divine persuasions, so long is society and peace maintained; but if these instruments be silent, or that sedition and tumult make them not audible, then all things dissolve into anarchy and mere confusion.

Ovid, Met. Lib. x. Gens humana ruit in vetitum nefas. Fr. Bacon de Augment. Scient., Lib. i.

2114. *God the only Object of His People's Trust in Time of Distress.*

THE fish distressed slides into the water and is relieved; the bird flies to the dam, and is shrouded under her wings; the child runs to its parents; strike the dog, and he runs to his master; wound the soldier, and he flies to the army; and by way of antiperistasis, cold makes the heat retire into the fire, and the force thereof is greater. Thus if mere natural causes, whose goodness is finite, do cherish their effects, how much more shall God, whose goodness is infinite? It is He, and He only, that is the object of His people's trust in the midst of their distress, He is the first cause of all things, and all things have recourse unto Him, Psalm cxlv. 15.

Steph. Gosson's Serm. at St. Paul's, Lond., 1598. Tu vita, et genitor vitæ, lucisque profunda, Tu lux vera, Deus, &c. Mar. Victor.
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2115. *How it is that God is more Powerful than all the Creatures.*

It is a rule in philosophy that that is most active which is most separated from earthly parts, most elevated *a materia*. The physician distils his simples into waters, he makes his extractions and quintessences, that the more they be elevated *a materia*, the more they might be active and work the better; hence is it that water is stronger than earth, fire stronger than water, angels stronger than men, God stronger than them all. And why? but because He is *actus purus*, above and over all, so full of activity that none is able to inflict the least of passion upon Him.

Ven. Bedæ, Axiomata Philosoph. Imbecillis est omnis homo, si cum Dei manibus confèratur. Const. Annal.

2116. *In the Apprehension of Fear and Courage, Man's mistaking of the Object spoils all.*

HE that stands below and looks up to the top of St. Paul's, London, or some such high place, they that are upon the top of the steeple appear to be but of small stature, though in themselves they be tall and great, and they that are at hand upon the same flat seem to be great, and all this by reason of the distance of the one and the nearness of the other. But *e contrario*, if a man stood upon the top of St. Paul's and should look down, then they that are above would seem great, and they that are below would seem little. So it is with men in time of trouble, if their eyes be fastened upon the earth, their enemies will appear to be great and mighty, and God, which is higher than the highest heavens, small and impotent; but if their eyes be in Heaven, as Jehoshaphat's were, and that they look down from thence upon their enemies, then God will appear strong and mighty, and the enemy weak and withered, 2 Chron. xx. 12. It is the misapprehension of the object that makes many living creatures here below do and suffer many things more than they need to do. The sheep at the first sight of the wolf apprehends him for a terrible object of fear, whereas the lion passeth by him and all other beasts of the forest with an honourable scorn and disdain. As for men, the three spies that were sent out to discover the land of promise, having a sheep's eye, spied out more danger than they needed, Numb. xiii. 32, whereas

Caleb, having a lion's heart, apprehended no terror at all. The nobleman upon whom the king leaned in the siege of Samaria had so base an eye, that looking upon the present miseries, he took them to be greater than God, and persuaded himself that although God should rain victuals out of heaven, the famine could not speedily be removed; but Elisha had his eyes in Heaven, and looking down from thence despised the present calamities, in respect of the present help of God, that by next day would make the price of corn to stoop so low at the gates of Samaria, that it should be there at a very easy rate, and the siege removed, 2 Kings vii. 1. And there was a flattering courtier, that looking upon the royal person of the king, held a paradox, that the king is the strongest thing in the world, Esdras iii. 11. But the good old prophet saw no such great matter in kings and princes when they be compared with God, they were in his esteem but as so many grasshoppers skipping and leaping up and down the field, Isaiah xl. 22. By all which may be easily concluded, that in the apprehension of fear and courage, man's eye mistaking of the object spoils all.

Animalia multa agunt, &c. Aristot. T. Jaggard's Serm. at Petworth, in Sussex, 1638.

2117. *Ministers to be Men of Knowledge and Understanding.*

THE archer first takes a view of his mark, then considers the distance of the ground, after that he carries his eye over all the shafts in his quiver, he pulls out and puts in one after another, until he have made choice of his arrow; then he proves it with his finger and judges by his ear whether it be fit to fly to the mark; then he considers how the wind sits, whether to help him or to hinder him. When he hath put his arrow into the bow and begun to draw, if there come a gust of contradiction in his way, he hath the discretion to bear with it till it hath spent itself. When the blast is over, he sets his foot to the ground, draws his arrow up to the head, and sticks it up to the feathers. Thus it is that preaching is a kind of artillery exercise that requireth strength and knowledge, ministers a kind of archers, and the souls of men are the fairest marks that can be shot at; but it so cometh to pass that many for want of growth to draw the bow of the prophets and apostles, or want of skill to shoot, or care to shoot when they have

taken their aim, many times miss the mark, being either short or wide, and so become despised.

Tho. de Wann, Serm. de Tempore. Oportet ut prædicatores sint fortes in præceptis, terribiles in minis, &c. Greg. Moral. in Job.

2118. *Christ to be made our Example in Bearing the Cross.*

WHEN Alexander the Great marched through Persia, his way was stopped with ice and snow, insomuch that his soldiers, being tired out with hard marches, were discouraged and would have gone no farther ; which he perceiving, dismounted his horse, and went on foot through the midst of them all, making himself a way with a pickaxe : whereat they all being ashamed, first his friends, then the captains of his army, and last of all the common soldiers followed him. So should all men follow Christ their Saviour by that rough and unpleasant way of the cross that He hath gone before them, He having drunk unto them in the cup of His Passion, they are to pledge him when occasion is offered ; He having left them an example of His sufferings, they are to follow him in the self-same steps of sorrow, 1 Peter ii. 21.

Quin. Curt., Lib. v. Te pater Æneas et avunculus excitet Hector. Virgil.

2119. *The Slavery of Sin.*

IT is the observation of a learned facetious Italian, that they which lead a servile life, as bodily servants in princes' courts, and menial in other houses ; who being occupied in other men's business, are ruled by the will of another man's beck, and learned in another man's countenance, what they must do ; all that they have is another man's, another man's threshold, another man's house, another man's sleep, another man's meat, and which is worst of all, another man's mind ; they neither weep nor laugh at their own pleasure, but they cast off their own and put on another man's affections ; besides, they do another man's business, think another man's thoughts, and live another man's life. Such and worse is the slavery of sin and Satan ; never was there any vassal endured greater villainy and drudgery, though never so hard and cruel, than every impenitent sinner doth under sin and the devil, who hath them at such command, that if he bid them but go, they are ready to run, he leads them as a dog in a chain, he ruleth over

them like a prince, and worketh in their hearts as in a shop, causing them to fulfil the will of the flesh, Ephes. ii. 3.

Petrarch, de Vita Solitaria. M. Pemberton's Serm. at St. Foster's, 1653.
Malus etsi regnat servus est, nec unius hominis, sed, quod gravius est, tot
dominorum quot vitiorum. Aug. de Civit. Dei, Lib. iv.

2120. *The Great Danger of not Keeping Close to God's Word.*

IT is a thing very well known in the great and populous city of London, that when children, or some of bigger growth, newly come out of the country, and so not well acquainted with the streets, are either lost, or found straying from their home; there is a sort of lewd wicked people, (commonly called spirits,) that presently fasten upon them, and by falsehood and fair language draw them further out of their way, then sell them to foreign plantations, to the great grief of their parents and friends, who in all likelihood never afterwards hear what is become of them. Thus it is that when men and women are found straggling from God their Father, the church their mother, and refuse to be led by the good guidance of the Blessed Spirit, John xvi. 13, when they keep not to the law and to the testimony, Isa. viii. 20, nor stick close to the Word of God, which is in itself a lantern to their feet, and a light unto their paths, Psal. cxix. 105; then no marvel if they meet with wicked spirits, seducers and false teachers that lead them captive at their will, and that, not receiving the truth in the love of the truth, God give them over to strong delusions to believe a lie, 2 Thes. ii. 11.

Steph. Marshall's Serm. at Westm., 1651.

2121. *How it is that Men Fail so much in the True Service of God.*

THE sunbeams collected in a burning glass kindle a fire upon certain conditions, viz., that the object be combustible and apt to take fire, that the glass be held still and steady, and that it be in a just distance, neither too far nor yet too near, but so as the beams may best unite their force. Such a burning glass is Christ. Through Him God's fatherly love shineth upon us, He standeth as mediator betwixt God and us, receiving the beams of His Father as His natural Son, and transfusing them altogether upon

us, His adopted brethren. Being then in so clear a sunshine, and having so perfect a burning glass, how comes it to pass that so many of us continue so cold, so key-cold, so much failing in the true service of God? Surely there is some defect in the conditions; some hold the glass too far off, and think of the mercies of God in Christ but slightly and confusedly; some hold it too near, and being all upon mercy, mercy, make remission of sins a plaster for presumption in sinning; some hold it not still by steady and fixed meditations, but superficially glance upon it by spurts and flashes; and some others are not of such combustible matter, nor so fit to be fixed with the fear of His mercies, as to be feared with the fire of His judgments.

J. Berry's Serm. at Exeter Assizes, 1615.

2122. *Dissension the Forerunner of Confusion.*

It is observed that when sheep fall a butting one against another, a storm follows not long after; and they say of bees, that when they stir and strive amongst themselves, it is a sign that their king is about to remove and leave the hive. Surely then prodigious must needs be all intestine enmity; when the sheep of Christ are so malignant one against another, it is a fearful presage of an ensuing ruin, when there are such stirs and schisms in the church, such tumults and hurly-burles in the state, it may be justly feared that God is about to remove from us.

Plin. Nat. Hist., Lib. xi. cap. 17. Aug. Hill, Serm. at St. Paul's, 1640.

2123. *Hypocrisy Discovering itself in the End.*

COUNTERFEIT diamonds may sparkle and glisten, and make a great show for some time, but their lustre will not last long; and experience shows that an apple, if it be rotten at the core, though it have a fair and shining outside, yet rottenness will not stay long, but will taint the outside also. It is the nature of things unsound that the corruption stays not where it began, but putrifieth and corrupteth more and more, till all be alike. Thus it is that sincerity tells the Christian; *nil fictum est diuturnum*, nothing counterfeit will last long, and that man that hath a rotten heart toward God, his want of sincerity will in time be discovered, and

his outside be made as rotten as his inside. Fraud and guile cannot go long unspied, dissembling will not always be dissembled, and hypocrisy will discover itself in the end.

S. Bond, a Sermon before the Assembly of Divines, 1646. Nemo potest personam fictam diu ferre, &c. Sen. in Ep. ad Neronem.

2124. *The Devil's Rage an Argument of the Day of Judgment near at hand.*

As some ill-minded tenant, whom if you should see to make havock and spoil of everything upon the tenement he holds, as to fell the trees, rack out the ground, grub up the hedges, tear down the gates, rife the house, would you not be ready to think, Surely this man's lease is almost expired, else he would never play such tricks as he doth? So now that the devil so ruffles abroad, stirs up contentions, conspiracies, tumults, wars, labours to bring all kind of sin into fashion, to convert the world all into pride, drunkenness, whoredom, epicurism, atheism, and attempts above all former wont, to do all the villainy and mischief that he can, what implies it, but that the date of his time is even almost out, his lease very near out, and Christ near at hand to judgment?

R. Peck's Sermon at Exeter, 1632. Sævitia Diaboli prodromus est judicii extremi. Bern. in Sermon quodam.

2125. *The Simonist Discovered.*

THERE is mention made of a certain sort of Indian people near unto the river Ganges, called Astomi, who have no mouths, but a kind of hole instead thereof, whereby they receive the sweet scent of flowers, which is all the sustenance they receive for the support of nature. And just such are all Simonists and Simoniacal parties, who have no mouths to show forth the praises of God, but only a tongueless hole, by which they suck up the sweetness of church livings, purchased by bribery at steeple-fair; such as make their profession a mere mechanic trade or occupation, and their ministry a ladder only to climb to preferment; mercenaries, no true pastors; creepers in through the window, no true preachers; men easily to be known by their works, for they seek their own, not Christ's; they feed upon the fat of the flock, and clothe themselves with the wool, but suffer the sheep to starve for want of food, the people to perish for want of due instruction.

Strabo, Geograph., Lib. v. Plin., Lib. ii. cap. 7, 16. Franc. Rastolinson's Sermon at Court, 1611.

2126. *The Excellency of Justice.*

THE sages of elder times seated the Virgin Justice amongst the constellations of heaven betwixt the signs of the Lion and the Balance, *i.e.*, power and equity, receiving the comforter of the world, the sun in harvest-time, and bearing in her hand an ear of corn, in token of plenty to the husbandman; and before her walks or stalks Bootes, the herd or pasture-man, holding up one hand as triumphing and blessing his security under the protection of justice, and with the other guarding the crown against the giant and the serpent, *i.e.* violence and treachery; wisely showing as by an emblem, visible to the eye of the world, that justice, laws, and magistracy are divine and heavenly things, mothers and nurses of piety, security, felicity; justice being the very life-breath which many thousands draw who else would be a very burden to themselves and a prey unto others. Do but take away justice, and what are great kingdoms but great thieveries? Justice is that which tames and bridles the fiercest, defends and strengthens the weakest, keeps all quiet, secure, peaceable, happy.

Patricius de Regno, Lib. viii. cit. 1. ex Nigid. Figulo. Omnes virtutum species uno justitiæ nomine continentur. Hieron. ad Demet. Augustin. de Civit. Dei, Lib. iv. cap. 4.

2127. *God Predestineth to the Means as well as to the End.*

THERE is mention made of one Ludovicus, who was a learned man of Italy, yet wanting the guidance of God's Spirit, and so never considering advisedly of the means of his salvation, grew at last to this resolution, *Si salvabor, salvabor*, It's no matter what I do, or how I live, for if I be saved I am saved, if I be predestinated to life I am sure of salvation, if otherwise I cannot help it. Thus, bewitched with this desperate opinion, he continueth a long time, till at length he grew very dangerously sick, whereupon he sent for a skilful physician, and earnestly requested his help. The physician aforehand made acquainted with his former lewd assertion, how he would usually say, If I am saved I am saved, directed his speech to the same purpose, and said, Surely it will be altogether needless to use any means for your recovery, neither do I purpose to administer anything unto you; for if the time of your death be now come, it is impossible to avoid it. Ludovicus musing in his bed of the matter, and taking the

physician's speech into serious consideration, makes out this conclusion to himself : that if means were to be used for the health of the body, then much more had God also ordained means for the salvation of men's souls. And so, upon further conference, (with shame and grief) he recanted his former opinion, took physic, and was happily cured both of soul and body together. Thus it is that the determinate counsel of God in the matter of predestination doth not take away the nature and property of secondary causes, nor exclude the means of salvation, but rather sets them in order, and disposes of them to their proper end ; and common sense and reason teach, that in every action the end and the means of the end must go together. Now, the end which every one of us doth aim at is eternal life, we must be sure then to lay hold upon calling and justification as the means ordained to come to this end, for God hath chosen us from everlasting, there is predestination ; yet there He doth not leave us, but then He doth teach us by His Word, there is calling ; this Word (through His Spirit) engendereth faith, there is justification ; and faith lifts up unto God, there is the ultimate of all glorification.

*D. Maxey's Serm. on Rom. viii. 30. Laur. Beyerlinck in Theatro Magna
Concionat. Aristot. Rhet., Lib. vii. Hac itur ad astra.*

2128. *Man, by Refusing the Tenders of
Grace, becomes the Cause of his own
Destruction.*

A MAN being sick and like to die, the physician knowing his case, takes with him some preservative to comfort him, and coming to the door falls a knocking. Now if he either will not, or be not able to let him in, he must of necessity perish, and the cause cannot properly lie at the physician's door, who was ready and willing to relieve him, but in himself, that is not willing to be relieved. Thus it is that sin is a disease, whereof we are all sick, we have all sinned. Now Christ is the great physicians of our souls, He came down formerly from Heaven to heal us, and He comes down daily to the door of our hearts, and there He knocks, Rev. iii. 20. He bringeth with Him *ἄρτον τῆς ζωῆς*, the bread of life, His eternal word to comfort us, and if we but open the door of our hearts He will come in and sup with us, as He did with Mary, and forgive all our sins, Luke x. ; but if we will not let Him in, or through long contagion of sin be not able to let Him in, we must of neces-

sity die in our sins, and the case is evident, not because He doth not offer grace, but because we receive it not when it is offered.

Gab. Inchini Scala Cæli. Ἀνάσσειμα νόσημα. *Plato de Leg. x.* *Augustin.*
in *Matth. ix. 12.* *Musculus in Matth.*

2129. *Otherwise Thus.*

In the fourteenth chapter of St. Matthew's gospel, our Saviour walking on the sea, bade St. Peter come unto Him, who being not anything acquainted with such a slippery path, and seeing a great storm arise, his heart failed him and he began to sink, but crying out for help, Christ, who was only able to give it, stretched forth His hand, took him into the ship, and saved him. This world (we know by experience) is a sea of trouble and misery. Our Saviour, as He did to Peter, so He most lovingly willeth every one of us to come unto Him, but as we walk towards Him, storms and tempests do arise, so that through frailty of our flesh, and the weakness of our faith, we begin to sink, Christ stretcheth forth His hand, He giveth us ὁρῶσαν ὁράων, His Word, His Sacraments, the good motions of His Spirit to save us from sinning, to keep us in the ship of the church. If we refuse these means, we perish, we sink in our sins. And why so? Not because Christ doth not most kindly put forth His hand unto us, but because in want and distress we lay not hold upon Him. It is He that invites all men to his great supper, but if they make excuses, or wilfully refuse to come, He may justly pronounce, None of them that were bidden shall ever taste of my supper, Luke xiv. 24.

D. Maxey, ut antea. *Mari juste comparatur hic mundus.* *Cassiod. super*
Psaln xliv.

2130. *The Giddy Uncertain Disposition of the Multitude or Common People.*

It is said of the roes and hinds that they are most tender and fearful of all beasts, affrighted with any noise, checked with the least foil, turned out of course with the snapping of a stick, presently make head another way, and when they are once out of their wonted walk, *erranti in via nullus est terminus*, they run they know not whither, even to their own death. Such is the natural disposition of the multitude or common people, soon stirred up, quickly awry, sometimes running full head one way, on

a sudden turned as much another, easily set agog, delighted with novelties, full of alteration and change, one day crying Hosanna, the next day, Crucify Him; whilst the viper is upon St. Paul's hand he is a murderer; but no sooner off, in the turning of a hand, a god, Acts xxviii. One while the people wept because they had no temple, and when the temple was built again they wept as fast, because the glory of the second was not like the first. In the sad time of Queen Mary there was lamentation and crying out, that idolatry was set up, the church polluted, and the Gospel taken away. Afterwards, in the time of that famous Queen Elizabeth, when through the great mercy of God the Gospel was advanced, and the light thereof did comfortably shine throughout the whole kingdom, then they murmured and cried out as fast again, That we had no church, no ministry, truth was wrapped up in ceremonies, and all was anti-Christian, so giddy and uncertain, nay, such is the madness of the people.

Philostratus. Plin., Lib. viii. cap. 53. Solinus. Tho. Westfield's Serm. at St. Bartholomew the Great's, Lond., 1634. Populi turba rerum novarum avida. T. Liv. Dec. 1.

2131. *Sectarian, Schismatical Seducers, their Company to be Avoided.*

As a man that travelleth with a great charge of money in a way where many robbers haunt, or happens to be in some great market or fair, where many cheaters and cut-purses resort, had need look well about him, be very wary and circumspect: or in times and places of the pestilence, where many be infected, shut up and die of the plague, had need be very careful of himself in the provision of antidotes, to comfort and preserve his spirits, and corroborate the vitals: so had every sober, humble, discreet Christian, that carrieth in him a precious, immortal, invaluable soul, bless himself out of the company, and carefully avoid all contagious, schismatical seducers, who truly are what Tertullus falsely said St. Paul was, λοιμοὶ ἄνθρωποι, pestilent fellows, Acts xxiv. 5.

7. Clark's Serm. at Lincoln, 1645. Melius est habere malorum odium quam consortium. Isid. Soliloqu.

2132. *Sin's Lethargy.*

It is said of those that are fallen into a lethargy, that their bodies are subject to a continual drowsiness, and their memories so taken

off, that they do not remember anything of what either they speak or do, nay, they forget the very necessary actions of life. So deals sin with the soul of man, it draws upon it such a deadly and fearful sleep, that it makes men to forget the most necessary thing, the *unum necessarium*, that which in a special manner concerns them, even all the ways of God, all reverent fear and obedience to His majesty, all peace of conscience, all salvation of their souls, all eternal joy and felicity : in a word, all consideration of their lamentable estate and condition.

Aegineta. Trallianus. G. Rissoldi Serm. de Peccati Contagione.

2133. *The Glass of the Law truly showing Men what they are.*

As it is with some old, foul, and wrinkled dame, that is soothed up by her parasites in an admiration of her beauty, to whom no glass is allowed but the picturer's, that flatters with a smooth, fair, and young image. Let such an one come casually to the view of a true glass, she falls out first with that mirror, and cries out of the false representation ; but after, when upon stricter examination, she finds the fault in herself, she becomes as much out of love with herself, as ever her flatterers seemed to be enamoured of her. It is no otherwise with us, we easily run away with the conceit of our spiritual beauty, of our innocent integrity, everything feeds us in our overweening opinion ; but let the glass of the law be brought once and set before us, we shall then see the shameful wrinkles and foul morphews of our souls, and shall say with the prophet, We lie down in our shame, and our confusion covereth us, for we have sinned against the Lord our God, Jer. iii. 25.

Jos. Hall, Exon., Serm. on Prov. xxix. 23. Index peccati lex est. Jac. Billi Antholog.

2134. *The Great Danger of Cherishing Wicked Thoughts.*

As the stream in the river Jordan doth carry the fish swimming and playing, till on a sudden they fall into the Dead Sea, where, by reason of the brimstone and other bituminous matter where-with that sea is infested, they presently die : so there are many in the world that suffer themselves to be carried away so long with

vicious thoughts and wicked imaginations, that on a sudden the powers of the mind be generally tainted and infected. It may seem a small matter to lend the devil an evil thought, but it is very dangerous so to do; for he dares not tempt any one unto murder, treason, or any such grievous sin, till he hath sent an evil thought before, to try whether he shall be welcome.

Joseph. in Lib. contra Apion. Plin. Nat. Hist., Lib. v. cap. 15.

2135. *Custom in Sin not easily removed.*

IF a man take in the spring three or four plants and set them altogether at one time, if he come by-and-bye, or within a while after, he may easily pull up one of them; if he stay a fortnight or a month, he may pull up another, but it will be somewhat harder; if he stay a year or two till it have taken deep root, then he may pull and pull his heart out, his labour is all in vain, he shall never be able to move it. And thus it is, that one sin, one offence, if we labour to pull it up in time, it may be forgiven, it may be taken away. And if we let that one go on to two or three, yet with unfeigned repentance, with bleeding tears, with incessant outcries to a gracious God, they may be rased out and wiped away, but with greater difficulty: but if a man give up himself unto sin, accustom himself to do evil, so that it take deep root in the heart, and be settled in the soul, he shall never be able to pull it up, nor arise from the death of sin, which hath so fast seized on him.

Sh. Simpson's Serm. at St. Marg., New Fish Street, 1629. Longaque alit assuetudine flammas. Ovid, Met. Lib. x.

2136. *Sectarian Subtilty, Diabolical Delusion.*

As common drunkards when they get in a temperate man upon their ale-house bench, entice him, tempt him, toll him on, first to taste, then to pledge them, then when he is well whittled and come on, cup after cup, this health and that health, till he be fully fuddled and his brains intoxicated. Thus the subtle sectarians are modest at the first, and very maiden-like, they will not force upon their proselytes a full carouse of their Circean cups, but by degrees, by little and little, they wind into their hearts, and privily bring in damnable heresies. They do not violently rush, but slyly creep into houses, and there they begin at the apron strings, with illiterate mechanics, silly women, such as are led more by affection than judgment, then they let fall an apple to see if Ata-

lanta will take it up, some general received truth, but withal secretly foist in some erroneous opinion or poisonous principle, scatter some sparks of their wild-fire to see whether they will heat or inflame; and having their methods and ways, μεθοδείας τοῦ Διαβόλου, rules to go by, they grammar and ground their deluded followers at their first admission in general and fundamental principles of their black art; but let them not see at what they drive, acquaint them not at the first dash the mystery of iniquity, the depths of Satan, Rev. ii. 24.

R. Hooker's Eccles. Polit. in Preface. Mr. Edwards' Antapology, p. 296. Ephr. Paget, Hæresiograph.

2137. *Men not to be Proud of their Lands and Livings.*

WHEN Socrates saw Alcibiades proud of his spacious fields and wide inheritance, he calls for a map of the world, looks for Greece, and finding it, asks Alcibiades where about his lands lay; when he answered, they were not set forth in the map. Why, saith Socrates, art thou proud of that which is no part of the earth? And to speak truth, why should any man bear himself high upon the greatness of his revenue, the largeness of his demesnes, for if the dominion of a king be but a poor spot of earth, what a nothing must the possession of a subject be, some small parcel of a shire, not worthy the name of a chorographer! And had he, with Licinius, as much as a kite could fly over, yea, if all the whole globe were his, six or seven feet would be enough to serve his turn in the conclusion.

Æliani Var. Hist. Jos. Hall, Exon., Serm. at Court, 1632. Quid superhis terra ac cinis? Bern. in Serm.

2138. *Repentance to be Universal.*

IF a ship spring three leaks, and only two be stopped, the third will sink the ship; and if a man have two grievous wounds in his body, and take order to cure only one, that which is neglected will kill him. Even so, if we having divers lusts, which fight against our souls, do mortify but some of them, it is to no purpose; if the guilt of many sins lie upon us, (as in many things we sin all,) and we repent but of some of them, it will not avail us anything. Hence is that counsel of Solomon, Let all thy ways be ordered, Prov. iv. 26. He that will make a true search, must

search all his ways, and try all his thoughts, words and deeds, repent of all sin; for he that favours himself in any one sin, be it never so small. that man hates no sin perfectly, what show soever he makes to the contrary.

W. Jones' Serm. in the Isle of Wight, 1633. Universalis debet esse penitentia, &c.

2139. *Wicked Men see the Miseries, but not the Joys, of God's People.*

As a man standing upon the sea-shore sees a great heap of waters, one wave riding on the back of another, and hears too (especially if it be in stormy weather) the loud roarings thereof, but all this while, though he see the waters, he doth not see the wealth, the gold and silver, the infinite riches that lie buried in the bottom thereof: so it is that wicked men see the want, but not the wealth of God's people; their conflicts, but not their comforts; they easily take notice of the miseries and troubles that usually attend upon the bodies of the children of God, but they cannot possibly discover the joys and rejoicings of the Spirit that are in their souls, neither indeed can they; for they are spiritually discerned, 1 Cor. ii. 14.

Ben. Needler's Serm. at St. Giles', Cripplegate, 1655. Gaudium est quod non datur impiis, nec ab impiis videtur. Isid. de Sum. Bon.

2140. *Magistrates and Great Men not to Raise themselves by the Ruin of the Church.*

It is reported of Sabaco, a king of Ethiopia, who being by dreams admonished that he could not possess himself of the kingdom of Egypt otherwise than by sacrilege, and the slaying of the priests, he chose rather to lay aside his claim and advantages of war which he had gotten, and to refer the government of that kingdom to twelve wise men, who erected to that prince's piety one of the stateliest pyramids of Egypt, which yet remains. How much more will it become Christians, in any way of power and magistracy, not to make their way upon the spoils, nor lay the foundations, or to carry on the fabric of their greatness and dominion upon the carcasses and ruins of any, much less of the church and

churchmen, such as are able, true, and faithful ministers of the true God and the Lord Jesus Christ.

Herodoti Clio. Joh. Servilius de Mirandis. Dr. Joh. Gauden's Apology for the Ministry.

2141. *How it is that the Sweet Fruits of Grace come to Grow on the Bitter Root of Nature.*

It is a question put by Plutarch, How it comes to pass that the fig-tree, being of that extreme bitterness, the root, the branches, the leaves, the stock and stem, being all of them so bitter, the fruit should be so sweet and pleasant to the taste. The like may be proposed, How it is that the sweet fruits of the Spirit should ever grow upon the bitter stock of nature; how man by nature being in the very gall of bitterness, should ever become a sweet-smelling savour in the nostrils of his God. Surely no otherwise but that by faith and repentance being ingrafted into the stock Christ Jesus, he sucks in juicy sweetness from thence, and so is made a tree of righteousness in God's garden.

Symposia, Lib. vi. Quæst. 9. Pierre du Moulin, Traicte de l'Amour de Dieu.

2142. *How it is that Afflictions lie oftentimes so heavy.*

It is said of Hagar, that when her bottle of water was spent, she sat down and fell a weeping, as if she had been utterly undone, her provision and her patience, her bottle and her hope were both out together. O what must she do? What? Why there was upon the very place, and that near at hand, comfort enough; a well of water to refresh her, had she but had her eyes open to have seen it, Gen. xxi. 19. Thus it is, that in the midst of afflictions and distress, men whine and repine, as if they were quite lost, they eye the empty bottle, the cross that is at present upon them, but for want of spiritual sight, they see not the fountain of living waters, Christ Jesus with the open arms of His mercy ready to relieve them; they, as it were, groan under the heavy burden of oppression, but for want of coming to Christ and believing on Him, they miss of that speedy refreshing, which otherwise they might happily enjoy.

T. W., A Fast-Serm. at St. Giles', Cripplegate, Lond., 1655. Jugum Christi grave cum tuleris, leve cum tulitur.

2143. *The Supernatural Workings of the Spirit.*

PHILOSOPHERS observe that the ebbing and flowing of the sea is by virtue of the moon, she flings her fainting beams into the sea, and being not able to exhale them as the sun doth, she leaves them there, and goes away, and that draws them, and when they grow wet, they return again, so that the sea ebbs and flows not from any principle in itself, but by virtue of the moon. Thus the heart of every poor creature is like the water, unable to move towards Heaven, to think a good thought, much less to act anything that is good, till the holy spirit of grace bring in its beams, and leaves a supernatural virtue by them upon the soul, and thereby draws it up to itself.

Aristoteles. Is. Ambrose, de Regenerat.

2144. *Afflictions—not to be altogether Taken up with the Sense of them.*

It is very observable of Jacob that, when his wife died in childbirth, she called the child Benoni, that is, a son of my sorrow; but Jacob, in all probability, thought thus with himself:—If I should call this child Benoni, every time that I name him it would put me in mind of the death of my dear wife, which will be a continual affliction to me, and therefore I will not have my child of that name, but will from henceforth call him Benjamin, that is the son of my right hand, Gen. xxxv. 18. And this of Jacob may serve to show us thus much, that when afflictions befall us, we should not give way to have our thoughts continually upon them, always poring on them, ever thinking and speaking of them, but rather to have our thoughts on those things that may comfort us, or that may stir up our thankfulness to God for mercies (even in the very midst of our affliction) afforded unto us.

Is. Ambrose, ut supra. Tu ne cede malis sed contra audentior ito, Qua tua te fortuna sinet. Virgil.

2145. *To Suffer anything for the Cause of Christ.*

It is said of Hormisda, a nobleman of great eminency in the King of Persia's court, that, because he would not deny Christ, he was

degraded of all his honours, stripped out of his lordly habit, clothed with sordid rags, and so turned out to keep the camels; after a long time, the king seeing him in that base, slavish condition, and remembering his former estate, took pity on him, caused him to be brought into his palace, suited him like himself in rich attire, and then persuadeth him to deny Christ; at which he rent his clothes, and said: If for these silly things you think to have me to deny my faith in Christ, take them again, I'll none of them; and so with great scorn and reproach he was the second time cast out. Thus it is that all of us should be ready to suffer anything for the cause of Christ, be contented to be made a by-word and laughing-stock for Christ, and to bear with willing shoulders the most disgraceful things that can by the malice of men and devils be put upon us for Christ; nay, to bear up our spirits, though all the world should frown upon us, cast us off, scorn us, and account us as a disgrace unto them.

*Si me hujus causa pietatis, &c. Theodoret, Hist. Eccles., Lib. v. cap. 28.
Perfer et obdura; dolor hic tibi proderit olim. Ovid, Amor. iii.*

2146. *The Sins of our Religious Duties Corrected by Christ and then Presented to God the Father.*

As a child that is willing to present his father with something or other that might please him, as a posy or nosegay, goes into the garden, and there for want of judgment gathers sweet smelling flowers, and noisome stinking weeds together; but coming to his mother, she picks out the weeds, and binds up the flowers by themselves, and so it is presented to the father. And thus it is, that whether we pray unto God, or hear God speak unto us in His word, or are otherwise employed in the performance of any religious action, Christ comes and picks out the weeds, takes away the iniquity of our holy things, observes what evil, or failing there is in duty, and draws it out, and so presents nothing but flowers, nothing but what is pleasing and acceptable to God His Father, Rom. viii. 34.

Is. Ambrose, Media. Pro nobis apud Patrem interpellans ut Advocatus noster, &c.

2147. *The Comfortable Sight of Christ Jesus Crucified to the Poor Repentant Sinner.*

IMAGINE that you saw some malefactor led along to the place of execution, wailing and weeping for his misspent time, for his bloody acts, for his heinous crimes, and that his wailings and his weepings were so bitter, that they were able to force tears from others, and to make all eyes shoot and water, that did but look upon him; but then if this man in this case should suddenly see his king running and riding towards him with a pardon in his hand, what a sight would this be? surely none like it. Thus, thus it is with man, sorrowing and repenting for sin, whilst he is weeping over the sadness of his condition, and confessing what a little step there is betwixt him and damnation (as if he were even dropping into hell) in a maze he looks up unto Christ, whom he sees with a spear in His side, with thorns in His head, with nails in His feet, and a pardon in His hands: this were a sight indeed, a most pleasant ravishing, heavenly sight, such as all the rich and curious sights on earth, nor all those glittering spangles in Heaven could afford the like.

Is. Ambrose, ut supra. Christi passio, solatium in tribulatione, internæ devotionis exercitium, &c. Tho. a Kempis.

2148. *Heart Communication, the Want thereof Deplorable.*

IT was the ingenuous confession of a learned divine, sensible of his neglect, but more especially of the difficulty of the duty of heart communication: I have lived, said he, forty years and somewhat more, and carried my heart in my bosom all this while, and yet my heart and I are great strangers, and as utterly unacquainted as if we had never come near one another; nay, I know not my own heart, I had forgotten my heart; ah my bowels, my bowels, that I could be grieved at the very heart, that my poor heart and I have been so unacquainted. Thus he, then, in a pious and conscientious manner expressing himself; but, *mutato nomine*, it is the condition of most men now in this Athenian age of ours, such as spend their time in nothing more than in telling and hearing news, how are things here? how there? how in this place? how in that? None almost enquiring how things are with their poor hearts, few or none debating the matter, nor holding a serious communica-

tion, clear intelligence and acquaintance with their own hearts, saying: Heart, how doest thou? how is it with thee for thy spiritual estate? heart, how wilt thou do? or what doest thou think will become of thee when thou and I must part, and never have the happiness to talk with one another again?

R. J. Lightfoot, in Sermon before the House of Commons, on Psalm iv. 4. Aut nihil, aut male, aut aliud agendo. Redi ad cor tuum, et subtiliter discute teipsum, considera unde venis, quo tendis, &c. Hugo, de Anima, Lib. iii.

2149. *A Faithful Soul and an Unbeliever, their Difference in Relying upon God.*

Look how it is with two watermen, the one hales his boat about the shore, and cannot get off, but tugs and pulls hard, yet never puts her forth to the tide; the other having more skill puts off presently, sets up his sail, and then sits still, committing himself to wind and tide, which easily carry him whither he is to go. Just thus it is with a faithful soul, and an unbeliever, all the care of the one is to put himself upon the stream of God's providence, to set up the sail of hope, to take the gale of God's mercy, and so he goes on cheerfully. And why? but because he is not moved by any external principle, it is faith in Christ Jesus that puts him on, it is by faith that he hath got a skill and a kind of flight to put over all cares to another; and though he take up the cross, yet he hurls all the care upon Christ, and then it is an easy matter to lie under the burden when another bears the weight. But the unfaithful, unbelieving soul, thinking by his own wit and power to bring things about, tugs and pulls hard, yet finds neither ease nor success, but sinks under the pressure of every carnal, worldly occurrent that betides him.

Is. Ambrose, ut antea. Per fidem attingit inaccessa, deprehendit ignota, comprehendit immensa, &c. Bern. super Cant.

2150. *Self-denial, the Excellency thereof.*

THERE is mention made of a certain godly man that was in his time sore tempted by Satan; the man was much in duty, to whom Satan said, Why takest thou this pain? thou dost watch, and fast, and pray, and abstainest from the sins of the times. But, O man, what dost thou more than I do? Art thou no drunkard, no adulterer? no more am I. Dost thou watch and fast? why, let me tell thee, I never slept, I never ate nor drank; what dost thou more

than I do? I will tell thee, said the good man, I pray, I serve the Lord, nay more than all this, which is the sum of all, I deny myself. Nay, then, says Satan, thou goest beyond me, for I am proud, I exalt myself, and so vanished. O the excellency of self-denial, when Christ may be said to rule within a man, when in every way a man subjects himself to Christ, in his understanding to know Christ, in his will to choose and embrace Christ, in his thoughts to meditate upon Christ, in his fear to serve and honour Christ, in his faith to trust and depend upon Christ, in his love to affect Christ, in his joy to delight in Christ, in his desires to long after Christ, in his endeavours to exalt Christ, in all his duties, graces, gifts and abilities to make them serviceable to Christ, so that he may be said to live, yet not he, but Christ that liveth in him, Gal. ii. 20.

Tho. de Wann, Serm. de Tempore. Is. Ambrose, ut antea. Si Christum discis satis est si cætera nescis.

2151. *Graces Divine, not Parts Human, Hold out in the End.*

As it is with two children playing together in the day, when night comes, one child goes to his father, and the other to his father; it may be all the day they are so like that you cannot say whose child is this or that, but when night comes, the father then cometh to his child, and saith: Come, my child, come in at doors; and if the other do but offer to come in, No, child, you must go home to your father. So while we are living, grace and gifts are mingled together, some men have gifts and some men have graces, and they look very like; ah, but when night comes, when death comes, then saith God to those that have grace: Come, my children, enter in; but if those that have gifts only come, He sends them another way: so that if a man have never such parts and gifts, yet if he have not grace withal, he may go to hell and perish to all eternity.

Hier. Drexelius in Zodaico Christiano. Rich. de Mediavilla, Progress. Cælestis. Gratia, sine qua nec infantes, nec ætate graves, salvi fieri possunt. Aug. de Nat. et Gratia.

2152. *How it is that Graces of the Spirit may at present seem to be Lost.*

As in a fire, the fuel may be quite burnt out, the flame abated and quite extinguished, but yet there still remains a heap of coals on

the hearth, and in them a good fire, though all may seem to be quenched ; and it is obvious to every eye, that the sun doth not always shine out in its lustre, a cloud may interpose, and so intercept its beams ; yet for all that, the body of it is in the heavens, as the fountain of all other light whatever. So it is that the graces of the Spirit, such as faith, hope, love, cannot be finally and totally extinguished in the soul, when they are once wrought there by the Spirit, yet their lustre, their radiancy, their shine and flame may be clouded for some time ; and so it comes to pass that though a man cannot lose his hope, yet he may at present lose the comfort and confidence of his hope ; though he cannot lose his love, yet he may cool the heat and fervour of his love ; the flame of the Spirit, the feeling and sense of it, may in the secondary causes thereof, for a time be quenched, 1 Thess. v. 19, but yet the Spirit itself, and the cardinal graces thereof remain still in their full glory and splendour.

Fer. Dyke's Serm. on 1 Thess. i. 19. Gaudium salutis amittere, gratia Dei non excidere possunt electi. G. Fabricius in Psalm li. 14.

2153. *Sin to be Removed as the Cause of all Sorrow.*

If a man have a thorn in his foot, it puts him to a great deal of pain, it swells and is full of anguish. Now let him anoint his foot, let him wrap it up and keep it warm, let him sit still and not walk upon it, yet all the while the thorn is still in his foot, he hath no ease, but it aches and throbs, and goes to the very heart of him. The way then for ease in such a case is to remove the cause of the sorrow, by all means to get the thorn plucked out, to get that drawn forth. So when a man's conscience is in trouble and disquiet, he may use plasters of ease, may seek to quiet his spirit with merry company, good fellowship, following his pleasures, minding his business ; he may be peddling with these plasters and poultices that men of the world seek ease by, but yet so long as the thorn is in the heart, guilt in the conscience, and sin in the soul, all these slabberments will do no good, the thorn must be plucked out, sin must be removed as the cause of all sorrows whatsoever.

Paul de Wann, Serm. de Septem Vitiis. Alphons. ab Avendan. Com. in Matth. Delinquendi materia debet in omnibus præscindi. Cyprian, Lib. ii. ep. 2.

2154. *Means in the Attainment of Grace,
and the Use thereof Enjoined by God.*

It was as easy for Boaz, and might have been done with as little charges, to have given Ruth as much corn at once as would have yielded her an ephah of barley, and so have sent her home without any more ado; but he would have her to use her endeavours, to gather and to glean it, and beat it out too when she had gleaned it, Ruth ii. 17. Thus God gives grace and the knowledge of his truth as Boaz gave Ruth corn, not but that He can (if it so please Him) give knowledge by immediate revelation, and grace by immediate infusion, yet he will have us to use the means of hearing, reading, conference, &c., and so leave the issue of all our labours and endeavours to His good will and pleasure.

Jer. Dyke's Sermon on Prov. xxiii. 23. Illud quod medium est, atque inter utrumque, probatur. Martialis.

2155. *The Great Benefit of Hearing and
Practising God's Word.*

As we see in the siege of some stronghold, when men have been long cooped up, and have not had meat to eat, they have come out like so many dead carcases, as it were so many skeletons, so weak, so poor, with such ghastly looks, as it were enough to scare any man with the sight of them; but how eating mends all this, upon eating follows strength to walk, 1 Kings xix. 8, and strength to work, Nehem. ix. 25; upon eating follows fatness, and goodness of complexion, Dan. i. 13. And thus it is upon eating of the Word, when men with readiness and forwardness receive the Word of God, and practise what they hear, then it is that they have strength in their souls to walk in the ways of God, Jer. xv. 16; then it is that they grow up as calves of the stall—full of good—fat and flourishing, Psalm xcii. 14; and then it is that they have fair and good complexions, their wisdom and other graces cause their faces to shine in the fair and lovely carriage of their lives and conversations.

Aloys. Novarinus in Elect. Sacris.

2156. *Meditation, the Difficulty in the First Entrance thereupon.*

As in the heating of an oven, the fuel is set on fire, yet not without some pains to blow it up into a flame ; but afterwards when the oven begins to be somewhat hot, the fuel will catch and kindle of itself, and no sooner is it thrown in, but it is all in a blaze on a sudden. Such is the difficulty of meditation at the first, when there is but, as it were, a little spark of love in the heart, it will cost a man some pains to blow it up into a flame ; but afterwards when the heart is once heated with those flames of love, then it will enflame all the thoughts, and set the affections on fire, inso-much that the duty of meditation will not only be easy and delightful, but so necessary, that a man cannot tell how to avoid it.

T. White's Art of Divine Meditation. Nihil est quod amplio rem curam postulet, quam cogitare quid gerendum sit. Auson.

2157. *Satan's Subtilty to Ensnare.*

THERE is a story of an excellent painter, that to show the rarity of his art, drew a white line so small that it could hardly be discerned ; whereupon another that was looked on as a very able artist, to shew that he could excel him, drew a black line through the middle of it so exactly, that it required an exquisite sight to discern either. Thus it is that the devil slyly insinuateth into, and craftily worketh upon, the hearts of the sons of men, the thread of his policy being so finely spun, the train of his subtilty so privily laid, and the black line of his temptations made so small, that it is almost impossible to discover the secret destruction that runs through the plausibility thereof.

Phil. Dies, Sum. Prædicant. Mille-artifex est Satanas, varias illius fraudes reserare nemo potest. Laur. Justinianus de Vita Monast. c. 12.

2158. *Purity of Heart, no Comfortable Sight of God without it.*

As the eye that hath dust in it without, or thick vapours stopping the nerves within, cannot see except it be cleansed from the one, and purged from the other ; and as the glass on which there is a thick mist, does not represent one's face clearly before it be wiped off, so neither can we see God in His creatures, in His Word, in

His Sacraments, or in those secret, inward and sweet manifestations of comfort and joy, whereby He often reveals Himself, even in this life, to them that love Him, so long as there is any impurity cleaves to us ; the pure in heart are the only ones that shall see God, Matth. v. 8. It is not learning, nor a clear understanding, nor religious education, not any of these, nor all of these together, but holiness and purity of heart, that fits a man for such a blessed sight as God is.

Vinc. de la Naza, Tract. Evang. Hinc illud Hermenii, Malo mori quam corde jœdari.

2159. *Active Christian the Best Christian.*

PLUTARCH speaks of two men that were hired at Athens for some public work, whereof the one was full of tongue but slow at hand, and the other blank in speech yet an excellent workman. Being called upon by the magistrates to express themselves, and to declare at large how they would proceed, when the first had made a large speech, and described it from point to point, the other seconded him in few words, saying, *Ἄνδρες Ἀθηναῖοι, ὡς οὗτος εἶρηκεν, ἐγὼ ποιήσω*, Ye men of Athens, what this man hath said in words, that will I make good in true performance. And as he was adjudged the better artisan, so is the man of action the better Christian. It is not the man of words, but the man of deeds ; not the leary, but the fruitful ; not the discoursing but the doing Christian that shall be blessed here in this world, and happy in that which is to come, John xiii. 17.

Plutarch, in Libro Politic. Joh. B. of Lincoln, Sermon at Fun. of King James, 1625.

2160. *The Good Christian's Hope at the Death of a Child of God.*

As Papinius Statius reports of the old Arcadians, that mourning all night for the setting of the sun, they were comforted notwithstanding at the break of day, when they saw him in his sphere again ; and as the people, enraged at the death of Romulus, were quieted by-and-bye with Proculus' news, that he saw him in glory riding up to Heaven ; so it is that such as are without hope are extremely troubled at the death of their intimate friend and acquaintance, as if he were lost, and they should never see him again ; but the good Christian remains full of hope at the death of

any child of God, well knowing, that *Mors janua vitæ*, he had no way but by this mortality, to clothe himself with immortality, and that as he is gone before into glory, they shall both meet in Heaven with comfort.

P. Statius, Thebaid. iv. Plin. Secund. de Viris Illustribus, cap. 2. Pius mors ultra non est mors, sed nomen tantum habet mortis, &c. Chrysost. in Matth.

2161. *Blessing of God attendant on People listening to the Doctrine of their own Minister.*

PHYSICIANS say that the mother's milk, though not so weighty as another's, if no noxious humour be tasted in it, is more proper for the child than any stranger's can be, because it is more natural. And certainly it would not be an error, if a man should say as much of the milk which the minister gives to his own flock; and that a people conscientiously lying at the breasts of their own minister, (if the milk he gives be wholesome, the doctrine preached be sound and orthodox,) may expect the blessing of God for their nourishment, though it hath not so much lusciousness to please the curious taster, so much of rhetoric to tickle the itching ear, as some others have.

Hippocrat. de Nat. Pueri.

W. Gurnall's Christ. Compl. Armour, in Epist. Ded.

2162. *State of Nature an Absolute State of Impotency.*

IF a ship that is launched, rigged, and with her sails spread, cannot stir till the wind comes fair and fills them, much less can the timber that lies in the carpenter's yard, hew and frame itself into a ship. If the living tree cannot grow except the root communicates its sap, much less can a dead rotten stake in the hedge, which hath no root, live of its own accord. And thus, if the Christian's strength be in the Lord (as most certainly it is) and not in himself, then the Christless person must needs be a poor, impotent creature, void of all strength and ability of doing anything of itself towards its own salvation; if a Christian that hath a spiritual life of grace cannot exercise that life without strength from above, then surely one void of that new life, dead in sins and

trespasses, can never be able to beget it in himself, or any way concur to the production of it, so helpless is the state of unregeneracy, so impotent the condition of every man by nature.

*Hieron. Drexelii Gymnasium Patientiæ. Natura, corrupta nec dum
regenita, nihil per se potest boni, &c. Eucher. Lugdunens.*

2163. *The State of Nature, for all its Spacious Outside, a State of Friendship with Hell.*

As it is with the fighting of two fencers on the stage, you would think at first they were in earnest, but observing how wary they are where they hit one another, you may soon know they do not intend to kill one another; and that which puts all out of doubt, when the prize is done, you shall see them merry together, sharing what they have got from their deluded spectators, which was all they fought for. Thus you shall have a carnal heart, a man in the state of unregeneracy make a great bustle against sin, by complaining of it, or praying against it, so that there seems to be a great scuffle betwixt Satan and such a soul; but if you follow him off the stage of duty (where he hath gained the reputation of a saint, the prize he fought for) you shall see the devil and him sit as friendly in a corner as ever.

W. Gurnall's Christian in Complete Armour.

2164. *The Sinner's Desperate Madness.*

TERTULLIAN stood, as it were, amazed at the folly of the Roman's ambition, who would endure all manner of hardship in field and fight, and run through any difficulty whatsoever, and for no other thing but to obtain at last the honour of consul, which he aptly calls *unius anni gaudium volaticum*, a joy that flies away at the year's end. Desperate then must needs be the madness of all wretched sinful men, who will not endure a little hardship here, but entail upon themselves the eternal wrath of God hereafter, for the short feast and running banquet their lusts entertain them here withal, which often is not *gaudium unius horæ*, a joy that lasts an hour, nay, so transient that it hardly seems to be at all.

Tertullian, in Lib. de Corona Militis. O cæcas hominum mentes, O pectora dura!

2165. *The Difference betwixt Sermons
Preached and Sermons Printed.*

THERE is much difference between a sermon in a pulpit and printed in a book, as between milk in a warm breast and in a sucking bottle, yet what it loseth in the lively state is recompensed by the convenience of it. The book may be had at hand, when the preacher cannot. And that is the chief end of printing, that as the bottle and spoon is used when the mother is sick or out of the way, so the book, to quiet the Christian, and stay his stomach in the absence of ordinance; yet he that readeth sermons and good books at home to save his pains of going to hear, is a thief to his soul in a religious habit; he consults for his ease, but not for his profit; he eats cold meat when he may have hot; he hazards the losing the benefit of both, by contemning of one, offering sacrilege for sacrifice, of robbing God of one duty to pay Him in another.

W. Gurnall's Christian Completely Armed, in the Epist. Dedicat. Prædicatoris vox, corda torpentia hominum excitat plus quam lectionis, &c. Grg. super Evang.

2166. *The Bare Enjoyment of Church Privileges doth not make up a True Christian.*

WHEN a statute was made in Queen Elizabeth's reign, that all should come to church upon penalty of being looked upon as in a way of recusancy, and so punishable by law, the Papists sent to Rome to know the Pope's pleasure; he returned them this answer, Bid the Catholics in England give me their hearts, and let the queen take the rest; and withal a dispensation was granted, so that very many came to church, but it was more for fear than love, more for the saving of their purses, than any thought at all of saving their poor deluded souls. And thus it is, that as Christ had His saints in Nero's court, so the devil his servants in the outward court of His visible church, so that a man must have something more to entitle him to Heaven, than living within the pale of the church, and giving an outward conformity to the ordinances of Christ. There must be an inward conformity of the mind to the laws of God, a subjection to the sceptre of Jesus Christ, and a readiness to be led by the guidance of the Blessed Spirit, otherwise he may be of the church, but not in the church;

a partaker of church privileges, but no true proprietor of the graces and benefits thereby accruing.

Anno 1. Eliz. *Pulton's Collect. of Statutes.* *W. Camdeni Annal. Reg. Elizabeth.* *W. Gurnall's Christian in Complete Armour.* *Re non nomine Christiani.*

2167. *Acknowledgment of Mercies Received, the Ready Way to have them further Enlarged.*

IT is, and usually hath been, the manner of great men, (such as from baseness and beggary have ascended to kingdoms and empires, and from sitting with the hirelings and dogs of the flock, have been seated on thrones of state and tribunals of justice,) to be delighted to speak often of their poor and mean beginnings, to go and see the low roofed cottages, where they were first entertained and had their birth and breeding; yea, there was one¹ of late years that being got by desert into the divinity chair, did without superstition hang up in his closet some part of that mean apparel wherein he first saluted his Oxford mother. A good way, no doubt, and being done with a good mind, the ready way to have mercies and blessings enlarged; it would not be unuseful, therefore, for the Christian to look in at the grate, to see the smoky hole where once he lay, to view the chains wherewith he was laden, and to behold the snares of sin and Satan wherein he was once entangled; but then to open his mouth with thanks unto God, who will be sure to fill it with His tender and loving kindness.

Agathocles. *Willigis.* *See B. Smith's Sermons.* *Beneficia Dei omnibus horis, et omni tempore consideranda sunt.* *Chrys. in Gen. hom. 67.*

2168. *The Excellency of Christ Jesus.*

IT is observable that when some great king or potentate draweth near unto his royal city, the dukes, marquisses, earls, lords, and others of the nobility and gentry ride before him. Now, if a stranger standing by should ask, Who is this man? and who is that? What power hath that man at court? what place hath this? What means hath a third? It would be answered, This is my lord duke, that such an earl, the other such a great lord, such a one is the lord treasurer, that the lord admiral, and that other the lord chancellor, &c., but when the king comes, he saith no more but only,

¹ Dr. Prideaux, Bishop of Wigorn.

This is the king. And why so? and why no more but so? because in that one slender word, all the greatness of the rest is included, the king being the fountain of honour from whence all their glory is derived. Thus it is, that if all the created goodness, all the privileges of God's children, all the kingdoms of the earth and the glory of them, were to be presented at one view, they would all appear as nothing and emptiness in comparison of the excellency and fullness that is to be found in Christ Jesus.

Alphons. ab Avendano, Moralitat. in Matth. i. Incassum laborat in acquisitione virtutum, qui eas alibi quam in Christo quærit. Bern. in Cant.

2169. *The Minister's Joy in the Conversion of Souls.*

IF it cannot but delight the husbandman when he seeth his plants grow, his fruits ripen, his trees flourish; if it must needs rejoice the shepherd to behold his sheep sound, fat, and fertile; if it glad the heart of a schoolmaster or tutor, to observe the scholars thrive in learning and increase in knowledge; it must needs be matter of abundant joy to any minister of the Gospel, when people are brought to fellowship with God in Christ Jesus, when they are, as it were, snatched out of the slavery of sin, the jaws of death and hell, and brought into the glorious liberty of the sons of God: then it is that he may be said to reap the fruits of his labours, in the great comfort of his own soul.

Sen. Ep. 24. Ven. Beda, in 1 John ii. 4. Auditores benevoli alacres reddunt prædicatores. Chrys. in Heb.

2170. *God's Pardoning other Repentant Sinners a Great Motive to Persuade us that He will Pardon us also.*

IF one should come to a physician, of whom he hath had a large report of his skill, and should meet with hundreds by the way, such as were at that time his patients, and all of them should tell him how he hath cured and healed them of their several infirmities, this must needs encourage him to go on with confidence of his skill, that he will recover him also. So should every repentant sinner run to Christ, the great physician of his soul, because so many thousands have been healed, so many great sinners have been forgiven, such as Manasses, 2 Chron. xxxiii. 13, Mary Mag-

dalene, Luke vii. 38, St. Paul, Acts ix. 18, &c. This may be a great motive to persuade us all, that upon repentance He is, and will be ready to forgive us also, according to that of the apostle, He hath showed mercy unto me that others might believe in God.

J. Preston's Breast-plate of Faith and Love. O pœnitentia, quid de te novi referam, &c. ? Cyprian.

2171. *Men to be Careful in the Trial of their Faith, whether it be Sound or not.*

If one be told that his corn is blasted, that all the trees in his orchard are dead, that all his money is counterfeit, that the deeds and evidences, upon which his lands and whole estate depend, are false, it must needs affect him much, and make him look about him to see if these things be so or no. And shall not men look then to the faith they have, upon which depends the eternal welfare of their immortal souls, seeing God accepteth none except it be sound, effectual, lively, and accompanied with good works, such a faith as worketh by love, purifieth the heart, and shows itself in fruits worthy amendment of life ? 1 Thess. i. 3.

Treat. of Effect. Faith, ut supra. Non bove mactato, cœlestia numina gaudent, sed fide qua præstanda est. Ovid.

2172. *Men not to be Ashamed of their Godly Profession, though the Wicked Speak Evil of them.*

SUPPOSE a geometrician should be drawing of lines and figures, and there should come in some silly ignorant fellow, who seeing him should laugh at him ; would the artist, think you, leave off his employment because of his derision ? surely no ; for he knows that he laughs at him out of his ignorance, as not knowing his art and the grounds thereof. Thus let no man be ashamed of his godly profession, because wicked men speak evil of it, 1 Peter iv. 4 ; and why do they so, but because they understand it not, it is strange to them ; they see the actions of godly men, but the rules and principles that they go by, they know not, and hence is it that they throw dirt in the face of religious profession, but a wise man will soon wipe it off again.

J. Preston's Golden Sceptre. Id mantica quod in ergo est non videtur.

2173. *God Ordering all Things for the Good of His Church.*

PUT the case, all were turned upside down, as it was in a confused chaos, wherein Heaven and earth were mingled together, and the waters overcoming all the rest, yet as when the Spirit of the Lord did but move upon the waters, many beautiful creatures were produced, and the sea divided from the rest, so that those waters which then seemed to spoil all, serve now to water all, without which we cannot possibly subsist : even so, were the church in never so confused condition, yet God will, in His great wisdom, so order the things that seem to undo us, that they shall make much for us, and bring forth something of special use for the church's good, something to water and make fruitful the house and people of God.

Rudis indigestaque moles. Ovid. *Serm. at Lincoln's Inn, on Gen. xxii. 14, ut supra.*

2174. *Sin—the Godly Man's Hatred thereof.*

It is said of the dove, that she is afraid of every feather that hath grown upon a hawk, and each brings as much terror upon her as if the hawk were present ; such a native dread is, as it seems, implanted in her, that she detests and abhors the very sight of any such feather. So the godly man that hath conceived a detestation against sin, cannot endure anything that belongs to it, or that comes from it. No, not the least motion or inclination, though it bring along with it never so fair pretences, never so spacious shows, shall have the least welcome or entertainment.

Ulyssis Aldrovandi Ornitholog., Lib. xiv.

2175. *Vanity of the Creature without God.*

TAKE a beam of the sun, the way to preserve it is not to keep it by itself, the being of it depends upon the sun, take the sun away, and it perisheth for ever ; but yet, though it should come to be obscured, and so cut off for a while, yet because the sun remains still, therefore when the sun shines forth again, it will be renewed again. Such a thing is the creature, compared with God ; if you would preserve the creature in itself, it is impossible for it to

stand, like a broken glass without a bottom, it must fall and break. It is well known that the being of an accident is more in the subject than in itself, insomuch that to take away the subject, the very separation is a destruction to it. So it is with the creature, which hath no bottom of itself, so as the separation of it from God, is the destruction of it; as on the contrary, the keeping of it close unto God, (though in a case that seems to be the ruin of it,) is its happiness and perfection.

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It is observed that a mathematical point hath no parts, it is one, indivisible; for let a thousand lines come to one point, every one hath the whole, and yet there is but one that answers all, because it is indivisible, and every one hath all. So it is with God, though there be many thousands that He loves dearly, yet every one of them hath the Lord wholly; for that which is infinite hath no parts, and therefore He bestows Himself not partly on one and partly on another; but He bestows all Himself on every one, and expects that every one should do the like unto Him.

Pierre du Moulin, Traicte de l'Amour de Dieu.

2177. *Excess of Apparel condemned.*

WHAT heavy things are thundered against those curious dames of Jerusalem by the prophet Isaiah, who being himself a courtier, inveighs as punctually against the noble vanity of apparel, as if he had late viewed the ladies' wardrobes; and our Saviour finds fault with the Scribes that loved to go in long clothing, Mark xii. 38. But to come nearer, in the year 1580, great ruffs with huge wide sets, and cloaks reaching almost to the ancles, no less comely than of great expense, were restrained here by proclamation, saith Mr. Camden; and need we not the like law now, when so many prodigals turn rents into ruffs, and lands into lace, *singulis auribus bina aut terna pendunt patrimonia*, as Seneca hath it, hang two or three patrimonies at their ears, a pretty grove upon their backs, a reasonable lordship or living about their necks, from whence both St. Cyprian and St. Augustine drew up this conclusion, that super-

fluous apparel is worse than whoredom, because whoredom only corrupts chastity, but this corrupts nature?

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Ant. Eremita apud Augustin. de Doct. Christ., Lib. i.

Refert quælibet herba

Deum. Ovid.

2179. *To Keep close to the Word of God in Seeking after Christ.*

IT is the observation of a good man now with God, Bishop Hooper, that the wise men travelling to find Christ, followed only the star, and as long as they saw it, they were assured that they were in the right way, and had great mirth in their journey; but when they entered into Jerusalem, (whereas the star led them not thither, but unto Bethlehem,) and there would be instructed where Christ was born; they were not only ignorant of the place where, but they had lost the sight of the star that should guide them thither. Whereof we learn in any case, that whilst we be going to learn Christ, to seek Christ, which is above, to beware we lose not the star of God's Word, who only is the mark that shows us where Christ is, and which way we may come to Him. These are the good man's own words; whereunto may be added, that whereas David made the Word of God a lantern to his feet, and a light unto his paths, Psalm cxix. 105, we would not suffer ourselves to be led aside by every ignis fatuus, every false fire that presents

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THERE was a king of this land, that being engaged in war, sent to the general of his army to spare such a city, yet he had a command under the broad seal and the king's own hand to do it, and to disobey his warrant was death; but withal the king gave him private instructions to destroy the city, and in so doing he would save him harmless. The general did so, and trusted the king for his life, so that if he had failed him he had been utterly destroyed. Thus, if a man be brought to such an exigent, if he will trust God in such a case, as wherein if He fail him, he is undone; so to lean upon God, that if He slip away he sinketh; so to be unbottomed of himself and every creature, so to cast himself upon God, that if He step aside he is like to perish; this is to trust in God really and truly.

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QUEEN ELIZABETH, in a letter of hers to Henry IV., King of France, amongst many other expressions, hath this upon the sin of ingratitude, That if there were any unpardonable sin in the world, such as the sin against the Holy Ghost, it was ingratitude; Call me unthankful, said another, and you call me all that naught is. And without all doubt such a vice it is, that nature frowns at, though she smile at many others. Nay, it is a monster in nature, a solecism in manners, a paradox in divinity, an ugly sin, insomuch that Christ Himself joined the evil and unthankful together, Luke vi. 35.

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As one that professeth, that he hath an art, and that he is able to do this and that by his art: now if he make up some exquisite piece of workmanship, by that he is said to make good his art; or as when we say, such and such trees are good, because they have sap in them, they are not dead trees, yet for all this the tree is made perfect by the fruit. So faith by works is made perfect; not that works put life into faith; the sap must first be in the tree, and then it bringeth forth fruit; so there must be first a life in faith, and then it bringeth forth good works: so that when it is said, Faith is made perfect by works, the meaning is, that faith is made good by works, that works declare faith to be right as the fruit doth declare the tree to have sap.

J. Preston, Treat. of Effectual Faith. Per fructum dignoscitur arbor,

2183. *How to make Trial of Faith, whether it be Right or not.*

TAKE a cup of wine, and if you would know whether it be good or not, drink it off; but if it heat you not, warm you not at the heart, quicken you not, nor in any way revive your spirits, you will say, it is naught, flat and dead; had it been good wine, it would have done all this; then if you come to plants, and find no fruit, nor leaves, you say, this plant is dead; if you come to take a dram of physic, and it do not work, you say, it is bad physic; and so if you take leaven, and put it into the dough, if it sour not the lump, you say, it is a dead leaven, a counterfeit. Thus, if a man find not faith in the operation thereof, that it works not a general change in the soul, that it fires not the heart with love to Christ, if there be no life in it, then let such a man know that he is deceived, his faith is not right, not effectual, not any way conducing to life eternal.

Rich. de Mediavilla, Clavis David. Tunc enim fideles veraciter sumus, &c. Greg. Hom. 29. Tu dicis quod credis, fac quod dicis et fides est, &c. Aug. in Joh.

2184. *The Proposal of Rewards and Punishments very useful to the Bringing into Christ.*

A SPOUSE that is considering with herself whether she should marry such a husband or not, beginneth to consider what she should be without him, and what she shall have with him; she considers him perhaps as one that will pay her debts, and make her honourable, &c., and yet it may be she considers not the man all this while. However, these considerations are good preparatives to draw her on to give entertainment to him; but after some converse and acquaintance with the person, she comes to like the man himself so well that she is content to have him, though she have nothing with him; and so she gives her full and free consent to him, and the match is made up betwixt them, out of true and sincere free love and liking. Thus it is, that the proposals of rewards and punishments are, as it were, a beginning, a *prodromus*, a good introduction to the full sight and fruition of God, when it is that men begin at first to consider their own misery most, and that if they should apply themselves to other things as remedies, they would be still to seek, for there is a vanity in all things, Eccles. i. 2, and if to themselves, that they cannot help themselves in time of trouble, therefore they judge that they must go to Almighty God, who is able to do more than all, and to rid them out of misery; and they consider that going to Him they shall have Heaven besides; yet all this while they consider not the Lord's power; however, this consideration makes way, that God and they may meet and speak together, it brings their hearts to give way, that the Lord may come to them, it causeth them to attend to Him, to look upon Him, to converse with Him, to admit Him as a suitor, and to be acquainted with Him, and whilst they are thus conversing with Him, God reveals Himself. And then being come to the knowledge of Him in Himself, they love Him for Himself, are willing to seek His presence, to seek Him for a husband, though all other things were removed from Him. And now the match is made up, and not till now, and then they so look upon Him, that if all other advantages were taken away, they would yet still love Him, and not leave him for all the world's enjoyments.

J. Preston's *Golden Sceptre*. *Præmiis etiam magnorum virorum animi exultantur.* Arn. Ferron, *Lib. ii.* *Jamque opus exegi, &c.* Ovid, *ult.*

could drive away sorrow, diseases, or death; looking upon them as not worthy presenting, that could not keep off vexation from him. And such are all the riches and glories of this world, they cannot secure from the least calamity, nor make up the want of the least mercy. It is not the crown of gold that can cure the headache, nor the gilded sceptre that can stay the shaking hand; not the honourable garter that can ease the gout, nor the necklace of pearl that can take away the pain of the teeth; and a bag of gold will prove but a hard pillow to rest on. Miserable comforters are they all, only the useful riches of grace that are to be found in Christ Jesus give ease and refreshment under all pains and torments whatsoever.

T. Brooks' Unsearchable Riches of Christ.

2190. *Apparel, whether Richer or Plainer,
the Necessity thereof.*

As Crates reproved by the Athenians, because (to countenance his professorship) he wore *σινδόνη*, that is, a mantle of estate (being but a philosopher) which Theophrastus before him was never seen to do, answered them again, that Theophrastus (whom they all thought so well of) did many times wear a lighter garment. The which when the magistrates would not believe, he brought them to a barber's shop, and showed him unto them, all dight as he sat in his pied napery; intimating hereby, that costly apparel and other clothing in themselves are things indifferent, but grow often necessitated by the circumstances of time and place, as soft clothing for the court, and that which is coarser for the cart; a fine suit for the citizen, a plainer for the countryman: every one wearing that which is fitting for his place and calling.

Diog. Laert., Lib. vi. cap. 6.

*Id. Lib. v. cap. 4.
art. 1, ad. 3.*

Aquin. 1 a. 2 æ. qu. 169,

2191. *True Comfort in God only.*

GREAT was the grief of C. Figulus, who to his friends that came to comfort him about the loss of the consulship, said, *Omnes consulere scitis, consulem facere nescitis*, All can give me counsel, but ye cannot make me consul. And could outward things rid us from the troubles of this life, from death the end of this life, from damnation after death, then said they something worth the hearken-

ing to ; but this they cannot do, they cannot make us happy, there is no true comfort to be drawn out of the standing pools of outward sufficiencies, but out of the living fountains of the all sufficiencies of the Lord Almighty.

Val. Max., Lib. ix. cap. 3. Dr. Staughton's Serm. at St. Paul's, Lond., 1624.

2192. *The Resolved Constant Christian.*

IN the Salentine country mention is made of a lake brimful ; put in never so much it runneth not over, draw out what you can it is still full. Such is the condition of a resolved, constant child of God ; tide life, tide death, come what can come, he is still the same, so true to his primitive institution, that if adversity frown, he entertains it as a trial of his patience, if prosperity smile upon him, he looks upon it as a blessing extraordinary ; whether it be peace or war abroad, sickness or health at home, he is resolved. Whereas a carnal man who bears his prosperity neither with moderation nor prudence, but is full blown like a bladder with the wind of his own pride, he seldom in adversity shows either courage or constancy ; one small prick of disaster empties his swollen heart of all hopes, and like an unskilful and dejected seaman upon every little storm, he cuts cable and mast, and throws all overboard, where but the slacking of a few sails would serve the turn, goodly resolution would do the deed.

Plin. Hist., Lib. ii. cap. 103. Rob. Dallington's Aphorisms Civil and Military. Sorte tua contentus abi. Superbus secundis, dejectus adversis. Thucyd. Sonus excitat omnis suspensum. Virgil.

2193. *The Rage of War in the Richest Countries.*

IN natural bodies, the longer they subsist in perfect health, the more dangerous is the disease when it cometh, and the longer in curing, as having none of those humours spent, which by distemper give foment and force to the approaching malady. So it is in bodies politic, when war once seizeth on a country, rich in the plenty of a long peace, and full with the surfeits of a continual ease, it never leaves purging those superfluities till all be wasted and consumed.

Hippocrat. Aphoris. 3. Rob. Dallington, ut supra. Nulla salus bello. Virgil.

This is the king. And why so? and why no more but so? because in that one slender word, all the greatness of the rest is included, the king being the fountain of honour from whence all their glory is derived. Thus it is, that if all the created goodness, all the privileges of God's children, all the kingdoms of the earth and the glory of them, were to be presented at one view, they would all appear as nothing and emptiness in comparison of the excellency and fullness that is to be found in Christ Jesus.

Alphons. ab Avendano, Moralitat. in Matth. i. Incassum laborat in acquisitione virtutum, qui eas alibi quam in Christo quarit. Bern. in Cant.

2169. *The Minister's Joy in the Conversion of Souls.*

IF it cannot but delight the husbandman when he seeth his plants grow, his fruits ripen, his trees flourish; if it must needs rejoice the shepherd to behold his sheep sound, fat, and fertile; if it glad the heart of a schoolmaster or tutor, to observe the scholars thrive in learning and increase in knowledge; it must needs be matter of abundant joy to any minister of the Gospel, when people are brought to fellowship with God in Christ Jesus, when they are, as it were, snatched out of the slavery of sin, the jaws of death and hell, and brought into the glorious liberty of the sons of God: then it is that he may be said to reap the fruits of his labours, in the great comfort of his own soul.

Sen. Ep. 24. Ven. Beda, in 1 John ii. 4. Auditores benevoli alacres reddunt prædicatores. Chrys. in Heb.

2170. *God's Pardoning other Repentant Sinners a Great Motive to Persuade us that He will Pardon us also.*

IF one should come to a physician, of whom he hath had a large report of his skill, and should meet with hundreds by the way, such as were at that time his patients, and all of them should tell him how he hath cured and healed them of their several infirmities, this must needs encourage him to go on with confidence of his skill, that he will recover him also. So should every repentant sinner run to Christ, the great physician of his soul, because so many thousands have been healed, so many great sinners have been forgiven, such as Manasses, 2 Chron. xxxiii. 13, Mary Mag-

dalene, Luke vii. 38, St. Paul, Acts ix. 18, &c. This may be a great motive to persuade us all, that upon repentance He is, and will be ready to forgive us also, according to that of the apostle, He hath showed mercy unto me that others might believe in God.

J. Preston's Breast-plate of Faith and Love. O pœnitentia, quid de te novi referam, &c. ? Cybrian.

2171. *Men to be Careful in the Trial of their Faith, whether it be Sound or not.*

IF one be told that his corn is blasted, that all the trees in his orchard are dead, that all his money is counterfeit, that the deeds and evidences, upon which his lands and whole estate depend, are false, it must needs affect him much, and make him look about him to see if these things be so or no. And shall not men look then to the faith they have, upon which depends the eternal welfare of their immortal souls, seeing God accepteth none except it be sound, effectual, lively, and accompanied with good works, such a faith as worketh by love, purifieth the heart, and shows itself in fruits worthy amendment of life ? 1 Thess. i. 3.

Treat. of Effect. Faith, ut supra. Non bove mactato, cœlestia numina gaudent, sed fide qua præstanda est. Ovid.

2172. *Men not to be Ashamed of their Godly Profession, though the Wicked Speak Evil of them.*

SUPPOSE a geometrician should be drawing of lines and figures, and there should come in some silly ignorant fellow, who seeing him should laugh at him ; would the artist, think you, leave off his employment because of his derision ? surely no ; for he knows that he laughs at him out of his ignorance, as not knowing his art and the grounds thereof. Thus let no man be ashamed of his godly profession, because wicked men speak evil of it, 1 Peter iv. 4 ; and why do they so, but because they understand it not, it is strange to them ; they see the actions of godly men, but the rules and principles that they go by, they know not, and hence is it that they throw dirt in the face of religious profession, but a wise man will soon wipe it off again.

J. Preston's Golden Sceptre. Id mantica quod in ergo est non vident.

2173. *God Ordering all Things for the Good of His Church.*

PUT the case, all were turned upside down, as it was in a confused chaos, wherein Heaven and earth were mingled together, and the waters overcoming all the rest, yet as when the Spirit of the Lord did but move upon the waters, many beautiful creatures were produced, and the sea divided from the rest, so that those waters which then seemed to spoil all, serve now to water all, without which we cannot possibly subsist : even so, were the church in never so confused condition, yet God will, in His great wisdom, so order the things that seem to undo us, that they shall make much for us, and bring forth something of special use for the church's good, something to water and make fruitful the house and people of God.

Rudis indigestaque moles. Oviã. Serm. at Lincoln's Inn, on Gen. xxii. 14, ut supra.

2174. *Sin—the Godly Man's Hatred thereof.*

IT is said of the dove, that she is afraid of every feather that hath grown upon a hawk, and each brings as much terror upon her as if the hawk were present ; such a native dread is, as it seems, implanted in her, that she detests and abhors the very sight of any such feather. So the godly man that hath conceived a detestation against sin, cannot endure anything that belongs to it, or that comes from it. No, not the least motion or inclination, though it bring along with it never so fair pretences, never so spacious shows, shall have the least welcome or entertainment.

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Rich. de Mediavilla, Clavis David. Tunc enim fideles veraciter sumus, &c. Greg. Hom. 29. Tu dicis quod credis, fac quod dicis et fides est, &c. Aug. in Joh.

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A SPOUSE that is considering with herself whether she should marry such a husband or not, beginneth to consider what she should be without him, and what she shall have with him; she considers him perhaps as one that will pay her debts, and make her honourable, &c., and yet it may be she considers not the man all this while. However, these considerations are good preparatives to draw her on to give entertainment to him; but after some converse and acquaintance with the person, she comes to like the man himself so well that she is content to have him, though she have nothing with him; and so she gives her full and free consent to him, and the match is made up betwixt them, out of true and sincere free love and liking. Thus it is, that the proposals of rewards and punishments are, as it were, a beginning, a *prodromus*, a good introduction to the full sight and fruition of God, when it is that men begin at first to consider their own misery most, and that if they should apply themselves to other things as remedies, they would be still to seek, for there is a vanity in all things, Eccles. i. 2, and if to themselves, that they cannot help themselves in time of trouble, therefore they judge that they must go to Almighty God, who is able to do more than all, and to rid them out of misery; and they consider that going to Him they shall have Heaven besides; yet all this while they consider not the Lord's power; however, this consideration makes way, that God and they may meet and speak together, it brings their hearts to give way, that the Lord may come to them, it causeth them to attend to Him, to look upon Him, to converse with Him, to admit Him as a suitor, and to be acquainted with Him, and whilst they are thus conversing with Him, God reveals Himself. And then being come to the knowledge of Him in Himself, they love Him for Himself, are willing to seek His presence, to seek Him for a husband, though all other things were removed from Him. And now the match is made up, and not till now, and then they so look upon Him, that if all other advantages were taken away, they would yet still love Him, and not leave him for all the world's enjoyments.

J. Preston's *Golden Sceptre*. *Præmiis etiam magnorum virorum animi exultantur.* Arn. Ferron, Lib. ii. *Jamque opus exegi, &c.* Ovid, ult.

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It is said of vapours, that rising out of the earth, the heavens return them again in pure water, much clearer, and more refined than they received them ; or as it is said of the earth, that receiving the sea water and puddle-water, it gives it better than it received it in the springs and fountains, for it strains the water and purifies it, that whereas when it came into the bowels of the earth it was muddy, salt, and brinish, it returns pure, clear, and fresh, as out of the well-head waters are well known to come. Thus, if men would but give up their heart's desire, and the strength of their affections unto God, He would not only give them back again, but withal much better than when He received them, their affections should be more pure, their thoughts and all the faculties of soul and body should be renewed, cleansed, beautified, and put into a far better condition than formerly they were.

Gab, Inchini Scala Cæli. Et tibi (crede mihi) tempora veris erunt. Ovid, Fast. i.

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It is a maritime observation that if a thick fog darken the air, there is then (the great God of Heaven and earth having in His providence so ordered it) no storm, no tempestuous weather ; and if it be so that a storm arise, then the sky is somewhat clear and lightsome ; for were it otherwise, no ship at sea, nor boat in any navigable river could ride or sail in safety, but would clash and fall foul one upon another. Such is the sad condition of every soul amongst us, wherein ignorance and wilfulness have set up their rest together ; and why ? because that if a man were ignorant only, and not wilful, then the breath of wholesome precepts and good counsel might in time expel those thick mists of darkness that cloud his understanding ; and were he wilful and not ignorant, then it were to be hoped, that God in His good time would rectify his mind, and bring him to the knowledge of Himself ; but when the storm and the fog meet, when wilfulness and ignorance (as at this day amongst the Jews, and too, too many Christians) do close together, nothing without the greater mercies of God can befall that poor shipwrecked soul, but ruin and destruction.

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Athenæus. Geo. Hall's Sermon at St. Paul's, to the Sons of Ministers, 1655.

2188. *Men in the Midst of their Worldly Contrivances Prevented by Death.*

As it is with a man, being come to some great fair or market with a considerable sum of money about him, who whilst he is walking in the throng, considering with himself how he should lay out his money to the best advantage, some sly fellow either cuts his purse, or at unawares dives into his pocket, and there is an end of all his marketing. So it is with the most of men, that whilst they are in the midst of all their secular employments, and as it were crowded in the throng of worldly contrivances, how to secure such a ship, advantage trade, compass such and such a bargain, purchase such and such lands, &c. (things in themselves with necessary cautions not unlawful,) in steps death, cuts the thread of their life, spoils all their trade, and lays their glory in the dust.

Steph. Marshall's Sermon at Westminster. Heu mortem invisam, &c. Maph. Vegius in Appendice Virgil.

2189. *Riches, their Usefulness in Point of Calamity.*

NUGAS, the Scythian king, despising the rich presents and ornaments that were sent unto him by Michael Paleologus, Emperor of Constantinople, asked him that brought them whether those things

2194. *The Grace of God is all in all.*

WE get aqua-vitæ ready against qualms, bezoar stone and cordial against fits; it was well said of the Rev. Dr. Lake, late Bishop of Bath, when in the time of his sickness a cordial was tendered unto him: O, (said he,) the cordial of cordials which I daily take, is this: The blood of Jesus Christ cleanseth us from all our sins, 1 John i. 7; and it is true, that art is blind and often posed; nature weak and often soiled (like a bow that must not be drawn beyond compass): only the grace of God is all in all, helps all, Ephes. ii. 5; get but that and you may sleep in a dungeon; want all, and yet have all: want that, and a flea may break your sleep, and a hand-writing dash all your mirth in pieces.

Rob. Harris, Peter's Enlargement.

2195. *Promises without Abilities of Performance not to be Regarded.*

IN the country Carinensis of Spain, there is a river that shows all the fish in it to be like gold, but take them into your hand, they appear in their natural kind and colour. Such are promises, and specious pretences of love, in his mouth that would obtain his purpose; bring them to the touch, and thou shalt find all is not gold that glitters. Great boast and small roast will never fill the belly; he therefore that will engage himself into any great action, upon promise of great assistance, if he be not as sure of his friend's ability in power as readiness in will, he reckons without his host, and sits down with the loss.

*Plin. Hist., Lib. iii. cap. 103. Sir Rob. Dallington's Aphorisms. Hen
patior telis vulnera facta meis. Ovid, Ep.*

2196. *The Workings of God in the Deliverance of His People are various.*

WHEN God said to Paul, that all the souls with him should be safe, Acts xxvii. 24, there were divers means used, all were not able to swim to the shore, and the ship was not able to bring them all to the shore, but yet by broken boards, and by one means or other all got to the shore. So the Lord brings things to pass in a strange manner, sometimes by one way, sometimes by another; if one way do not hold, another shall; He breaks in pieces many

times the ship that we think should bring us to the shore, but then He casts us on such planks as we little thought on, opens a door for our deliverance that we little dreamt of.

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2197. *Kings, Princes, Governors, &c., to be Regarded by those that are under them.*

ALL the members of the body have care one of the other, but especially of the head and the heart. If the head do but ache, all the humours of the arms run to the head, and therefore the arms become small and slender, because they want their proper nurture. And so, if the heart be sick, or in danger, or in fear, the outward heat retires inward to comfort the heart, so that the body looks outwardly pale: yea, if the head or the heart be in danger (*periculis se exponunt*), the other members will hazard limb and life to save them. Thus should all subjects do for the king their head, they ought to have special care of him; they are to care one for another, to pray one for another, and to do good one for another, but especially for kings and princes, and those that are in authority, 1 Tim. ii. 2; they are to prefer their lives before ten thousand of their own, as the people of Israel did, 2 Sam. xviii. 3; for if a member, or some of the inferior members be cut off, yet the body may live, and do indifferently well, but if the head be taken off, if the king be set aside, *actum est de republica*, that kingdom, that people cannot stand long.

Joh. Evans' Treat. of Nature and Grace.

2198. *Christ the Proper Object of the Soul.*

THERE is no agent that takes any rest or contentment but in its proper object; if a man had all the musical raptures, and melodious harmony in the whole world before him, he could not hear it with his eyes, because it is the proper object of the ear; if never so triumphant shows, or courtly masques, he could not see them with his ears, because they are the proper object of the eye. So it is with the soul of man, if it were possible that all the treasures, pleasures, honours, preferments, and delights which the world doth affect were presented and tendered to the soul, yet would they not afford unto it any true satisfaction, because they be not the proper object and centre of the soul; it is the Lord only, or

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as a godly martyr said once, None but Christ, none but Christ, can compass the soul about with true content and comfort.

Aristot. Physica. Joh. Evans, ut antea.

2199. *Satan's Aim at those that have most of God and Religion in them.*

PIRATES and such as are robbers at sea, slightly pass by smaller vessels that are but poorly freighted, whilst ships that are richly laden, and furnished with merchantable commodities, become the object of their greedy thoughts, at whom they make the strongest opposition, and for the gaining of whom, rather than fail, they will hazard their lives to the utmost of danger imaginable. Thus it is that Satan, that arch-pirate, lets poor silly ignorant souls alone, such as by their own defaults are but as so many empty vessels floating on the sea of this world. Oh, but when he spies out a rich soul laden with the fruits of the Spirit that hath much of God, Christ, and Heaven in it, there it is that he bends all his forces, and against such a soul it is that he raiseth all his strength, that so, if possible, he may bring it under his more than miserable subjection.

Gab. Inchini Scala Cœli. Aquila non capit muscas. Erasm. Adag. Validis incumbit remis, omnem movet lapidem, &c.

2200. *Sin to be Abhorred as the Cause of Christ's Death.*

AFTER Julius Cæsar was treacherously murdered in the senate-house, Antonius brought forth his coat, all bloody, cut, and mangled, and laying it open to the view of the public, said, Look, here is your emperor's coat, and as the bloody-minded conspirators have dealt by it, so have they also with Cæsar's body; whereupon they were all in an uproar, crying out to slay those murderers: then they took the tables and stools that were in the place and set them on fire, and ran to the houses of the conspirators, and burnt them down to the ground. But behold a greater than Cæsar, even the Lord Jesus Himself, all bloody, rent, and torn for the sins of the world. How then when we look on sin as the cause of His death, and seriously consider that sin hath slain the Lord of Life, should our hearts be provoked to be revenged on sin!

phæstion, says he, loves me as I am Alexander, but Craterus loves me as I am King Alexander ; so that the one loved him for his person, the other for the benefits he received by him. Thus some Nathaniels there be that love Christ for His person, for His personal excellencies, for His personal beauty, for His personal glory, they see those perfections of grace and holiness in Christ, that would render Him very lovely and desirable in their eyes, though they should never get a kingdom or a crown by Him. But so it is, that most of those (which is to be lamented) do it only in respect of the benefit they receive by Him, scarce any love Christ but for His rewards, some few there are that follow Him for love, but many for the loaves ; few for His inward excellencies, many for His outward advantages ; and few that they may be good by Him, but many that they may be made great by Him.

Quintus Curtius. Diodorus, Lib. xvii. *Vix diligitur Jesus propter Jesum. Aug.*

2205. *The Dangerous Use of Riches.*

IT was a wise and Christian speech of Charles the Fifth to the Duke of Venice, who when he had showed him the treasury of St. Mark, and the glory of his princely palace, instead of admiring it, or him for it, only returned this grave and serious memento, *Hæc sunt quæ faciunt invitos mori, &c.*, These are the things that make men so loth to die, so that they cry out with St. Peter, *Bonum est esse hic*, It is good to be here, Matth. xvii. 4 ; but that of St. Paul, *Cupio dissolvi, &c.*, I desire to be dissolved, and to be with Christ, which is best of all, Phil. i. 23, they cannot abide to hear of. Thus it is, that riches not well used prove very dangerous. If poverty with Saul has killed her thousands, riches with David has killed her ten thousands ; they are called thorns, and that not improperly, as piercing both head and heart, the head with cares in getting them, and the heart with grief in parting with them ; many are the souls that riches have pierced through and through with many sorrows ; many are the minds that riches have blinded ; many the hearts that riches have hardened ; many the wills that riches have perverted ; many the affections that riches have disordered ; whereas the riches that are to be found in Christ Jesus are such as will neither harm nor hurt the soul, there was never any that was ever made worse by them.

Phil, Nepos, Impp. Vita. Tho. Brooks' *Unsearchable Riches of Christ.* *Plures nimia congesta pecunia cura Strangulat. Juvenal, Sat. x.*

2206. *God's Mercies to the Worst Repenting.*

THERE is a story concerning a great rebel, that had a party against one of the Roman emperors. A prince thereupon sent abroad, that whoever could bring him in or alive, he should have a great sum of money. The rebel hearing of it, comes and presenting himself the emperor demands the sum of money proposed. He bethinks himself that if he should put him to death he would be ready to say that he did it to save his money. He freely pardoned the rebel, and gave him the money. It was light in a dark lantern, mercy in a very heat. Can such a one do thus, that had but a drop of mercy in him? and will not Christ do much more, that is full of grace and mercy in Himself? Surely His bowels are towards the worst of sinners repenting; let them but come in and find Him ready to pardon, nay, One that is altogether pardoning mercies, Nehem. ix. 17.

Joh. Bodin's Commonwealth. Quid est peccatum ad Domum? Tela araneæ quæ vento flante nusquam apparet. Chrysostom.

2207. *Rulers, Magistrates, &c., to the Public Spirit.*

IT is written of Augustus Cæsar (in whose time Cæsar that he carried such an entire and fatherly affection to his Commonwealth, that he called it *filiam suam*, his own daughter, for that cause refused to be called *dominus pater*, master of his country, because he ruled not by fear) that at the time of his death the people were very much and much lamenting his loss, said, *Utinam autem non fuisset*, &c., Would he had never been born, or never died. We were Titus and Aristides, and many others both in human story, as Moses, Nehemiah, Daniel, that have been in their generations for preferring the public good to their private advantage. And it were heartily to be wished that rulers, magistrates, &c., may be so spirited by God that they be willing to be anything, to be nothing, to empty themselves, and to trample their sinful selves under foot for the honour of God and the public good; that so ne

heathens may be witnesses against them in that day wherein the hearts and practices of all the rulers of the earth shall be laid open and bare before Him that shall judge the world in righteousness and true judgment.

Macrobii Saturnal. Suetonius. Nec tibi nec tua te moveant sed publica vota. Claud. Hono. iv.

2208. *The Heavy Weight of Government ill Attained.*

SIDONIUS APOLLINARIS relateth how a certain man, named Maximus, who arriving at the top of greatness, and that by means sufficiently indirect, was the very first day of his government much wearied and perplexed in his thoughts, insomuch, that fetching a deep sigh, he broke out into this expression : Oh, Damocles ! how happy wast thou for having been a king for a dinner-while, whereas I have been so one whole day, and cannot possibly bear it any longer. Thus without all doubt his heart and head too must needs ache, whose brows are empaled with a crown that is ill acquired, his shoulders bow whereon lies the weight of a government usurped, and his hands tremble that sways the sceptre of an ill-gotten power and dominion.

Sid. Apoll., in Operibus cum Com. Joh. Savar. Vultu tyrannus possit esse lætissimo, Intus dolores sed fovet gravissimos. Sophocles.

2209. *Worldly Professors of the Gospel re-proved.*

MELANCTHON tells a story of an abbot that lived strictly, walked demurely, and looked humbly, so long as he was a monk, one in somewhat a lower form in the monastery, but when by his seeming extraordinary sanctity he got to be abbot, he grew intolerably proud and insolent—that being asked the reason of it, he confessed that his former lowly looks were but to see if he could find the keys of the abbey. Such is the case of many worldly professors at this day—they look low, that they may rise high ; they put on religion but as a cloak to cover their foul designs, so that they are not acted from spiritual and intrinsical principles, as from the sense of divine love to act for God, sweetness of the promises to wait on God, excellency of communion with God, and precious discoveries that the soul hath formerly had of the beauty and

then abused his naked body and gave it up to children and school-boys to be lanced with their penknives, but when all this would not do, they caused him to be set in the sun, having his naked body anointed all over with honey, that so he might be bitten and stung to death by flies and wasps, and all this cruelty they exercised upon him because he would not do anything towards the rebuilding of that idol temple; nay, they came so far that if he would give but a halfpenny towards the charge, they would release him, but he refused all, though the advancing of a halfpenny might have been the saving of his life, and in doing thus he did but live up to that principle that most Christians talk of, but few come up unto. And thus it is that all of us must choose rather to suffer the worst of torments that men and devils can inflict than to commit the least sin, whereby God should be dishonoured, our consciences wounded, religion reproached, and our souls endangered.

Suidas. Niceph. Hist. Eccles., Lib. x. cap. 9. Ut exignam pecuniæ portionem daret. Theodoret Hist., Lib. iii. cap. 6.

2203. *Discretion a Main Part of True Wisdom.*

A FATHER that had three sons was desirous to try their discretions, which he did by giving each of them an apple that had some part of it rotter. The first eats up his apple, rotten and all; the second throws all his away, because some part of it was rotten; but the third picks out the rotten, and eats that which was good, so that he appeared the wisest. Thus some in these days, for want of discretion, swallow down all that is presented, rotten and sound together; others throw away all truth, because everything delivered unto them is not truth; but surely they are the wisest and most discreet that know how to try the spirits, whether they be of God or not, how to choose the good and refuse the evil.

Tho. Brooks, of Assurance, in Ep. Dedicat. Tolle discretionem, et virtus vitium erit. Isidor.

2204. *The Difference betwixt True and Feigned Love unto Christ.*

WHAT Alexander said of his two friends Hephæstion and Craterus, is made good in the practice of too, too many in these days: He-

heathens may be witnesses against them in that day wherein the hearts and practices of all the rulers of the earth shall be laid open and bare before Him that shall judge the world in righteousness and true judgment.

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It is said of vapours, that rising out of the earth, the heavens return them again in pure water, much clearer, and more refined than they received them ; or as it is said of the earth, that receiving the sea water and puddle-water, it gives it better than it received it in the springs and fountains, for it strains the water and purifies it, that whereas when it came into the bowels of the earth it was muddy, salt, and brinish, it returns pure, clear, and fresh, as out of the well-head waters are well known to come. Thus, if men would but give up their heart's desire, and the strength of their affections unto God, He would not only give them back again, but withal much better than when He received them, their affections should be more pure, their thoughts and all the faculties of soul and body should be renewed, cleansed, beautified, and put into a far better condition than formerly they were.

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Athenæus. Geo. Hall's Sermon at St. Paul's, to the Sons of Ministers, 1655.

2188. *Men in the Midst of their Worldly Contrivances Prevented by Death.*

As it is with a man, being come to some great fair or market with a considerable sum of money about him, who whilst he is walking in the throng, considering with himself how he should lay out his money to the best advantage, some sly fellow either cuts his purse, or at unawares dives into his pocket, and there is an end of all his marketing. So it is with the most of men, that whilst they are in the midst of all their secular employments, and as it were crowded in the throng of worldly contrivances, how to secure such a ship, advantage trade, compass such and such a bargain, purchase such and such lands, &c. (things in themselves with necessary cautions not unlawful,) in steps death, cuts the thread of their life, spoils all their trade, and lays their glory in the dust.

Steph. Marshall's Sermon at Westminster. Heu mortem invisam, &c. Maph. Vegius in Appendice Virgil.

2189. *Riches, their Usefulness in Point of Calamity.*

NUGAS, the Scythian king, despising the rich presents and ornaments that were sent unto him by Michael Paleologus, Emperor of Constantinople, asked him that brought them whether those things

could drive away sorrow, diseases, or death; looking upon them as not worthy presenting, that could not keep off vexation from him. And such are all the riches and glories of this world, they cannot secure from the least calamity, nor make up the want of the least mercy. It is not the crown of gold that can cure the headache, nor the gilded sceptre that can stay the shaking hand; not the honourable garter that can ease the gout, nor the necklace of pearl that can take away the pain of the teeth; and a bag of gold will prove but a hard pillow to rest on. Miserable comforters are they all, only the useful riches of grace that are to be found in Christ Jesus give ease and refreshment under all pains and torments whatsoever.

T. Brooks' Unsearchable Riches of Christ.

2190. *Apparel, whether Richer or Plainer,
the Necessity thereof.*

As Crates reproved by the Athenians, because (to countenance his professorship) he wore *σινδόνα*, that is, a mantle of estate (being but a philosopher) which Theophrastus before him was never seen to do, answered them again, that Theophrastus (whom they all thought so well of) did many times wear a lighter garment. The which when the magistrates would not believe, he brought them to a barber's shop, and showed him unto them, all dight as he sat in his pied napery; intimating hereby, that costly apparel and other clothing in themselves are things indifferent, but grow often necessitated by the circumstances of time and place, as soft clothing for the court, and that which is coarser for the cart; a fine suit for the citizen, a plainer for the countryman: every one wearing that which is fitting for his place and calling.

Diog. Laert., Lib. vi. cap. 6.

*Id. Lib. v. cap. 4.
art. 1, ad. 3.*

Aquin. 1 a. 2 æ. qu. 169,

2191. *True Comfort in God only.*

GREAT was the grief of C. Figulus, who to his friends that came to comfort him about the loss of the consulship, said, *Omnes consulere scitis, consulem facere nescitis*, All can give me counsel, but ye cannot make me consul. And could outward things rid us from the troubles of this life, from death the end of this life, from damnation after death, then said they something worth the hearken-

ing to ; but this they cannot do, they cannot make us happy, there is no true comfort to be drawn out of the standing pools of outward sufficiencies, but out of the living fountains of the all sufficiencies of the Lord Almighty.

Val. Max., Lib. ix. cap. 3. Dr. Staughton's Sermon, at St. Paul's, Lond., 1624.

2192. *The Resolved Constant Christian.*

IN the Salentine country mention is made of a lake brimful ; put in never so much it runneth not over, draw out what you can it is still full. Such is the condition of a resolved, constant child of God ; tide life, tide death, come what can come, he is still the same, so true to his primitive institution, that if adversity frown, he entertains it as a trial of his patience, if prosperity smile upon him, he looks upon it as a blessing extraordinary ; whether it be peace or war abroad, sickness or health at home, he is resolved. Whereas a carnal man who bears his prosperity neither with moderation nor prudence, but is full blown like a bladder with the wind of his own pride, he seldom in adversity shows either courage or constancy ; one small prick of disaster empties his swollen heart of all hopes, and like an unskilful and dejected seaman upon every little storm, he cuts cable and mast, and throws all overboard, where but the slacking of a few sails would serve the turn, goodly resolution would do the deed.

Plin. Hist., Lib. ii. cap. 103. Rob. Dallington's Aphorisms Civil and Military. Sorte tua contentus abi. Superbus secundis, dejectus adversis. Thucyd. Sonus excitat omnis suspensum. Virgil.

2193. *The Rage of War in the Richest Countries.*

IN natural bodies, the longer they subsist in perfect health, the more dangerous is the disease when it cometh, and the longer in curing, as having none of those humours spent, which by distemper give foment and force to the approaching malady. So it is in bodies politic, when war once seizeth on a country, rich in the plenties of a long peace, and full with the surfeits of a continual ease, it never leaves purging those superfluities till all be wasted and consumed.

Hippocrat. Aphoris. 3. Rob. Dallington, ut supra. Nulla salus bello. Virgil.

2194. *The Grace of God is all in all.*

WE get aqua-vitæ ready against qualms, bezoar stone and cordial against fits; it was well said of the Rev. Dr. Lake, late Bishop of Bath, when in the time of his sickness a cordial was tendered unto him: O, (said he,) the cordial of cordials which I daily take, is this: The blood of Jesus Christ cleanseth us from all our sins, 1 John i. 7; and it is true, that art is blind and often posed; nature weak and often soiled (like a bow that must not be drawn beyond compass): only the grace of God is all in all, helps all, Ephes. ii. 5; get but that and you may sleep in a dungeon; want all, and yet have all: want that, and a flea may break your sleep, and a hand-writing dash all your mirth in pieces.

Rob. Harris, Peter's Enlargement.

2195. *Promises without Abilities of Performance not to be Regarded.*

IN the country Carinensis of Spain, there is a river that shows all the fish in it to be like gold, but take them into your hand, they appear in their natural kind and colour. Such are promises, and specious pretences of love, in his mouth that would obtain his purpose; bring them to the touch, and thou shalt find all is not gold that glitters. Great boast and small roast will never fill the belly; he therefore that will engage himself into any great action, upon promise of great assistance, if he be not as sure of his friend's ability in power as readiness in will, he reckons without his host, and sits down with the loss.

Plin. Hist., Lib. iii. cap. 103. Sir Rob. Dallington's Aphorisms. Heu patior telis vulnera facta meis. Ovid, Ep.

2196. *The Workings of God in the Deliverance of His People are various.*

WHEN God said to Paul, that all the souls with him should be safe, Acts xxvii. 24, there were divers means used, all were not able to swim to the shore, and the ship was not able to bring them all to the shore, but yet by broken boards, and by one means or other all got to the shore. So the Lord brings things to pass in a strange manner, sometimes by one way, sometimes by another; if one way do not hold, another shall; He breaks in pieces many

times the ship that we think should bring us to the shore, but then He casts us on such planks as we little thought on, opens a door for our deliverance that we little dreamt of.

J. Preston's Covenant. Fata viam invenient. Virgil.

2197. *Kings, Princes, Governors, &c., to be Regarded by those that are under them.*

ALL the members of the body have care one of the other, but especially of the head and the heart. If the head do but ache, all the humours of the arms run to the head, and therefore the arms become small and slender, because they want their proper nurture. And so, if the heart be sick, or in danger, or in fear, the outward heat retires inward to comfort the heart, so that the body looks outwardly pale: yea, if the head or the heart be in danger (*periculis se exponunt*), the other members will hazard limb and life to save them. Thus should all subjects do for the king their head, they ought to have special care of him; they are to care one for another, to pray one for another, and to do good one for another, but especially for kings and princes, and those that are in authority, 1 Tim. ii. 2; they are to prefer their lives before ten thousand of their own, as the people of Israel did, 2 Sam. xviii. 3; for if a member, or some of the inferior members be cut off, yet the body may live, and do indifferently well, but if the head be taken off, if the king be set aside, *actum est de republica*, that kingdom, that people cannot stand long.

Joh. Evans' Treat. of Nature and Grace.

2198. *Christ the Proper Object of the Soul.*

THERE is no agent that takes any rest or contentment but in its proper object; if a man had all the musical raptures, and melodious harmony in the whole world before him, he could not hear it with his eyes, because it is the proper object of the ear; if never so triumphant shows, or courtly masques, he could not see them with his ears, because they are the proper object of the eye. So it is with the soul of man, if it were possible that all the treasures, pleasures, honours, preferments, and delights which the world doth affect were presented and tendered to the soul, yet would they not afford unto it any true satisfaction, because they be not the proper object and centre of the soul; it is the Lord only, or

as a godly martyr said once, None but Christ, none but Christ, can compass the soul about with true content and comfort.

Aristot. Physica. Joh. Evans, ut antea.

2199. *Satan's Aim at those that have most of God and Religion in them.*

PIRATES and such as are robbers at sea, slightly pass by smaller vessels that are but poorly freighted, whilst ships that are richly laden, and furnished with merchantable commodities, become the object of their greedy thoughts, at whom they make the strongest opposition, and for the gaining of whom, rather than fail, they will hazard their lives to the utmost of danger imaginable. Thus it is that Satan, that arch-pirate, lets poor silly ignorant souls alone, such as by their own defaults are but as so many empty vessels floating on the sea of this world. Oh, but when he spies out a rich soul laden with the fruits of the Spirit that hath much of God, Christ, and Heaven in it, there it is that he bends all his forces, and against such a soul it is that he raiseth all his strength, that so, if possible, he may bring it under his more than miserable subjection.

Gab. Inehini Scala Cæli. Aquila non capit muscas. Erasm. Adag. Validus incumbit renis, omnem movet lapidem, &c.

2200. *Sin to be Abhorred as the Cause of Christ's Death.*

AFTER Julius Cæsar was treacherously murdered in the senate-house, Antonius brought forth his coat, all bloody, cut, and mangled, and laying it open to the view of the public, said, Look, here is your emperor's coat, and as the bloody-minded conspirators have dealt by it, so have they also with Cæsar's body; whereupon they were all in an uproar, crying out to slay those murderers: then they took the tables and stools that were in the place and set them on fire, and ran to the houses of the conspirators, and burnt them down to the ground. But behold a greater than Cæsar, even the Lord Jesus Himself, all bloody, rent, and torn for the sins of the world. How then when we look on sin as the cause of His death, and seriously consider that sin hath slain the Lord of Life, should our hearts be provoked to be revenged on sin!

How should we loathe and abhor it, as having done that mischief that all the devils in hell could never have done the like.

Niceph. Gregoras de Vitis Cesarum. Agnosce homo quam gravia sint vulnera tua, &c. Tho. Brooks' Precious Remedies against Satan's Devices.

2201. *A Less Sin given way unto makes way for the Committing of Greater.*

IT is St. Augustine's story of Manicheus, that being tormented with flies, was of opinion that the devil made them and not God; Why then, said one that stood by, if the devil made flies, then the devil made worms. True, said he, the devil did make worms. But, said the other, if the devil did make worms, then he made birds, beasts, and man. He granted all. And thus, saith the good old father, by denying God in the fly, he came to deny God in man, and consequently the whole creation. And thus it is that the yielding to lesser sins draws the soul to the commission of far greater, as in these licentious days of ours is too, too apparent. How many have fallen, first to have low thoughts of the Scripture and ordinances of God; then to slight them, afterwards to make, as it were, a nose of wax of them, and in conclusion to cast them quite off, lifting up themselves, their Christ-dishonouring, and soul-damning opinions above them, so that falling from evil to evil, from folly to folly, and as it is in all other cases of the like nature, from being naught to be very naught, and from very naught to be stark naught, till God, in His most just judgment, sets them at nought for ever?

Aug., Exposit. in Evang. St. Joh. i. Obstare primum est Velle, nec labi via, &c. Sen. Hippol. Tho. Brooks, ut antea. A malo ad pejus.

2202. *Men to prefer Suffering before Sinning.*

IT is reported of that eminent servant of God, Marcus Arethusus, who in the time of Constantine, had been the cause of overthrowing an idol-temple, but Julian coming to be the emperor, commanded the people of that place to build it up again; all were ready so to do, only the good bishop dissented, whereupon they that were his own people, to whom he had formerly preached, and who (as in all probability any one would have thought) might have learned better things, fell upon him, stripped off all his clothes,

then abused his naked body and gave it up to children and school-boys to be lanced with their penknives, but when all this would not do, they caused him to be set in the sun, having his naked body anointed all over with honey, that so he might be bitten and stung to death by flies and wasps, and all this cruelty they exercised upon him because he would not do anything towards the rebuilding of that idol temple; nay, they came so far that if he would give but a halfpenny towards the charge, they would release him, but he refused all, though the advancing of a halfpenny might have been the saving of his life, and in doing thus he did but live up to that principle that most Christians talk of, but few come up unto. And thus it is that all of us must choose rather to suffer the worst of torments that men and devils can inflict than to commit the least sin, whereby God should be dishonoured, our consciences wounded, religion reproached, and our souls endangered.

Suidas. Niceph. Hist. Eccles. Lib. x. cap. 9. Ut exiguum pecunia portionem darat. Theodoret Hist., Lib. iii. cap. 6.

2203. *Discretion a Main Part of True Wisdom.*

A FATHER that had three sons was desirous to try their discretions, which he did by giving each of them an apple that had some part of it rotter. The first eats up his apple, rotten and all; the second throws all his away, because some part of it was rotten; but the third picks out the rotten, and eats that which was good, so that he appeared the wisest. Thus some in these days, for want of discretion, swallow down all that is presented, rotten and sound together; others throw away all truth, because everything delivered unto them is not truth; but surely they are the wisest and most discreet that know how to try the spirits, whether they be of God or not, how to choose the good and refuse the evil.

Tho. Brooks, of Assurance, in Ep. Dedicat. Tolle discretionem, et virtus vitium erit. Isidor.

2204. *The Difference betwixt True and Feigned Love unto Christ.*

WHAT Alexander said of his two friends Hephæstion and Craterus, is made good in the practice of too, too many in these days: He-

phæstion, says he, loves me as I am Alexander, but Craterus loves me as I am King Alexander ; so that the one loved him for his person, the other for the benefits he received by him. Thus some Nathaniels there be that love Christ for His person, for His personal excellencies, for His personal beauty, for His personal glory, they see those perfections of grace and holiness in Christ, that would render Him very lovely and desirable in their eyes, though they should never get a kingdom or a crown by Him. But so it is, that most of those (which is to be lamented) do it only in respect of the benefit they receive by Him, scarce any love Christ but for His rewards, some few there are that follow Him for love, but many for the loaves ; few for His inward excellencies, many for His outward advantages ; and few that they may be good by Him, but many that they may be made great by Him.

Quintus Curtius. Diodorus, Lib. xvii. *Vix diligitur Jesus propter Jesum. Aug.*

2205. *The Dangerous Use of Riches.*

It was a wise and Christian speech of Charles the Fifth to the Duke of Venice, who when he had showed him the treasury of St. Mark, and the glory of his princely palace, instead of admiring it, or him for it, only returned this grave and serious memento, *Hæc sunt quæ faciunt invitos mori, &c.*, These are the things that make men so loth to die, so that they cry out with St. Peter, *Bonum est esse hic*, It is good to be here, Matth. xvii. 4 ; but that of St. Paul, *Cupio dissolvi, &c.*, I desire to be dissolved, and to be with Christ, which is best of all, Phil. i. 23, they cannot abide to hear of. Thus it is, that riches not well used prove very dangerous. If poverty with Saul has killed her thousands, riches with David has killed her ten thousands ; they are called thorns, and that not improperly, as piercing both head and heart, the head with cares in getting them, and the heart with grief in parting with them ; many are the souls that riches have pierced through and through with many sorrows ; many are the minds that riches have blinded ; many the hearts that riches have hardened ; many the wills that riches have perverted ; many the affections that riches have disordered ; whereas the riches that are to be found in Christ Jesus are such as will neither harm nor hurt the soul, there was never any that was ever made worse by them.

Phil. Nepos, *Imp. Vitæ*. Tho. Brooks' *Unsearchable Riches of Christ*. Plures nimia congesta pecunia cura Strangulat. Juvenal, Sat. x.

2206. *God's Mercies to the Worst of Sinners Repenting.*

THERE is a story concerning a great rebel, that had made a great party against one of the Roman emperors. A proclamation was thereupon sent abroad, that whoever could bring in the rebel dead or alive, he should have a great sum of money for his reward. The rebel hearing of it, comes and presenting himself before the emperor demands the sum of money proposed. The emperor bethinks himself that if he should put him to death the world would be ready to say that he did it to save his money, and so he freely pardoned the rebel, and gave him the money. Here now was light in a dark lantern, mercy in a very heathen; and shall such a one do thus, that had but a drop of mercy and compassion in him? and will not Christ do much more, that hath all fullness of grace and mercy in Himself? Surely His bowels yearn to the worst of sinners repenting; let them but come in, and they shall find Him ready to pardon, nay, One that is altogether made up of pardoning mercies, Nehem. ix. 17.

Joh. Bodin's Commonwealth. *Quid est peccatum ad Domini misericordiam?*
Tela aranæ quæ vento flante nusquam apparet. *Chrys. in Psalm 1.*

2207. *Rulers, Magistrates, &c., to be Men of Public Spirit.*

It is written of Augustus Cæsar (in whose time Christ was born), that he carried such an entire and fatherly affection to the commonwealth, that he called it *filiam suam*, his own daughter, and for that cause refused to be called *dominus patriæ*, the lord or master of his country, because he ruled not by fear but by love, so that at the time of his death the people were very much troubled, and much lamenting his loss, said, *Utinam aut non nasceretur, &c.*, Would he had never been born, or never died. And such were Titus and Aristides, and many others both in divine and human story, as Moses, Nehemiah, Daniel, that have been famous in their generations for preferring the public good before their own private advantage. And it were heartily to be wished that all rulers, magistrates, &c., may be so spirited by God, that they may be willing to be anything, to be nothing, to empty and deny themselves, and to trample their sinful selves under foot in order to the honour of God and the public good; that so neither saints nor

heathens may be witnesses against them in that day wherein the hearts and practices of all the rulers of the earth shall be laid open and bare before Him that shall judge the world in righteousness and true judgment.

Macrobii Saturnal. Suetonius. Nec tibi nec tua te moveant sed publica vota. Claud. Hono. iv.

2208. *The Heavy Weight of Government ill Attained.*

SIDONIUS APOLLINARIS relateth how a certain man, named Maximus, who arriving at the top of greatness, and that by means sufficiently indirect, was the very first day of his government much wearied and perplexed in his thoughts, insomuch, that fetching a deep sigh, he broke out into this expression : Oh, Damocles ! how happy wast thou for having been a king for a dinner-while, whereas I have been so one whole day, and cannot possibly bear it any longer. Thus without all doubt his heart and head too must needs ache, whose brows are empaled with a crown that is ill acquired, his shoulders bow whereon lies the weight of a government usurped, and his hands tremble that sways the sceptre of an ill-gotten power and dominion.

Sid. Apoll., in Operibus cum Com. Joh. Sazar. Vultu tyrannus possit esse lætissimo, Intus dolores sed fovet gravissimos. Sophocles.

2209. *Worldly Professors of the Gospel re-proved.*

MELANCTHON tells a story of an abbot that lived strictly, walked demurely, and looked humbly, so long as he was a monk, one in somewhat a lower form in the monastery, but when by his seeming extraordinary sanctity he got to be abbot, he grew intolerably proud and insolent—that being asked the reason of it, he confessed that his former lowly looks were but to see if he could find the keys of the abbey. Such is the case of many worldly professors at this day—they look low, that they may rise high ; they put on religion but as a cloak to cover their foul designs, so that they are not acted from spiritual and intrinsical principles, as from the sense of divine love to act for God, sweetness of the promises to wait on God, excellency of communion with God, and precious discoveries that the soul hath formerly had of the beauty and

glory of God ; but from poor, low, vain, external motives, as the ear of the creature, the eye of the creature, the rewards of the creature, and the keeping up of a name among the creatures, and a thousand such like considerations ; as in Saul, Jehu, Judas, Demas, the Scribes and Pharisees, &c.

Melancthon, Exposit. in Evang. St. Matth. vi. Tho. Brooks' Precious Remedies against Satan's Devices.

2210. *Riches of Christ inexhaustible.*

It is said of a Spanish ambassador, that coming to see that so much cried up treasury of St. Mark in Venice, fell a groping at the bottom of the chests and trunks to see whether they had any bottom ; and being asked the reason why he did so, answered, In this, among other things, my master's treasure differs from yours, in that his hath no bottom, as I find yours to have ; alluding to the mines in Mexico, Peru, and other parts of the Western Indies. So it may be said, and Scripture, history, and experience do abundantly testify, that men's bags, purses, coffers, and mints may be exhausted and drawn dry, but the riches that are to be found in Christ Jesus have no bottom, all His bags are bottomless ; millions of thousands feed upon Him, and He feels it not ; He is ever giving, yet His purse is never empty ; always bestowing Himself, yet never wanting to any that faithfully seek Him.

Guicciardino, Hist. di Italie. Terrena substantia æternæ felicitati comparata.
Greg. in Homil. N. de Carbo, de Certitud. Gloriæ.

2211. *Men Created for the Service of God.*

As we see birds make their nests and breed up their young, beasts make a scuffle for their fodder and pasture, fishes float up and down rivers, trees bear fruit, flowers send forth their sweet odours, herbs their secret virtues, fire with all its might ascending upward, earth not resting till it come into its proper centre, waters floating and posting with their waves upon the neck of one another, till they meet in the bosom of the ocean, and air pushing into every vacuity under Heaven. Shall we then think, or can we possibly imagine, that God the great Creator of Heaven and earth, having assigned to everything in the world some particular end, and, as it were, impressed in their nature an appetite and desire to that end continually, as to the very point and scope of their being ; that man (the most noble creature) for whom all things

were made, should be made in vain, as not having His peculiar end proportionably appointed to the nobleness of His quality? yes, doubtless, that God that can never err, nor oversee in His works, hath allotted unto man the worship and service of Himself, as the main object and aiming point, whereto he ought to lead and refer himself all the days of his life.

B.P., The Prentice's Practice in Godliness. Os homini sublime dedit cælumque tueri, &c. Ovid, Met. i.

2212. *Prudential Part of a Man to do as well as he may.*

PALINURUS, in the poet, finding that he could not sail against the wind into Italy, steered his course, by the approbation of Æneas, into Sicily, a place where they had before been friendly entertained. Thus it is a great point of wisdom, the only prudential part of any man, who, when he cannot sail by a fore wind, where he would (and happily where he should) to tack about, and sail by a bowling or side wind, or at leastwise to cast anchor where he with most safety may, however to strike sail, rather than perish in the storm, and to sit down contented with what he can do, when he cannot do what he otherwise would.

Virgil, Æneid, Lib. v. Quo fata trahunt, retrahuntque, sequamur. Virgil.

2213. *God's Dwelling in the Soul that truly Fears Him.*

It hath been an usual observation, that when the king's porter stood at the gate and suffered none to come in without examination what he would have, that then the king was within; but when the porter was absent, and the gates open to receive all that came, then it was an argument of the king's absence. So in a Christian, such is the excellency of the fear of God, that when it is present, as a porter shutting the doors of the senses, that they see not, hear not what they list, it is an argument, the lord of that house, even God Himself, is within; but when this fear is away, a free entrance is given to all the most dissolute desires, so that it is an infallible demonstration of God's removal from such a soul.

Rich. de Mediavilla, Progres. Cælestis.

2214. *The Praiseworthiness of Reading and Enquiring into the Scripture.*

MANY have thought Agesilaus, that most wise and excellent King of Sparta, worthy of all commendation, that he would never go to bed, nor rise up before he had looked into Homer, whom he called *amasium suum*, his sweetheart ; but others have extolled Alphonsus, King of Arragon, for reading the Scriptures fourteen times over with glosses and expositions, and the emperor Theodosius the Second, for reading prayers, and singing psalms every morning with his family. Nay, Scipio Africanus was thought worthy of commendations, that he had usually in his hands the books of Xenophon's Institution of Cyrus, which yet were rather written according to the form of a just empire, than the truth of the history. O, but how much more praiseworthy are they that read and enquire into the Holy Scriptures, such as with David make the law of God their delight and counsellor, such as consult those blessed oracles of truth, and with those noble Bereans are upon the search, whether the things spoken, or any otherwise delivered as concerning God, be so or not, Acts xvii. 11.

Panormit. Xenophon in Orat. de Laud. Agesilai. Socratis Hist. Eccl.
Plutarch, Moral.

2215. *Truth of Religion Lost, as it were, in the Crowd of many Religions.*

As ingenious florists, to pick the purses of witty persons delighted with their art, have so heightened flowers by transplantations, preparations of mould, adumbrations of them at unbenign seasons of the year, by cutting their roots, and sundry such (not uncommendable) feats of their skill ; so that out of one single root of a lily, hath come forth an hundred and odd blowings, and amongst roses, gilly-flowers, and peonies, incredible varieties. So out of the doctrines, the glorious and pure doctrines of faith, which the apostles and their followers comprised in Repent and believe, there is put forth such an ocean of points of religion, and all of them pressed on the people to be believed, that it is hard to find truth in the crowd of contests about her, and easy to mistake, as Mary did the gardener for Christ, John xx. 15, error for truth, both pretending their *Jus Divinums*, their authoritative confidences, as their just titles to men's belief, and blaming men as

stive and sottish, if they resign not themselves to a senseless and universal credulity. When all this while, the truth of religion in the heat of so much contention, and in the midst of so much contradictory profession, as it were, quite lost and over-clouded.

Ed. Waterhouse's Discourse of the Piety, Charity, &c. of Elder Times.

216. *Ministers, of all Men, not to be found Trucking for Preferment.*

At the time of King Rufus, there was an abbot's place void, and so monks of the convent went to the court, resolving to bid largely for it. The king perceiving their covetise, looked about his privy-chamber, and there espied a private monk that came to bear the her two company; and looking on him, guessed him the more sober and pious man. The king calling him, asked, What he could give to be made abbot of the abbey. Nothing, sir, quoth he, for I entered into this profession of mere zeal, to the end that I might more quietly serve God in purity and holiness of conversation. Sayest thou so, replied the king, then thou art he that art worthy to govern the whole convent. Thus it is, that every good man is contented to be in his station, to sit below till he hear the governor's voice calling unto him, Friend, sit up higher, Luke v. 10; to walk before God in the light of his own candle, to keep the warrantable circuit of his vocation, and if he see dangerous honours pursue him, he flies for it, and with David wishes that he had the wings of a dove, that he might fly away and be at rest, sal. lv. 6. But what a sad thing must it needs be, then, to see ministers, men in holy orders, greedy after, and trucking for, church preferment, ravelling out their lives in progging after great friends and fortunes, as if godliness were a bustrophe, a course of going backward and forward to the right and left hand for advantage sake.

Radulph. Hollinshad, Chron. pages 18, 19.

Ed. Waterhouse, ut antea.

217. *God only able to Persuade the Heart fully.*

SMITH that undertakes to make a key to open such a lock that is out of order, must of necessity first know all the wards, else he may make a key that will not fit; he may endeavour, but not be able to turn the lock. Thus it is, that whereas there are in the

heart of man so many windings, so many turnings, such a labyrinth, such a depth in it, that in the eye of human reason there is no possibility to find out the bottom thereof; how then is it to be imagined, that the most knowing, quick-sighted man should be able fully to persuade the heart? He cannot; that is peculiar to God only, He is that great *Καρδιολογίστης*, that only knows all the inwards, all the secret passages, all the cunning contrivances, and all the cross-wards of the heart, Acts i. 24, to Him only belongeth that especial key of David, Apoc. iii. 7; it is He that can best unlock the heart, answer all objections, enlighten all the corners, turn all the wheels of the soul, suit and fit the heart with such arguments as shall be effectual to persuasion.

J. Preston's Sermon on Eccles. ix. 1, 2, &c.

2218. *Ingratitude Condemned.*

PHILIP OF MACEDON, hearing of one in his kingdom that refused most unthankfully to receive a stranger, of whom he had been formerly succoured in a time of extreme need, as having lost all he had by a wreck at sea, caused him to be worthily punished, by branding in his forehead these two letters I. H., *i.e.* *Ingratus Hospes*, The Unthankful Guest. Now, if every unthankful man were thus used, there would be many a blistered forehead amongst us. O the unthankfulness that we show unto God, who, when we were strangers to Him, shipwrecked even in an ocean of sin, sent His Son Christ Jesus to deliver us, yet we refuse to receive Him, to relieve Him in His distressed members, and to be obedient to His blessed commands. And then our ingratitude to one another is such that though we come off with smooth fronts here in this world, yet such characters of shame and confusion are engraven on our souls, that men and angels shall read them with amazement, when the books shall be laid open, Dan. vii. 10.

Plutarch, Moral. Th. Zuingeri Theat. Hum. Vita. Quam cito mortalibus Beneficium perit, &c. Sophocles in Ajace.

2219. *The Unhappiness of a Disordered Family.*

It is said of that right religious and worthy George, Prince of Anhalt, that his very bedchamber was a church, a university, and

a court, wherein besides the despatch of civil business there was daily praying, reading, writing, yea and preaching too; so that it cannot be imagined that the noble earl, having a church for God in his chamber, should suffer a temple to Bacchus in his cellar. But (which is to be lamented) in too, too many families Venus hath her altar in the chamber, and Bacchus his sacrifice in the buttry, which two having shared their devotees, what a poor third must be left for God and His people to delight in. Joshua's resolution for the better ordering his household, Josh. xxiv. 15, and David's vow for reformation of his family, Psalm ci., are little set by. Let but a servant fail in the neglect of his master's profit, or in the careless performance of his place, what ado is there; yet in the meantime, though the same servant be ignorant, scandalous, and what not, *altum silentium*, there is no notice taken of it at all.

Abrah. Schultetus. Phil. Melancthon in Prefat. Tom. v. Oper. M. Luther.

2220. *Signs of Heaven, as Sun, Moon, with their Eclipses, &c., as we are not to be Dismayed at them, so not to be Contemners of them.*

PERICLES, the great and famous Athenian, who, in the beginning of the Peloponnesian war, being ready with a great fleet of an hundred and fifty ships to hoist up sail, was presented (even as he went up into his galley) with a great and terrible eclipse of the sun, which made the sky so dark that some of the bigger stars appeared. At which the governor of the ship was sore affrighted, and thereupon with the rest of the company refused to set sail; which when Pericles perceived (either truly contemning the threatenings of the stars, or fearing that the hearts of the soldiers should fail) he put his cloak for a while before the governor's eyes, and then by-and-bye taking it away again, asked him if that which he had done with his cloak portended anything. To whom the governor answered, No. No more, saith he, mayest thou think is signified by this eclipse, though the moon be now betwixt the sun and our sight. Which being said, he commanded that they should hoist up sail and be gone about the intended expedition. But this of Pericles was surely an overbold presumption, as in the end appeared, there being soon after not only misery brought upon his own country, and dishonour upon himself, but all Greece wasted under the sad calamity of a long lasting war. Thus it is, that as

the signs of Heaven, such as the eclipses of the sun and moon, comets, &c., are not things whereat we should after an heathenish manner be dismayed, so should we not condemn them nor the signification intended by them; they are called by the name of influences, Job xxxviii. 31, from the Greek word *ἐπίρρησις*, from *ἐπὶ* and *ῥέω*, *super et fluo*, that is to flow into or upon, they must needs then have some object to flow into, or work upon, and by their working, they speak to all those who will but lend an ear to hear them—that is, to us who are here below, who inhabit this dull dark globe or mortality, over whose heads they hang, that casting our eyes upon them, we may not only behold them, but according to that wisdom which God hath given us, look into their significations, by considering their motions, configurations, risings, settings, aspects, occultations, eclipses, conjunctions, and the like.

Plutarch in Vita. Joh. Swan, Signa Cæli, Serm., 1652. Præstat tamen teipsum cognoscere quam siderum cursus, vim herbarum, &c. Bern. Medil.

2221. *The Several Books of God slighted and neglected by the most of Men.*

It is usual and well known that children sport themselves and play with the pictures in a book, gaze upon the golden cover, and admire the silken strings, but all this while they little mind what is in the book. Thus it is, that whereas God hath four especial books, first that of the creation, a large and visible book, Psalm xix. 1, 2; secondly, that of ordinary providence, which is a kind of chronicle or diurnal of a godhead and a testimony there is a God, Acts xiv. 7; thirdly, that of the extraordinary works, reaching upon occasion even to nations without the borders of the visible church, Dan. vi. 26; lastly, the book of man's conscience, a book that though here by reason of our sinful blindness, it may seem to be uncorrected, dim printed, and written with white and waterish ink, so that God is not at present seen distinctly in it, yet this book together with the rest are but played with, slighted, and neglected, the most of men looking upon them, but not into them, are able to discourse of them, but have no mind to be truly informed by them; so that if the heathen be left without excuse, what shall become of Christians, Rom. i. 20, knowing Christians, to whom is showed a more excellent way, 1 Cor. xii. 31.

S. Rutherford's Serm. at Westminster, 1643. Conscientia codex est, in quo peccata conscribuntur, &c. Chrysost. in Psalm.

2222. *God's Decree of Election not to be made
the Proper Object of Faith.*

SUPPOSE a rope cast down into the sea for the relief of a company of poor shipwrecked men ready to perish, and that the people in the ship or on the shore should cry out unto them to hold on the rope, that they may be saved; were it not unseasonable and foolish curiosity for any of those poor distressed creatures, now at the point of death, to dispute whether did the man that cast the rope intend and purpose to save me or not, and so minding that which helpeth not, neglect the means of safety offered. Or as a prince proclaiming a free market of gold, fine linen, rich garments, precious jewels and the like, to a number of poor men, upon a purpose to enrich some few of them, whom of his mere grace he purposeth to make honourable courtiers, and great officers of state; were it fitting that all these men should stand to dispute the king's favour, but rather that they should repair to the market, and by that means improve his favour so graciously tendered unto them. Thus it is that Christ holdeth forth, as it were, a rope of mercy to poor drowned and lost sinners, and setteth out an open market of heavenly treasure; it is our parts then, without any further dispute, to look upon it as a principle afterwards to be made good, that Christ hath gracious thoughts towards us, but for the present to lay hold on the rope, ply the market, and husband well the grace that is offered. And as the condemned man believeth first the king's favour to all humble suppliants, before he believe it to himself: so the order is, being humbled for sin to adhere to the goodness of the promise, not to look to God's intention in a personal way, but to his complacency, and tenderness of heart to all repentant sinners; this was St. Paul's method, embracing by all means that good and faithful saying: Jesus Christ came to save sinners, before he ranked himself in the front of those sinners, 1 Tim. i. 15.

S. Rutherford, ut supra.

2223. *Justice Moderated.*

IT is observable that by the place of that sign in the zodiac, which (according to the doctrine of astronomers) is called the Virgin, the Lion is placed on the one side, and the Balance on the other; the Lion bidding, as it were, the Virgin Justice, be stout and fearless; the Balance minding her to weigh all with moderation and

be cautious. Thus it is that justice may be said to be remiss when it spares where it ought to punish, and such sparing is cruelty; and judgment may be said to be too severe, when it punisheth where it ought to spare; and rigorous, if at any time it be more than the law requires, and if at all times it be so much. Extreme right often proves extreme wrong, and he that always doth so much as the law allows, shall often do more than the law requires. Whereas the righteousness of God calls not for an arithmetical proportion, *i. e.*, at all times and on all occasions to give the same award upon the same law, but leaves a geometrical proportion, that the consideration of circumstances may either increase or allay the censure.

Jos. Caryl's Inauguration Sermon, at Westminster, 1643. Summum jus summa injuria. Adsit Regula peccatis, quæ poenas irroget æquas. Horat.

2224. *Neutrality in Church or State condemned.*

THERE is mention made of a certain despot of Servia (which in the eastern parts of the world is as much as a governor or ruler of the country) that living among the Christians, kept correspondence with the Turks, was a public worshipper of Christ, yet a secret circumcised Turk, so that the Turkish mark might save him if need were: and such are all neutralists, whether in church or state, such as under pretence of benefactors for Christ, drive a trade for the devil and antichrist, such as trade in both Indies, have a stock going on both sides, that so they may save their own stake, which side soever win or lose, and live in a whole skin, whatever become of church or state, and by this means procuring external safety with the certain ruin of their most precious and immortal souls.

R. Knoles' Turk. Hist. Intus Nero, foris Cato. Steph. Marshall's Sermon, at Westminster, 1643.

2225. *The Great Danger of not Standing Fast in the Profession of Religion.*

IT is observable that a herd of cattle being shipped for sea, when the storm doth roll the ship on the one side, the brutish herd run all over to the other, thinking thereby to avoid the toss; but their weight soon brings back the vessel, and then they flee over to the *old side* again, and so the ship is oftentimes overset, and all are

drowned at last. And such is the danger of all those who do not stand fast in their holy profession, that do not maintain their ground, keep close to their station, and stand upright in the ways of God; for whilst they are not true to their principles, but affected with every novelty in religion, now of this church or congregation, anon of that, and it may be after a while of neither; no wonder, if being given over to strong delusions, they believe a lie, and make shipwreck of faith and a good conscience to their eternal ruin.

Joh. Bond, Eshcola, a Serm. at Westminster, 1648. Freqvens migratio instabilis est animi. Paschal, de Virt. et Vitiis.

2226. *Life, Liberty, Estate, &c., to be Undervalued when Religion is in Danger of Losing.*

It is storied of Epaminondas, that exquisite Theban commander, that having received his death wound by a spear in a battle against the Lacedæmonians, the spear's head remained in the wound till he heard that his army had got the victory, and then he rejoicingly commanded it to be plucked out; his blood and life issuing out both together, with these words in his mouth, *Satis vixi, invictus enim morior*, I have lived enough that die unconquered; and being told a little before his death, that however he had lost his life, yet his shield was safe, he broke out by way of exultation, *Vester Epaminondas, cum sic moritur, non moritur*, Your Epaminondas thus dying, doth not die. Thus it is, that life, liberty, estate, relations, wife, children, friends, and all must be laid aside, when the cause of God suffers, when religion lies at the stake bleeding even to death. And certainly that estate is well weakened, that strengthens the power of religion; and that life well lost, that helps to save the life of truth, and yet a life so lost is not lost at all, but saved, Mark viii. 35.

Trogus, Lib. vi. Plutarch in Parallel. Æmil. Prob. in Vita. Quique perit Christi causa, periisse juvabit.

2227. *The Church's Fall, the Church's Rise.*

SUPPOSE a stranger, one that never heard of the ebbing and flowing of the sea, should come to some navigable river, as to the Thames' side at high water, and should there observe how much it fell in six or seven hours, would he not conclude, that after

that rate the river would run itself dry in a short time? Whereas they that are acquainted with the tides, know for certain, that when the ebb is at the lowest, the tide of a rising water is upon the return. Thus it is with the church of God, it may seem to be at dead low water, and in a sinking condition, but even then, its lowest estate is an immediate forerunner of its rising again. As for instance, the most raging and violent of those ten bloody persecutions was that of Diocletian, but (by the great mercy of God) attended by the mild and peaceable times of Constantius the father, and Constantine the son; all ages from time to time making this out for a truth, that the darkest and saddest night of sorrow that ever befell the church of God, hath been followed with a gladsome and comfortable morning of joy, that its worst condition was but as a leading card to bring in days of more rejoicing.

Joh. Green's Fast-Sermon at Westminster. 1644. Nihil violentum est perpetuum. Osiandri Cent. iv., cap. 5. Seth Calvisius in Chronolog., 298.

2228. *Prayer a Spiritual Prevailing Sword.*

It is said of Constantine the Great, that after God had blessed and honoured him with many victories, whereas the effigies of other emperors were engraven upon their loins in a triumphant manner, he would be set in a posture of prayer, kneeling, to manifest unto the world that he attributed all his victories more to his prayers than his sword. And surely prayer is a prevailing sword, Judges xx. 23, it can give victory in doubtful battles, it can raise the most confident and desperate siege, Isaiah xxxvii. 36; what was said of the wicked, their tongue is a sharp sword, Psalm lvii. 5, swords are in their lips, may be truly said of the tongues and lips of God's people in prayer, they are as two-edged swords in their hands to execute vengeance; and without all doubt God's enemies have often found the power of this sword of prayer; and those which are the Lord's people may say of this, as David once said of that which was Goliath's, There is none like that, give it me, 1 Sam. xxi. 9.

Niceph. Hist. Eccles., Lib. xii. Flectitur iratus voce rogante Deus. Ovid, Amor.

2229. *The Loss of Good Men not Laid to Heart condemned.*

As you may see a silly hen go clocking and scraping in the midst of her chickens, then comes the kite and snatcheth away first one,

then another, after that a third, till all are gone, and the hen bristles and flutters a little when any of them is so snatched away, but returns instantly to her scraping and picking, as if she had lost nothing. Even so do the most of men. God hath in these later times made many great and lamentable breaches amongst us, topped the greatest cedars in this our Lebanon, deprived us of many excellent men both in church and state, and we (it may be for a moment) bewail their loss in some such like passionate expression, There is a brave man lost, I am sorry such a man is dead, &c.; and then every one goeth on again in his own way, presently forgetting the loss; but no man sitteth alone by himself to enquire what God hath done, and what He meaneth to do with us, or what we have done to provoke him thus far against us. We thrust such thoughts far away from us, passing by on the other side, as the priest and Levite did by the wounded man, as if it nothing at all concerned us.

Pretiosa debet esse mors bonorum, &c. Isid. de Sum. Bono.

2230. *The Woeful Gradation of Sin.*

As mariners setting sail first lose sight of the shore, then of the houses, then of the steeples, and then of mountains and land; and as those that are waylaid by a consumption first lose vigour, then stomach, and then colour: thus it is that sin hath its woeful gradations. None declines to the worst at first; lust having conceived, brings forth sin, and so proceeds to finishing, as thus: sin hath its conception, that is delight; and its formation, that is design; and its birth, that is the acting; and custom is the education of the brat, then follows a reprobate sense, and the next step is hell to all eternity, James i. 15.

Nemo fit repente pessimus. Juvenal.

2231. *The Great Danger of Admitting the Least Sin.*

As when Pompey could not prevail with a city to billet his army with them, he yet persuaded them to admit of a few weak maimed soldiers, but those soon recovered their strength, and opened the gates to the whole army. And thus it is that the devil courts us only to lodge some small sins, a sin of infirmity or two, which being admitted, they soon gather strength and sinews, and so sub-

due us. How many have set up a trade of swearing with common interlocutory oaths, as faith and troth ! how many have begun thieving with pins and pence ! how many drunkenness with one cup more than enough ! how many lust with a glance of the eye ! and yet none of them ever dreamt they should be prostituted to those prodigious extremities, they afterwards found themselves almost irrecoverably engulfed in.

Plutarchi Vita. *Will. Price's Serm. at Westminster, 1646.*

2232. *Destruction is from Ourselves.*

As Noah was drunk with his own wine, Goliath beheaded by his own sword, the rose destroyed by the canker bred in itself, the breast by a self-bred wolf, the apple by the worm, the dam's belly eaten through by the young vipers, Agrippina killed by Nero, to whom she gave breath ; so we are undone by ourselves, our destruction is of ourselves, Hosea xiii. 9. The cup of the bitter waters of Marah and Meribah, that we have, and do, drink so deep of, is of our own mingling and embittering, the rods that scourge us, are of our own making ; sin like a friar whips itself ; punishment is connate, innate to sin ; fools, because of their iniquities, are afflicted, saith David, Psalm cvii. 17. We may thank our own folly for our own bane.

R. Vines' Serm. at St. Laurence's, Jewry, London, 1654.

2233. *Man not to be Trusted unto.*

It is reported of Cæsar Borgia, one of Pope Alexander's ungodly bastards, that having built infinite projects upon his interest in so holy a father, when news was brought him of his sudden death, cried out, This I never thought upon, now my designs are all lost ; which fell out accordingly. Thus for a certain, whoever it be that looks for much from men, how great, how potent, how excellent soever, will prove like those who go to lotteries with their heads full of hopes, and return with their hearts full of blanks, and be forced to lay his hand upon his mouth, and say, What a fool was I to expect any great things from man, whose breath is in his nostrils, Isaiah ii. 22.

Guicciardin. Hist. di Ital. *O fallacem hominum fragilemque spem.*
Cic. de Orat.

2234. *Afflictions, though Grievous, yet Profitable.*

SUPPOSE that a man were driven to great straits in the want and need of these outward things, as not knowing at present which way to turn himself, so that walking sad and solitary in the streets, some friend of his taking notice of his condition, should from a chamber window, or the like place, throw down a bag of money unto him, and by the fall thereof should hurt his hands, or break his head, so that the poor man not perceiving at present what the matter was, should be much daunted and grieved at the multiplying of his sorrows; but after some small time having recollected himself, and finding the bag not to be filled with stones but silver, whereby he should be enabled to pay his debts and have somewhat to spare for the better maintenance of himself and family, would he not soon forget the breaking of his head, love his friend never the less, and fall into a serious and hearty thanksgiving that ever he was so happily wounded? Thus it is that there is no affliction so grievous but it brings comfort with it; there is no persecution, be it ever so bitter, but brings a bag of gold, joy unspeakable to God's people, and though it may somewhat hurt them in the fall, yet by that time they have picked out the gold, tasted of the comfort thereof, they will love God the more, and cry out with David, It is good for me that ever I was afflicted, Psalm cxix. 71.

Alphons. Salmeron de Miracul. in Joh. iii. Sol nubibus oblectus, lætius postea splendet, &c. Nazianz. in Orat. de Cyprian.

2235. *The Excellency of Divine Meditation.*

LUTHER relates a story of two cardinals riding to the council of Constance; by the way they heard a shepherd weeping and bewailing himself bitterly. One of the cardinals, moved with compassion, turned aside out of the way to comfort him, as his necessity should require, and he found him looking on an ugly toad; and he told him he could not but weep in consideration of the goodness of God and his own unthankfulness, that God had not made him such a creature as that toad, with which the cardinal was so affected that he fell off his mule in a swoon, and coming to himself again, he continually cried out, Well said St. Augustine, *Indocti rapiunt Cælum, &c.*, The unlearned take Heaven by violence, and we, with all our learning, wallow in the delights of flesh and blood.

Thus it is that the meditating Christian makes out some spiritual advantage upon all that he hears and sees; if he see nothing of God in those things which the world counts great, he looks upon them as nothing, as honour a bubble, worldly pomp a fancy, the rich man a lie; there is not a beast of the field, a fish in the sea, a fowl of the air, no, not the least pile of grass that he treads on, but affords him meditation; and as to the matter of providence, there is not the falling of a sparrow, the turning of the wind, the changing of counsels, the alteration of affections, or the answer of the tongue, but he takes notice of them in a way of spiritual improvement.

Mart. Luther's Declamat. Popularis de Tertio Præcepto, tom. i. W. Strong's Sermon at Westminster, 1646. Adversa rerum, vel secunda prædicti, Meditanda cunctis comicus Terentius. Auson.

2236. *God only to be Worshipped as the Great Creator of Heaven and Earth.*

It is the observation of one well skilled in the Jewish learning, that there is only one verse in the prophecy of the prophet Jeremiah, which is written in the Chaldee tongue, all the rest being in the Hebrew, viz., chap. x. 11, So shalt thou say to them, cursed be the gods who made neither Heaven nor earth; and this so done by the Holy Ghost on purpose, that the Jews when they were in captivity and solicited by the Chaldeans to worship false gods, might be able to answer them in their own language, Cursed be your gods, we will not worship them, for they made neither Heaven nor earth. Thus it is that God only is to be worshipped as the great Creator of all things, God must have the glory in all, being the Maker of all. The whole scope of Psalm cxlvii. and cxlviii., tend to this effect, that God must be praised because He is Creator of all things. Let any make a world and he shall be a god, saith St. Augustine; hence is it that the holy catholic church maketh it the very first article of her creed to believe in God the Father Almighty, Maker of Heaven and earth; and particular churches abroad begin their public devotions thus, Our help be in the name of the Lord who hath made both Heaven and earth. Let us then with the four and twenty elders fall down before Him and say, Thou art worthy, O Lord, to receive honour, glory, and power, for Thou hast created all things, and for Thy pleasure they are and were created, Rev. iv. 11.

Joh. Weems, Christ. Synag. Justum est ut creatura laudet Creatorem, &c. Aug. in Lib. Support. part. 3. Id., de Civitat. Dei, Lib. v. cap. 20.

2237. *The Religious Hypocrite discovered.*

It is observable that the eagle soareth on high, little intending to fly to heaven, but to gain her prey. And so it is, that many do carry a great deal of seeming devotion in lifting up their eyes toward Heaven; but they do it only to accomplish with more ease, safety, and applause their wicked and damnable designs here on earth: such as without are Catos, within Neros; hear them, no man better; search and try them, no man worse; they have Jacob's voice, but Esau's hands; they profess like saints, but practice like Satans; they have their long prayers, but short preyings; they are like apothecaries' gallipots, having without the title of some excellent preservative, but within they are full of deadly poison; counterfeit holiness is their cloak for all manner of villanies, and the midwife to bring forth all their devilish designs.

Pet. Bales' Serm. on Jam. iii. 2. Verbis aliud prodit quam mente volutat.
Lat. ex. Homer.

2238. *Men by Nature hardly brought to the Confession of their Sins.*

It is said of the elephant, that before he drinks in the river, he troubleth the water with his feet, that so he may not see his own deformity; and it is usual with such as are well struck in years, not so much to mind the looking-glass, lest therein they behold nothing but hollow eyes, pale cheeks, and a wrinkled front, the ruins of a sometime more beautiful visage. Thus it is, that men by nature are hardly drawn to the confession of their sins, but every man is ready to hide his sins by excusing them with Aaron, by colouring them with fair pretences, as did the Jews, by laying them on others as Adam did, or by denying them with Solomon's harlots; they are ready to decline sin through all the cases, as one said wittily: in the nominative by pride, in the genitive by luxury, in the dative by bribery, in the accusative by detraction, in the vocative by adulation, in the ablative by extortion, but very loathe to acknowledge them in any case, very hardly brought to make any confession of them at all.

Plin. Hist., Lib. vii. cap. 4. Biga Salutis. Dom. viii. post Pentecost.
T. Adams, in a Serm. at St. Greg., Lond., 1619.

2239. *Not to Murmur under Afflictions, and why so.*

SUPPOSE a man to have a very fair house to dwell in, with spacious orchards and gardens set about with brave tall trees both for use and ornament. What a most unreasonable thing were it in this man to murmur, because the wind blows a few leaves off the trees, though at the same instant of time, they are fully laden with fruit ! Thus if God take a little and leave us much, shall we be discontent ? If He take an only son, and give us His own Son ; if He cause the trees to bring forth fruit, shall we be angry if the wind blow away the leaves ? shall we murmur and repine at light and momentary afflictions when God at the same time is preparing for us a far more exceeding weight of glory ?

Seneca de Tranquil. Animi. Superanda omnis fortuna ferendo est. Dabit Deus meliora. Virgil.

2240. *A Great Exceeding Mercy to be one of God's Dearest Children.*

It is observable in Scripture, that God hath always had saints of several degrees and sizes, and that some of them have had more communion with Him than others. From among the multitude He chose twelve to be with him ; from among the twelve He chose three, Peter, James, and John, Luke ix. 28, which were *secreterioribus*, of the privy council ; from among the three he chose out John as his peculiar darling and bosom favourite, of whom it is said five times that he was the disciple whom Jesus loved, John xxi. 7 and 20. So now to this day, God hath His babes who eat milk and nothing else, Matth. xxi. 16, His children who know their Father's will and are assured of His love, His young men who go out to war, 1 Sam. xxv. 12 ; and the fathers in Israel, whose gray-headed experience and wisdom abounds, for they knew Him from the beginning : but is it not a great mercy to be one of God's, though but one of His little ones, yea the least of all, to be a star, though not of the first magnitude, to be a disciple, though not a John, nor one of the three, nor one of the seventy ? but to be a John, a darling, to lean on His breast, to lie in His bosom, O how great a mercy ! 'tis mercy to be new born, though one be but newly

d as one newly born, but to grow up to a perfect stature, to be man in Christ Jesus, O how great a mercy !

Venning's Canaan's Flowings. Præstat esse servus Domini quam servorum dominus. Aug.

2241. *Removal of Good Men by Death a Forerunner of Judgment.*

VEN as a careful mother, who seeing her child in the way when company of unruly horses run through the streets in a full career, she presently whips up the child in her arms and takes him home ; as the hen, seeing the ravenous kite hovering over her head, she crows and gathers her chickens under her wings : even so when God hath a purpose to bring a lingering heavy calamity upon a land, it hath been usual with Him to call and cull out to Himself such as are His dearly beloved. When some fatal judgment comes like a flying fiery scroll over a land or people, He gathers many of His choice servants unto Himself, that He may preserve them from the evil to come. Thus was St. Augustine removed a little before Hippo, wherein he dwelt, was taken ; Paræus dead before Heidelberg was sacked ; and Luther taken off before Germany was overrun with war and bloodshed. Nay, what else can be the meaning that of late so many lights, so many eminent ones, have been extinguished in this nation, but to fore-signify the great darkness that without God's great mercy is inevitably coming upon us ?

d. Dunsterville, a Serm. at the Funeral of Sir Sim. Harcourt, 1642. In Vita Aug., per anonym. Melch. Adamus in Vita.

2242. *Worldly-minded Men little Think of Heaven, and why so.*

THERE is a fable, how that a wolf being exceeding hungry came into a tanner's yard, and there espying raw hides in the pit, had a great mind to have eaten of them, but being covered with water could not tell how to come at them ; at last he resolves to drink up the water, but after a while his belly was so full, that he had no mind at all to the hides. This is the case of all earthly-minded men. that being filled with the things of this world, they have no stomach to the things that are more heavenly, having dined with all

the dainties that earth can present, such as honours, riches, and the like, they have no appetite to the supper of the Lamb Christ Jesus, at whose right hand are pleasures for evermore.

Melandri Joco-seria. Alphons. ab Avendan. in Psalm cxix.

2243. *Christ Ready to Revenge Himself upon the Enemies of His Church.*

IT is said of lions, that as they are mindful of courtesies received, (witness the story of Androclus, that fugitive servant of Rome,) so they will be sure to revenge injuries done to them, they will prey on them that would make a prey of them. When Juba, King of the Moors, marched through the desert of Africa, a young man of his company wounded a lion; but the year following when Juba returned, the lion again meets the army, and from among them all singles out the man that hurt him, and tears him in pieces, suffering the rest to pass by in peace and safety. Thus it is that Christ Jesus, that lion of the tribe of Judah, is always ready to revenge the cause of His church, and take vengeance on all that have wounded Him or His people, such as will prey on them shall be made a prey to Him; and though they wound them in their passage through the wilderness of this world, yet certainly when He comes again to judge the world, He will single out all that shoot their arrows at Him or His, or Him in His members, and will without mercy tear them in pieces; but as for the peaceable, peace be to them and the whole Israel of God.

Æliani Var. Hist., Lib. ii. cap. 5, citat. per Ulyss. Aldrovand. de Quadruped. Ecclesiæ suæ Deus judex est et vindex. Isid. de Sum. Bono.

2244. *Christ the Saints' Wonder and Admiration.*

THE sun is gazed on by all the world with admiration, yea, it is so admired that by many it is adored, and worshipped for a god, as by the Persians at this day: and many insensible creatures (some by opening and shutting, as marigolds and tulips, others by bowing and inclining the head, as the solsequy and mallow flowers) are sensible of its presence and absence; there seems to be such a sympathy, that if the sun be gone or clouded, they wrap up themselves, or hang their heads, as unwilling to be seen by any eye but his that fills them. Thus it is, and that in a far larger sense,

Christ's name is Wonderful ; angels and saints for love, the
 old and devils for fear, wonder at Him ; the saints (duly and
 ly) adore Him for their God, and were there ten thousand suns,
 saints would admire Christ ten thousand times more than them
 : He doth so attract and ravish their hearts by the beaming
 th of His love-rays on them, that they seem to be sick and
 ing if they be not with Christ, they open when Christ comes,
 d shut when Christ withdraws, and will not be kissed by any
 s, nor embraced by any arms but His, Cant. v. 8.

th. Dresserus, *de Statu Relig. in Persias.* R. Venning, *Mystery and
 Revelation.*

245. *Christ's Watchfulness over His People for Good.*

hath been a tradition that lions are *insomnes*, that they sleep
 t. It may be they sleep not so much as other creatures do,
 t that they sleep not at all were absurd to think ; however, their
 e-lids being too little to cover their great eyes, they do sleep
 th their eyes somewhat open and shining, which hath occasioned
 to be supposed that they slept not at all. But most true it is
 at Jesus Christ, who is the keeper of Israel, neither slumbereth
 or sleepeth, never shuts His eyes, but hath them always open
 on the just ; He winks not so much to the twinkling of an eye,
 e always stands sentinel for His people, and ever looking about
 im to see if any danger be approaching ; He watcheth over His
 eople for good.

ppianus. *Plin. Hist., Lib. iii. cap. v.* Ulyss. *Aldrovandi Lib. de Quadruped.*

2246. *Time's Redemption.*

HERE is mention made of Archias, a Lacedæmonian, that whilst
 e was rioting and quaffing in the midst of his cups, one delivers
 im a letter, purposely to signify that there were some that lay
 a wait to take away his life, and withal desires him to read it
 resently, because it was a serious business and matter of high
 concernment. Oh, said he, *seria cras*, I will think of serious things
 o-morrow ; but that night he was slain. Thus it is very danger-
 ous putting off that to another day, which must be done to-day, or
 else undone to-morrow ; *Nunc aut nunquam*, Now or never, was
 he saying of old ; if not done now, it may never be done, and
 hen undone for ever. Eternity depends on this moment of time,

what would not a man give for a day, when it is a day too late ; let every man therefore consider in this his day, to-day, whilst it is day, to do the things of his peace, lest they should be hid from his eyes, and so, whilst like a blind Sodomite he grope to find a door of hope, fire and brimstone rain about his ears from heaven, against which he hath so highly offended.

Plutarch in Lib. Moral. Th. Zuingeri Theat. Hum. Vita. Qui non est hodie, cras minus aptus erit. Hora senescimus, effugit ætas. Sen. Hippolyt.

2247. *Men not easily Brought to Believe in the World's Vanity.*

A GENTLEWOMAN (some piece of vanity no doubt) being told that the world and all the glory thereof was but vanity ; Vanity of vanities, all is but vanity, so said Solomon. 'Tis true, said she, Solomon did say so, but he tried first whether it were so or not, and so will I. Thus it is that most of us are very hardly drawn to believe the world's vanity, as that the wisdom thereof is but enmity with God, the riches thereof nothing available, the honours thereof but dependent and apt to lie in the dust, the pleasures thereof but momentous, and all of them such whereupon may be truly written, Vanity. But here is the misery, men will not take God's word for it that it is so, they cannot believe till (nor scarce then) they see ; the world hath bewitched them before they will believe it to be a witch, neither will they believe it to be a poison till they are poisoned therewith.

R. Venning, Milk and Honey. Vanitas vanitatis, omnia vanitas, &c. Hunc versiculum si saperent homines, qui in potentia et divitiis versantur, &c. Chrys. in Matth. Hom. xx.

2248. *Every one to Strive for Eminency in Christianity.*

ARISTIDES was so famous amongst the Athenians for his justice, that he was called Aristides the Just ; when two came before him, said he that accused the other, O Aristides, this man did you such an injury at such a time, as thinking by such a suggestion to have made him partial in the business ; whereunto Aristides made answer, Friend, I sit not here to hear what he hath done against me, but what he hath done against thee. O that Christians were so famous for holiness and justice, that it might be said, There is such a one, the humble ; such a one, the meek ; such a one, the

holy ; such a one, the just ; such a one, the patient. It could have been said so of Noah, Abraham, Moses, and Job, &c., and why should not every man strive to be the like.

Plutarch in Lib. Moral. Frequentius (quod dolendum est) boni imitantur malos quam mali bonos. Erasm. Apophthegm.

2249. *The Will of God to be Resigned unto in all Things.*

THERE is mention made of a good woman, who, when she was sick, being asked whether she were willing to live or die, answered, Which God pleaseth. But, saith one that stood by, if God should refer it to you, which would you choose ? Truly, said she, if God should refer it to me, I would e'en refer it to Him again. Here too was a good woman and a good resolve well met ; and it were to be wished that there were many such in these loose licentious times of ours, that would not be almost, but altogether persuaded to lay aside themselves and their self-will, and in all occurrences of time, and all occasions of interest, (whether public or private,) to lie down in the dust, and to submit to the good will of God, whether it be for good or evil that shall in this life happen unto them.

R. Venning, Canaan's Flowings. Fiat voluntas tua, Domine.

2250. *The Great Benefit of Faith truly Appropriated.*


IN the twelfth chapter of the Book of Judges there is mention made of a war betwixt the men of Gilead and the Ephraimites, wherein the men of Gilead had the victory and pursuit upon the Ephraimites ; but the men of Gilead having gained a pass upon the river Jordan over which the Ephraimites were to run homewards, it so fell out that every single man was forced to beg his way ; whereupon the men of Gilead questioned their country, whether they were Ephraimites or not. They, poor creatures, being struck with fear, answered in the negative, they were no Ephraimites ; but the men of Gilead distrusting them, commanded that every man as he passed, should clearly pronounce the word Shibboleth, (which signifies a ford or passage,) whereby the Ephraimites were discovered, for pronouncing Sibboleth instead of Shibboleth, two and forty thousand of them were put to the sword in

that day. Thus it is that all of us are to pass through the gates of death, and to give an account for what we have done here in the flesh, whether it be good or bad ; and then he that can clearly pronounce Shibboleth, that can say with David, Daniel, and many others, My Lord and my God ; that can by faith appropriate the merits of Christ Jesus unto his own soul, and say with holy Job, I know that my Redeemer liveth, shall enter into his Master's joy ; whereas he that lisbeth out Sibboleth, that with those five foolish virgins, and those other hopeless creatures, shall without the least sense of faith barely cry out, Lord, Lord, Matth. xxv. 11, shall be shut out for evermore, Luke xiii. 25.

Stella in Luc. iii.

2251. *True Grace in the Soul may be seemingly, but not really at a Loss.*

As it is amongst us in a Court of Record, the seal being once passed is as true a seal, and as good evidence in law, (though the print be defaced, diminished, and not so apparent,) as any that is most fair, fresh, full, and not defaced at all. So it is, that the least drop of true grace in the soul can never be exhausted, nor the least dram of true spiritual joy be quite dried up or annihilated ; and why so ? because that in the court of Heaven, when on a sealing day the graces of God's Spirit are stamped on the soul, it may, and doth, oftentimes so fall out, that there may be afterwards a dimness of the seal, and the marks, as it were, may be worn out, so that the fair impression, once so visibly seen, may not at present appear ; yet all this mars not the evidence, nor ought to weaken the assurance of Heaven, for there it shall go current, and hold out in the matter of right as a greater, fairer, and fuller, because it was once as good as any ; and once loved, ever loved to the end.

J. R. in Lib. cui titulus  vel Sponsa Coelestis. Quoad apostasiam sanctorum in illis gratia possit suspendi non amitti, &c.

2252. *Christ a Sure Paymaster.*

It is reported of a certain godly man, that living near to a philosopher, did often persuade him to become a Christian. Oh, but, said the philosopher, if I turn Christian, I must or may lose all for Christ ; to whom and to which the good man replied, If you lose anything for Christ, He will be sure to repay it a hundred fold.

Aye, but, said the philosopher, will you be bound for Christ, that if He do not pay me you will? Yes, that I will, said the other. So the philosopher became a Christian, and the good man entered into bond for performance of covenants. Some time after it so fell out that the philosopher fell sick on his deathbed, and holding the bond in his hand, sent for the party engaged, to whom he gave up the bond, and said, Christ hath paid all, there is nothing for you to pay, take your bond and cancel it. Thus it is that Christ is a sure, willing, able paymaster; whatsoever any man ever did for Him hath been fully recompensed. And put the case so far, that a man should be a loser for Christ, yet he shall be no loser by Christ, He will make amends for all in the conclusion.

R. Venning, Canaan's Flowings. Bonus ille Samaritanus qui persolvit omnia. Isidor.

2253. *The Soul's Neglect condemned.*

THERE is a story of a woman who, when her house was on fire, so minded the saving of her goods that she forgot her only child, and left it burning in the fire; at last being minded of it, she cries out, Oh my child, Oh my poor child. So it is, that the most of men here in this world scramble for a little pelf, and in the meantime let their souls be consumed with cares, and then at the time of their death cry out, Oh my soul, Oh my poor soul; but so mad are they, so bewitched with the things of this life, that while they pamper their bodies, they starve their souls; great care is taken to neatify the one, when the other goes bare enough, not having one rag of righteousness to cover it, so that many times under a silken and satin suit, there is a very coarse soul; in a clean house a slut-tish soul; under a beautiful face, a deformed soul; but all such will one day find, that he that winneth the world with the loss of his soul, hath but a hard bargain of it in the conclusion.

Rich. de Mediavilla, Progress. Cælestis. Quid indecentius quam curvam recto corpore gerere animam, &c.? Melius est corpus quam animam ægrotare. Menand.

2254. *How our Love to the Creature is to be Regulated.*

RIVERS that come out of the sea, as they pass along, do lightly touch the earth, but they stay not there, but go on forward, till at last they return again into that sea from whence they first came.

Thus it is that our love must first come from God to the creature, yet being so come, it must not rest and settle there (however, like a river, it may in passage touch it) ; no, it must return back again into that infinite sea, even God Himself, whence it first came. All creatures therefore are to be loved in God, and for God only ; so that the love of the creature must be so far from taking anything from the love of God, that rather it must confirm and increase the same ; and then is the love of the creature truly regulated, when it is referred to the Creator, when it may be said, We love not so much the creature, as the Creator in the creature.

Jer. Dyke's Com. on Philem., verse 5. Omnia propter Deum, sed Deus propter seipsum amandus est. Bern.

2255. *How to Demean ourselves after we are Sealed by the Spirit.*

Look but upon a poor countryman, how solicitous he is, if it be but a bond of no great value, to keep the seal fair and whole ; but if it be of a higher nature, as a patent under the broad seal, or the like, then to have his box, his leaves and wool, and all care is used that it take not the least hurt. And shall we then make slight reckoning of the Holy Ghost's seal, vouchsafing it not that care, do not so much for it, as he for his bond of five nobles, the matter being of such high concernment ? Let us then being well and orderly sealed by the Spirit, be careful to keep the signature from defacing or bruising, not to suffer the evil spirit to set his mark, put his print with his image and superscription upon it ; then not to carry the seal so loosely, as if we cared not what became of it ; and whereas we are *signati*, to be close and fast, not to suffer every trifling occasion to break us up, not to have our souls to lie so open, as all manner of thoughts may pass and re-pass through them, without the least reluctance.

L. Andrews, Winton, Sermon at Court on Whitsunday, 1613. Spartam nactus hanc orna. Erasm. Adag.

2256. *Rulers, Magistrates, &c., to Stand up for the Cause of the Poor and Needy.*

It is an honourable memorial that James the Fifth, King of Scots, hath left behind him, that he was called the poor man's king : and it is said of Radolphus Hapsburgius, that seeing some of his guard repulsing divers poor persons that made towards him for relief,

was very much displeased, and charged them to suffer the poorest to have access unto him, saying, that he was called to the empire not to be shut up in a chest, as reserved for some few, but to be where all might have freedom of resort unto him. And thus as great persons are in Scripture expressed by the sun, which affordeth his influence as well to the lowest shrub as to the tallest cedar, shines as comfortably upon the meanest cottage as the stateliest palace, that amongst other good things done by them, they may be renowned to posterity for being the poor man's advocate, Prov. xxxi. 9, eyes to the blind, feet to the lame, always ready to right and relieve those that have no other means to right and relieve themselves, but by flying to them for shelter.

K. James' Basilicon Doron. Schickardus de Jure Reg. Heb. citat. ex Claud. Bernaq. ad. cap. 4. Suetonii. Joh. Cuspinian, Hist.

2257. *The Vanity of all Worldly Greatness.*

As it is in a lottery, the plate with the great basin and ewer make a glittering show, and are exposed to the public view of all, and if a man by chance light on a prize, it is usually no great matter; only it is drummed out and trumpeted abroad, to tell the world, and this is the glory of it. Even so, if some of those many that venture hard for honours, and struggle for greatness, do speed, it is no such great matter, only the business is trumpeted out, told abroad, and the world hath some apprehension of it, but the wisest of mortals found this also, amongst other things, to be vanity, a supposed excellence, which hath no true being, accompanied with cares and cumber, the object as well of envy as esteem, the happiness of all such greatness consisting in this, that it is thought happy, rather than that it is so indeed.

H. Hardwick's Serm. at Funeral of Rich. More, Esq., 1644. Ardua per præceps gloria vadit iter. Ovid, Trist.

2258. *The Welfare of the Soul to be Preferred before any Worldly Enjoyments whatsoever.*

THERE is a story of one Marinus, a soldier, who having hopes of preferment to some place, being a Christian, it was suggested unto him, that he must first forsake his religion before he should be invested in his place. It was so strong a temptation to him, that he began

to stagger betwixt his preferment and his Christianity ; but by the good providence of God, there cometh one Theodistus unto him, brings him into the temple, and layeth by him a sword and the Gospel, the sword being the ensign of his place and preferment. Now, saith he, whether had you rather have the Gospel or the sword? and dealt so seriously with him, that it pleased God to overcome him, so that he chose the Gospel and let the sword go ; forsook all worldly pomp, that so he might save his soul, and preferred the welfare thereof before any earthly enjoyments whatsoever. And it is heartily wished, that there were many at this day to be found in the midst of us, raised up to the pitch of such a heroic resolution, that whatsoever the competition be, whether place, preferment, office, &c., they would lay the Bible by it, and seriously consider, that if ever they mind the saving of their souls, they must let go their hopes and possessions, and deny themselves in them, rather than let go their share in the Gospel of Christ Jesus, whereby they have a firm title for the eternal happiness of their immortal souls.

Th. Zuingeri Theat. Hum. Vita. Tho. Hill's Spital Serm., 1644. Vis ut anima tua caro tua serviat, Deo serviat anima. Aug.

2259. *Silence, when and how Commendable.*

It is said of the ambassadors of the King of Persia, that coming to Athens (the then metropolis of learning) in the time of the seven wise men, they desired that every one would deliver in his sentence, that they might report unto their master the wisdom of Greece, which accordingly was done ; only one of them was silent, which the ambassadors observing, entreated him also to cast in his symbol with the rest ; Tell your prince, quoth he, there are of the Grecians that can hold their peace. And certainly there is a time, though an evil one, when a prudent man is to hold his peace, that is, when speaking will do no good ; nor can he be wise that speaks much, nor he known for a fool that says nothing. It is a great misery to be a fool, but it is yet a greater that a man cannot be a fool but he must needs show it. Some there have been which have scorned the opinion of folly in themselves, yet for a speech wherein they have hoped to show most wit, have been censured of extreme folly, by one that hath thought himself wiser ; and another hearing his sentence again, hath condemned him for want of wit in censuring ; surely, then, he is not a fool that hath unwise thoughts, but he that utters them ; even concealed folly is wisdom,

and sometimes wisdom uttered is folly: therefore, while others care how to speak, let every man's care be how to hold his peace.

Conrad. Zuingeri Theatrum Hum. Vile. Conticuisse nocet nunquam, nocet esse loquutum. Bil. Jos. Hall, Med. and Vows, Cent. iii., medit. 32.

2260. *No Pains to be Thought too much for the Getting of Heaven.*

IT is almost incredible to believe how they that travel in long pilgrimages to the Holy Land, what a number of weary paces they measure, what a number of hard lodgings and known dangers they pass, and at last when they come to the view of their journey's end, what a large tribute they pay at the Pisan Castle to the Turks; and when they are come thither, what see they? but the bare sepulchre wherein their Saviour lay, and the earth that He trod upon, to increase of their carnal devotion; O but then, what labour should every Christian willingly undertake in his journey to the true Land of Promise, the celestial Jerusalem, where he shall both see and enjoy his Saviour Himself! What tribute of pain or death should he refuse to pay for his entrance, not into His sepulchre, but His palace of glory, and that not barely to look upon it, but really to possess it?

Jos. Hall, ut supra, Cent. iii., med. 34. Audendo bella expeditas, pigra extulit astris Haud unquam sese virtus. Val. Flac.

2261. *Why it is that God affords some Glimpses of Heaven, even in this Life.*

THE Jewish rabbis report (how truly is uncertain) that when Joseph in the times of plenty had gathered much corn in Egypt he threw the chaff into the river Nilus, that so flowing to the neighbouring cities and nations more remote, they might know what abundance was laid up, not for themselves alone, but for others also. So God, in His abundant goodness, to make us know what glory there is in Heaven, hath thrown some husks to us here in this world, that so tasting the sweetness thereof, we might aspire to His bounty that is above, and draw out this conclusion to the great comfort of our most precious souls; that if a little earthly glory do so much amaze us, what will the heavenly do? If there be such glory in God's footstool, what is there in His throne? If He give

us so much in the land of our pilgrimage, what will He not give us in our own country? if so much to His enemies, what not to His friends?

Joh. Plantavit, Florileg. Rabbinicum. N. Waker, a Serm. at St. Paul's, 1629.

2262. *Comfort Nearest when Afflictions are at the Highest.*

It may seem a strange course in the eye of common reason which Christ took at the marriage feast in Cana of Galilee, John ii. 1; the guests wanted wine, He bids them fetch water; cold comfort, when wine was expected, to call for water, yet for all that, wine was then nearest, when the water-pots were filled with water even to the brim. So oftentimes comfort is then nearest us, when our afflictions are at the highest. God works by contraries, as light out of darkness, at the creation; life out of death, glory out of shame, as in the redemption; the blind man's sight out of clay and spittle; yea, Heaven out of hell, for when He brings His children into Heaven, He throws them first down into hell, first humbles them, and then exalts them. It is not then for any one to be discouraged, though Christ pour never so much water on them, for look what their water is, that shall their wine be, what their crosses, such their comforts, Psalm xc. 15.

*Jer. Dyke, Six. Evang. Hist. Cum duplicantur lateres tunc venit
Moses. Aug.*

2263. *The Comfortless Hypocrite.*

As a man can have very small comfort to be thought by the world to be rich, because he hath a shop full of wares and driveth a great trade, when in the meantime he knows, poor man, that he is worse than nothing, and oweth much more than he is worth; or because he maketh a counterfeit show of rich wares, when as he hath nothing but empty boxes with false inscriptions, or but pieces of wood and brickbats made up in paper, instead of silks or other costly wares. So is it with all those that seem to be religious, that make a goodly show of godliness, yet in the meantime are very bankrupts in grace, and like one of Solomon's fools, Prov. xiii. 7, that boast themselves of great riches, when they are indeed exceeding poor; but *cui bono*? why do they so? what get they by it? what comfort reap they by it? None at all, their con-

2267. *Punishments of the Wicked in this Life
Nothing in Comparison of those in Hell
hereafter.*

It is said of Christ, that going up to Jerusalem, and finding in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting, He made a scourge of small cords, *quasi flagellum*, as it were a scourge, saith the vulgar translation, made up of small cords, such as He gathered up from amongst the people in the binding of their sacrifices, bearing the likeness and form of a scourge, and with this He drove them out of the temple. And so it is that the sorrows, troubles, vexations, and punishments that befall the wicked in this life, they are but *quasi tales*, as it were such; they are but the type, the figure, the similitude of such, the mere beginnings of sorrows, but flea-bitings in comparison of what shall befall them hereafter; for when Christ shall come to judgment, He will make a whip indeed, such an one that by the stripes thereof the wicked shall be whipped into hell and all such as forget God.

Stephan. Menochius. Fr. Tollet, in locum. Intende nunc quascunque seculi penas, dolores, &c., et compara totum gehennae, &c. Bern. Med.

2268. *Faith and Love inseparable.*

It is a rule published by the heathen, that all virtues are so interwoven and linked together in a chain, that he that hath one hath all, and he that wanteth but one wanteth all. So it is with that worthy pair of graces, that heavenly couple, faith and love; faith not without love, nor love without faith, but both together; not faith without works, nor works without faith, but the one must be fruitful to bring forth works, and the other thankful to confess them, faith must work by love, and love live by faith, for faith without love is but seeming, and love without faith is disordered. Then as it is Christ's own rule, that the things which God hath joined together no man should put asunder, so faith and love being lodged as two guests in one house and locked up as two jewels in one cabinet, they should by no man whatsoever be disjoined or divided.

Cic. de Offic. de Quæst., Lib. iii. Vincent. de la Nuxa, Tractatus Evang.

no man be deceived, that cannot be, *vestigia nulla retrorsum*, there is no return from hell, Job vii. 9. Dives being there may make it his suit, but all in vain, Luke xvi. For as the cloud is consumed and vanisheth away, so he that goeth down to the grave, or hell, as it is sometimes expressed, shall come up no more, *i. e.*, shall never converse or transact any business upon the earth again, Prov. xv. 11, Psalm ix. 17.

*Paul de Wann, Dom. infr. Oct. Ascea., Sermon. 47. Facilis descensus Averni,
Sed revocare gradum, &c.*

2266. *Powerful Preaching of the Gospel.*

It is said, in the Revelation of St. John, that amongst many other visions, He saw an angel fly in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him, &c. And what next followed? another angel, saying, Babylon is fallen, is fallen, Babylon the great city is fallen, &c., Apoc. xiv. 7, 8. See here now the efficacy and power of Gospel preaching, let but the Gospel be sincerely preached, Babylon must down; the devil and Dagon must fall before the ark of God's presence. Whatsoever the purposes, projects, pretences, policies, conspiracies, combinations, and confederacies of lewd, atheistical, and wicked men be; yet they shall never be able to stop the stream of God's word, dam up the wells of salvation, or hinder the free passage of the Gospel, no more than to bind up the wind in their fists, or stop the rain of heaven from watering the earth. It is true that the ministers of the Gospel may, by the instruments of Satan, be stocked, stoned, hewn asunder, burned with fire, slain with the sword, clapped up in prison, fettered in chains, sequestered, plundered, decimated, &c., yet the Gospel itself may be, nay is in lively operation, a light that cannot be put out, a heat that cannot be smothered, a power that cannot be broken. For even then the constant sufferings and patient bearing of the cross, doth as by a lively voice publish and proclaim the truth of the Gospel for which they suffer, and serveth to win many to the faith of Christ Jesus.

Did. Stella in Luc. x.

*W. Attersoll on Philem. pages 2, 3.
est veritas et prævalebit.*

Magna

forts himself in the Lord his God, lives contentedly, and dies comfortably.

Stella in Luc. xii.

*Feriantque summos Fulgura montes. Horat.
Cantabit vacuus, &c.*

71. *Perseverance in Goodness enjoined.*

The part of a good workman not to leave his work imperfect ; the physician will not forsake his patient when he hath done but a cure ; the husbandman gives not over when he hath sown the part of his ground ; and he that doth but half build a house but half a carpenter. So he that entereth into the way of holiness and standeth still is but half a Christian, the greatest part of his work is yet behind. It is not enough to begin well, but to continue in well-doing. It is not so much the entrance into holiness as perseverance in goodness that is required. God left not the great work of the creation in the first or second day thereof, but six days finished it, the glory of His name ; nor as then in the creation of the creatures, but now also in their regeneration, He loveth He loveth to the end, John xiii. 1, and the good work that He hath begun in any shall be perfected, Phil. i. 6. We may then so fair a copy to write by, so good an example to live by, as we may so run that we may obtain, so sail in the sea of this world that we may never give over till we arrive in the desired haven, so to persevere to be sure to make an end, that it may never be said, to have begun and just reproach, This man began to build, but was not able to finish, Luke xiv. 30.

Whitaker's Serm. at St. Mary Magdalene's, Bermondsey, Southwark, 1751. Incassum quippe bonum agitur, si ante vitæ terminum deseratur. Moral.

72. *Temptations from Within, or Without, how to be Dealt withal.*

When a man find weeds growing in his garden, and naturally springing out of his own ground, he taketh much pains to weed them out, but if he seeth that they have no rooting there, and are only sprung over the wall by some ill-willer, he careth not much for it, but he can with as small pains cast them out again, as they did when he cast them in. So, if we perceive that the weeds of sin are rooted in our sinful nature, and spring from our flesh, we must take the more care and pains to weed them

2269. *Sacrilegious Persons condemned.*

THE ancient Romans by the light of nature disliked and checked Quint. Fulvius Flaccus, because he had uncovered a great part of Juno's temple, to cover another temple of fortune with the same tiles ; they told him that Pyrrhus and Hannibal would not have done the like, and that it had been too much to have done to a private dwelling-house, being a place far inferior to a temple ; and in conclusion forced and compelled him by a public decree in senate, to send home those tiles again. What a shame then is it for Christians, such as pretend to be knowing Christians, to come behind the heathen, who did more for their idols than they will do for the honour of the true God, such sacrilegious wretches as rob the church and enrich themselves with the spoils thereof, such as take the houses of God into their own possession, and with that whore in the Proverbs, wipe their mouths as if they had done no hurt at all ; but let all such know, that their wealth so gotten shall melt as snow before the sun ; and their fields of blood purchased by the spoil of Christ, shall prove as unfortunate to them and theirs as the gold of Toulouse did to Scipio's soldiers, of which whoever carried part away never prospered afterwards.

*Tit. Liv. Decas 2, Lib. 5. Coc. Sabel., Hist. Lib. i. Ennead 8. Quis enim
lasos impune putaret Esse Deos? Lucan. Aurum Tolosanum.
Erasm. Adag.*

2270. *Prosperity attended by Fears and Cares.*

As winter's thunder is, in a proverbial speech, held to be the world's wonder, so in the extremity of summer's heat, it may chance to thunder as it were afar off ; but the main claps and noise of thunder usually fall out in the spring and autumnal part of the year, when the face of the sky is at the clearest. So it is that fears and jealousies, restlessness of spirit, and distractedness of mind, are usual concomitants with the prosperous conditions of men, and attendant upon such as in the flourishing spring of temporal success, and fruitful autumn of worldly increase, are lifted up on high, and puffed up with the vain conceit of their own acquired greatness ; whilst he that is pinched with the winter of adversity, and scorched with the heat of persecuting necessity, sings care away,

comforts himself in the Lord his God, lives contentedly, and dies comfortably.

Did. Stella in Luc. xii.

*Feriantque summos Fulgura montes. Horat.
Cantabit vacuus, &c.*

2271. *Perseverance in Goodness enjoined.*

IT is the part of a good workman not to leave his work imperfect ; a good physician will not forsake his patient when he hath done but half his cure ; the husbandman gives not over when he hath sown but some part of his ground ; and he that doth but half build a house is but half a carpenter. So he that entereth into the way of Christianity and standeth still is but half a Christian, the greatest part of his work is yet behind. It is not enough to begin well, but to continue in well-doing. It is not so much the entrance into as the perseverance in goodness that is required. God left not that great work of the creation in the first or second day thereof, but in six days finished it, the glory of His name ; nor as then in the generation of the creatures, but now also in their regeneration, whom He loveth He loveth to the end, John xiii. 1, and the good work that He hath begun in any shall be perfected, Phil. i. 6. Having then so fair a copy to write by, so good an example to live by, let us so run that we may obtain, so sail in the sea of this world that we never give over till we arrive in the desired haven, so to begin as to be sure to make an end, that it may never be said, to our great and just reproach, This man began to build, but was not able to finish, Luke xiv. 30.

Jerem. Whitaker's Serm. at St. Mary Magdalene's, Bermondsey, Southwark, 1631. Incassum quippe bonum agitur, si ante vitæ terminum deseratur. Greg. Moral.

2272. *Temptations from Within, or Without, how to be Dealt withal.*

IF a man find weeds growing in his garden, and naturally springing out of his own ground, he taketh much pains to weed them out ; but if he seeth that they have no rooting there, and are only cast over the wall by some ill-willer, he careth not much for it, because he can with as small pains cast them out again, as they took that cast them in. So, if we perceive that the weeds of temptation are rooted in our sinful nature, and spring from our corrupt flesh, we must take the more care and pains to weed them

out, but if they be only injected by the malice of Satan, we are not to be so much moved therewith, but to cast them out of our minds and hearts, as often and as easily as he cast them in.

Joh. Downham's Christian Warfare.

2273. *Justice to be Purely Administered.*

THE Grecians placed justice betwixt Leo and Libra, thereby signifying that there must not be only courage in executing, but also indifferency in determining. The Egyptians express the same by the hieroglyphical figure of a man without hands, winking with his eyes; whereby is meant an uncorrupt judge, who hath no hands to receive bribes, no eyes to behold the person of the poor, or respect the person of the rich. And before our tribunals, we commonly have the picture of a man holding a balance in one hand, and a sword in the other, signifying by the balance, just judgment; by the sword, execution of judgment. For as the balance putteth no difference between gold and lead, but giveth an equal or unequal poise to them both, not giving a greater weight to the gold for the excellency of the metal because it is gold, nor a less to the lead for the baseness of it because it is lead: so they were with an even hand to weigh the poor man's cause as well as the rich. But it is most notably set out by the throne of the house of David, Psal. cxxii. 5, which was placed in the gate of the city toward the sun rising; in the gate, to signify, that all which came in and out by the gate of the city, might indifferently be heard, the poor as well as the rich, and might have free access and regress to and from the judgment-seat; and toward the rising of the sun, in token that their judgment should be as clear from corruption, as the sun is clear in his chiefest brightness.

*Cæl. Rhodog. Var. Lect. Joh. Pierii Hieroglyph. Nich. Causin.
W. Perkins' Com. on Gal. vi.*

2274. *There is no Fighting against God.*

THERE is mention made of the Psylli, a people of low stature and less wit, silly ones no doubt, that being troubled with the southern wind, went out on a day to make war against the same; but the farther they went the more it blew, until at last it covered them all with the sands, and so they perished. And the same end or worse will betide all those that dare adventure to stand at variance with God, such as with the pigmies dare contend with Hercules, and

with the giants in the poet, *θεομαχεῖν*, make war against God ; but let all such know that *impar congressus*, there is no fighting against God, no standing out against His power, no resisting His will ; never any that did so prospered. It were then the best way to sue for conditions of peace, to lay down arms, forbear all acts of hostility, and seek unto Jesus Christ, the blessed Peace-maker betwixt man and God offended.

C. Plin. Hist. Nat., Lib. vii. cap. 2. Gr. Williams' Delights of Saints, Part ii.

2275. *Death put off from One to Another.*

PLUTARCH, in the life of Solon, tells a story, that on a time the young men of Ionia, standing by the river side, where the Milesian fishermen had newly cast in their net, bought of them that present draught. And it so happened that when they drew their net unto the shore, they found therein, besides their fishes, a golden table or trivet, which Helena had let fall in that place as she sailed towards Troy, whereupon the buyers required the same as part of their bargain, but the sellers would part with nothing but their fishes. The contention grew hot, and would have come to a height, had not both sides concluded to rest satisfied with the arbitration of Apollo, who determined it should be given to the wisest of all men, so they sent it to Thales Milesius, then looked on as the wisest man in all Greece ; but he refusing the same, caused it to be sent to Bias Prienæus, and he returned it to a third, the third unto a fourth, and so on from one to another, till at last it came to Solon, and he judging Apollo to be the wisest, caused it to be presented for an altar in the house of his oracle. Now, so it is that as these men did in modesty with the golden trivet, so all men out of fear deal with death. When it knocks at the poor man's door, he sends it to the rich man's gate ; the rich man pays dear to translate it to the scholar, he with his learning persuades it to the city ; the citizen will carry it himself to the court ; the courtier hath no desire to bid it welcome, and therefore he posteth it over to his page ; he like a wild buck runs away, and leaves it to take hold of his lord ; the lord had rather it should carry away his lady, and the lady would more willingly prefer her maid, and so of all the rest, all refuse it, none will accept of it, every one puts it off to another.

Suidas. Diog. Laert. in Vita Thaletis. τῆς σοφῆς πάντων πρῶτος, &c. Mortis diem omnes affuturum sciunt ; cum tamen omnes aut pene omnes differre conantur, &c. Aug. de Gratia Nov. Test.

out, but if they be only injected by the malice of Satan, we are not to be so much moved therewith, but to cast them out of our minds and hearts, as often and as easily as he cast them in.

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2278. *How it is that Truth doth not always
Appear.*

TIME was when Truth lived in great honour, but through the envy of her enemies, she was disgraced, and at last banished out of the city; where sitting upon a dunghill, sad and discontented, she espied a chariot, attended with a great troop, coming towards her; she presently perceived who it was, her greatest enemy, the Lady Lie; clad in changeable coloured taffety, her coach covered with clouds of all the colours in the rainbow: Impudency and Hypocrisy were on the one side; Slander and Detraction on the other as attendants; Perjury ushered all along, and many (more than a good many) were in the train; when she came to Truth, she commanded her to be carried as a captive for the greater triumph; at night she fared well, and would want nothing, but when morning came, she would be gone and pay for nothing, affirming she had paid the reckoning over night; the attendants upon examination of the matter justified their lady; only Truth confessed there was nothing paid, and was therefore compelled to pay for all. The next night the lady did the like, but withal committed a great outrage, and being for the same brought before the judge, Impudence and Hypocrisy began to justify their lady, Perjury cleared her, Slander and Detraction laid all the fault on poor Truth, who must now suffer death for that it never did. The judge demands what she had to say for herself, she could say nothing but, Not guilty, neither had she any friend that would plead for her. At last steps up Time, a grave experienced counsellor, and an eloquent advocate, and desires favour of the court to sift and search out the matter a little better, lest the innocent might suffer for the nocent. The motion was granted, then Time began to expel the clouds from the lady's chariot, unmasked her ugly face, unveiled all her followers, and made it appear at last that the Lady Lie was guilty of all the villainy, and poor Truth was thus by the help of Time cleared and set at large. And thus it is that though truth is great and will prevail at last, yet it doth not always appear, but may fall down in the street, and be trampled under foot for a time, may be abused, banished, and made to come behind lies and falsehood, yea executed, buried when it cannot have time to clear itself, until it be too late to save it; hence is it that the Apostle doth not say, Now remaineth truth, because truth is often banished, but Now remaineth charity, 1 Cor. xiii. 13; faith, hope, and charity, graces which give a being to every Christain, of which sort truth mani-

fested is none, for I can believe in Christ, hope for Heaven, and love my enemies, though I be belied, but without these I can be no Christian.

Peraldi Sum. Virt. et Vit. Speculum Exemplorum. Temporis filia veritas.
Gr. Williams, ut antea. In apricam profere ætas.

2279. *Body and Soul Sinning together, Liable to be Punished together.*

THERE was a master of a family which committed the custody of his orchard unto two of his servants, whereof the one was blind, and the other lame ; and the lame servant being taken in love with the beauty of the fruit, presently told his blind fellow that if he had but the use of his limbs, and his feet to walk as well as he had, it should not be long ere he would be master of those apples. The blind man answered he had as good a mind to enjoy them as himself, and if his eyes had not failed him, they had not rested all that while upon the tree. Whereupon they both agreed to unite their strength, and join their forces together ; the whole-blind man took the well-sighted-lame man upon his shoulder, and so they reached the apples, and conveyed their master's fruit away ; but being impeached for their fault, and examined by their master, each one framed his own excuse. The blind man said he could not so much as see the tree whereon they grew ; and therefore it was plain he could have none of them. And the lame man said he could not be suspected, because he had no limbs to climb, or to stand to reach them ; but the wise master perceiving the subtle craft of the two false servants, put them, as they were, one upon the other's shoulders, and so punished them both together. Thus it is that sin is neither of the body without the soul, nor the soul without the body, but it is a common act both of body and soul, they are like Simeon and Levi, brothers and partners in every mischief ; like Hippocrates' twins, they have *idem velle et idem nolle*, they do commonly will and nil the same thing, and therefore God in His just judgment will punish both body and soul together, if they be not repaired and redeemed by Christ.

Pet Mart. in 2 Reg. iv., citat. Lib. Jud. Rabbinicis. Pares culpa pari
pene. St. Ambrose, de Fide et Resurrect. cap. 19.

2280. *How Christ by His Death overcame Death.*

It is said of the leopard that he useth a kind of policy in killing such apes as do molest him; first, he lieth down as dead, and suffereth the apes to mock him, trample upon him, and insult over him as much as they will; but when he perceiveth them to be weary with leaping and skipping upon him, he revives himself on a sudden, and with his claws and teeth tears them all in pieces. Even so our Saviour Christ suffered the devil and death, and all the wicked Jews, like so many apes, to mock Him, to tread upon Him and trample Him under foot, to crucify Him, bury Him, to seal up His grave, and set a guard of soldiers to watch Him, that He should not rise any more, and did indeed what they list with Him; but when He saw they had done their worst, and that they could do no more, then He awaked as a giant out of sleep, and smote all His enemies on the cheekbone, spoiled principalities and powers, led captivity captive, and brought them unto shame and confusion of face for ever, Col. ii. 15.

Ulyss. Aldrovandus de Quadruped. Ælian de Animal., Lib. ii. cap. 23.

2281. *Confession of Sins irksome to the Devil.*

THERE is a story how that on a time, a sinner being at confession, the devil intruded himself and appeared unto him, and being demanded by the priest wherefore he came, made answer, that he came to make restitution; being asked what he would restore, he said, Shame, for it is shame that I have stolen from this sinner, to make him shameless in sinning, and now I am come to restore it to him, to make him ashamed to confess his sins. And thus it is that he deals with the most of men, he makes them shameless to commit sin, even with Absolom, in the sight of all Israel, 2 Sam. xvi. 22, and in the sight of the sun; but he makes them ashamed to confess any sin; he persuades them to commit sin, and he also persuades them to conceal sin, he cannot endure by any means that they should confess their sins, and why? but because God is merciful and just to forgive them, 1 John i. 9.

Paul de Wann, Sermi. de Tempore, Speculum Exemplorum.

2282. *To Depend upon God's All-sufficiency in Time of Trouble.*

ABRAHAM considering that God was El Shaddai, a God of all-sufficiency, Gen. xvii. 1, did assure himself that although Sarah's

womb was dead, yet God was not dead, but was able to raise him a living son out of her dead womb, as He is to raise our dead bodies out of the senseless earth. So Moses, when he had six hundred thousand people and upward to provide for in a sandy desert, which yielded them neither bread nor water, considering the power of God, did believe that He could bring drink out of the rock as out of a river, and meat out of a cloud as out of a cupboard. So Jonathan, when he went against the Philistines, that were thousands, had this resolution for his encouragement, that God would deliver with few as well as with many, 1 Sam. xiv. 6. And so Asa went as far as he, when he had a huge army of Ethiopians, consisting of thousand thousands, besides three hundred chariots (the greatest army that ever was read of), came against him, he cried unto the Lord his God, and said, Lord, it is nothing with Thee to help, whether with many or with them that have no power, &c., 2 Chron. xiv. 11. And so it is, that every man should depend upon his God, who can help with few friends or no friends, with small means or no means, as well as if he had all the means or all the friends in the world; and therefore let no man be dismayed in the time of affliction, nor faint in the hour of temptation; but if his troubles be great, let him remember that God is greater; if his enemies be mighty, let him know that God is mightier than they, His hand is of iron and His feet of burning brass, Rev. i. 15, not only to tread upon, but trample under foot the enemies of His church and people.

Gr. Williams' Seven Golden Candlesticks, Part ii. ch. 4.

2283. Simplicity of Men, to be more Affected with the Loss of Things Temporal, than Spiritual.

It is said of Honorius, a Roman emperor, that when one told him Rome was lost, he was exceedingly grieved, and cried out, Alas, alas; for he supposed it was his hen, so called, which he exceedingly loved; but when it was told him it was his imperial city of Rome that was besieged by Alaricus, and was taken, and all the citizens rifled and made a prey to the rude, enraged soldier, then his spirits were revived, that his loss was not so great as he imagined. Now can it be otherwise thought, but that this disposition of Honorius was most simple and childish? yet the most of men are under the same condemnation, as being too, too much affected with the loss of a poor silly hen, with the deprivation of

things temporal, nothing at all minding the want of those which are spiritual; if they lose a little wealth, the least punctilio of honour, a little pleasure, a little vanity, things of themselves good for nothing, because of themselves they can make nothing good, (and then as the proverb goeth, That is too dear of a farthing, that is good for nothing,) yet for these things, they will vex and fret, weep and wail, and their mourning shall be like that of Haddrimmon in the valley of Megiddon, Zech. xii. 11; but when they lose their precious souls in the deserts of sin, and God for sin, when they are rifled and stripped naked of grace, not having the least rag of Christ's righteousness to cover them, then with the Israelites they sit down to eat and drink, and rise up to play, Exod. xxxii. 6; so foolish are they and ignorant, even as the beast which perisheth, Psalm xlix. 20.

*Joh. Zonaras, Hist. tom. 3. Car. Sigonius, Impp. Occident, Lib. ii.
O vanas hominum mentes! O pectora cæca!*

2284. *The Sufferings of Christ as so many Examples to Teach us to Suffer.*

It is said of Antiochus, that being to fight with Judas, captain of the host of the Jews, he showed unto his elephants the blood of the grapes and mulberries, to provoke them the better to fight, 1 Maccab. vi. 34. And so the Holy Ghost hath set down unto us; what injuries, contumelies, and torments our Saviour Christ hath borne, and how patiently He did bear them, to encourage us to endure whatsoever calamities shall betide us, during this our pilgrimage here on earth. It is well known that He came into the world without sin, but He went not out without sorrow. And therefore, what if we suffer reproaches, poverty, shame, death? What matter of shame can it be to us, seeing Christ hath suffered all for us? Nay, what a shame is it, if we will not be ready to suffer anything for His name's sake, that hath suffered so much for our sins, that leaving us so fair an example, we should not follow His steps.

Christo duce, et auspice sequar. Chrysostom in Matth. xxvii.

2285. *God hardly Accepting of Late Service done unto Him.*

It is observable that there were three payments of first fruits amongst the Jews, Levit. xxiii. 10: the first was *primitiæ spicarum*,

the first-fruits of their ears of corn, early, about Easter ; the second was *primitiæ panum*, the first-fruits of their loaves, and that was somewhat early too, about Whitsuntide ; and the third was *primitiæ frugum*, the fruits of all their latter fruits in general, and that was very late, about the fall of the leaf, in September. In the two first payments, which were offered early, God accepted a part for Himself, but in the third payment, which came late, God would have no part at all. Even so, if we offer the first fruits of our young years early unto God, He will accept of them as seasonably done ; but if we give our best years unto Satan, sacrifice the flower of our youth unto sin, serve the world, and follow after the lusts of our flesh while we are young, and put all the burden of duty upon our weak, feeble and decrepit old age, give our first years to Satan, and the last unto God, sure it is, that as He then refused such sacrifices under the law, He will not easily receive them now in the time of the Gospel.

Steph. Menochius de Repub. Hebræorum, Lib. ii. cap. 16. Tolle moras ; semper nocuit differe paratis. Lucan.

2286. *Why it is that Late Service done unto God is seldom Accepted.*

It would seem preposterous, nay, ridiculous, that some inferior man should present his prince with a horse that were lame, a clock out of order, or a book that were torn and imperfect. Yet thus all of us do, our flesh is our beast, the course of our life is our clock, and the history of our actions is our book. And shall we offer then our flesh unto God, when it is lame and tired out with excess of wantonness ? shall we commend our lives unto Him, when all the whole course thereof is out of order ? or shall we present the story of our actions unto Him, when as a thousand sins of our own, (for which we should be sorrowful,) and a thousand blessings of God, (for which we should be thankful,) are quite defaced and rased out of our memory ? or if we should offer such unto God, why should we think it strange that He should reject them ? We cannot, for continency, abstinency, temperance, and such like, are in old age no virtues, but a disability to be vicious ; as to leave good fellowship when we are sick, and many other sins when we are old, is not so much a leaving of sin as sin leaving us ; and surely such service will be but hardly accepted.

Gr. Williams, ut antea. Pœnitentia sera, raro vera. Ph. Bosquiers Tab. Naufragi.

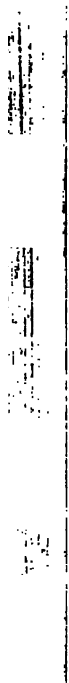
2287. *Honesty the Best Policy.*

THEMISTOCLES, at a meeting of the Athenians, told them that he found out a way, which would make very much for the advance of their glory and dignity, but it was not fit to be published to all the people. The Senate thereupon determined, that it should be revealed only to Aristides, and if he approved thereof they would all receive it ; so Themistocles told Aristides, that the burning of all the naval stations, that is, all the shipping and haven-docks of the Grecians, would prove a notable design to make the Athenians masters of all Greece. Aristides having his errand, told the Athenians in brief, *Themistoclis consilio nihil esse utilius, sed, &c.*, that there could not be a more profitable counsel for them than that of Themistocles, but withal there could not be a more dishonest ; whereupon the people charged Themistocles that he should never speak of it any more. A most excellent example of a virtuous, though heathen people, that would utterly refuse all profit that came not in by the way of honesty, hearken to no counsel that tended to any kind of turpitude, nor lend an ear to any advice that was not just. And it is heartily to be wished, that all such as profess themselves to be Christians, would learn so much of the heathen, as not to do evil that good may come of it, not to make religion a stalking horse to policy, not to raise themselves by the ruin of others, nor to make use of their weaker brother as a stirrup to mount them into the saddle of their so much desired greatness ; but to be honest, to do righteous things, do as they would be done by, always remembering that proverb of our English Solomon (King James), Honesty will prove to be the best policy in the end.

Plutarch in Vita Aristidis. Diodorus, Lib. xi. Jos. Shute's Serm. at St. Paul's, Lond., 1624. Probus quasi probatus.

THE END.







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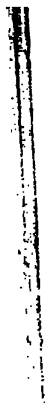
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